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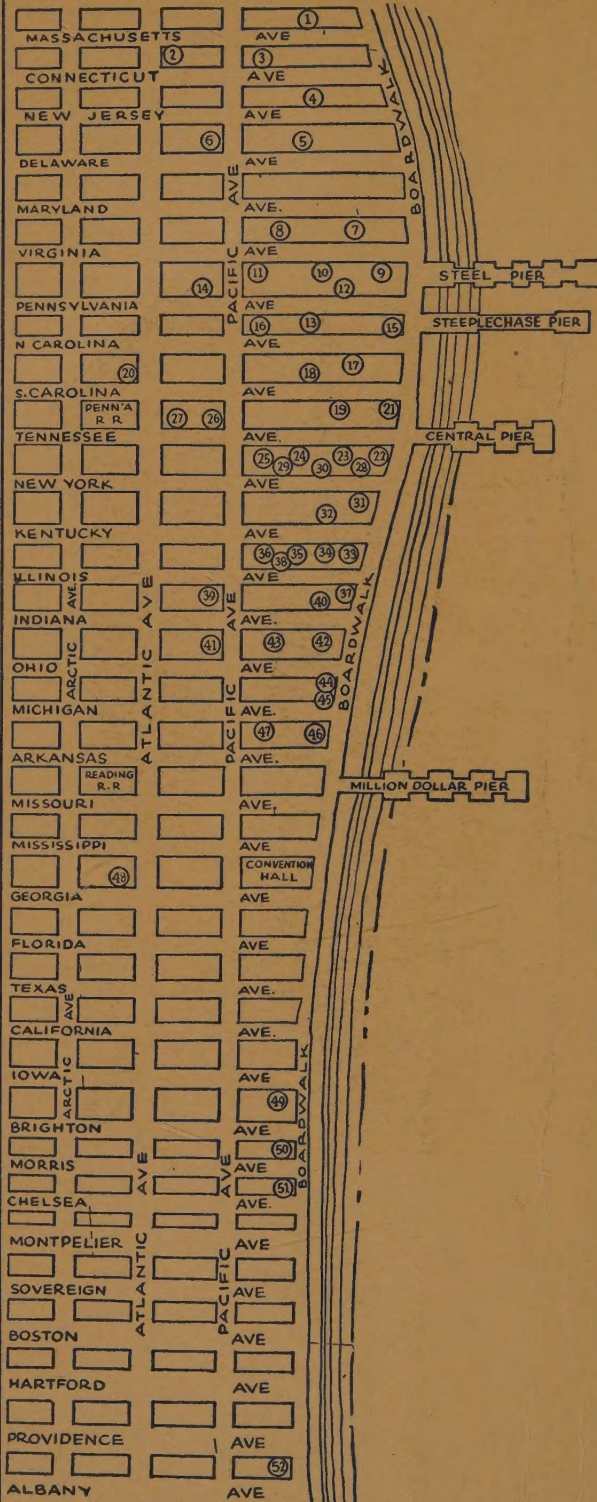
# HANDBOOK

OF THE  
GENERAL CONFERENCE  
OF THE METHODIST  
EPISCOPAL CHURCH

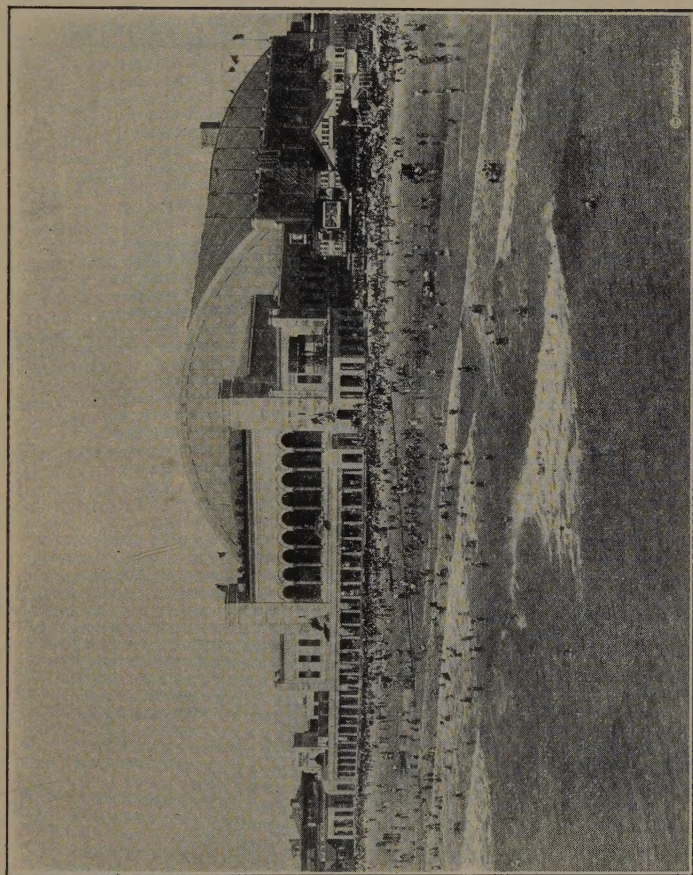


1932

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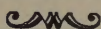
WHERE THE GENERAL CONFERENCE WILL BE HELD



# Quadrennial Handbook

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1932

OF THE  
GENERAL CONFERENCE  
OF THE  
METHODIST EPISCOPAL CHURCH



MUNICIPAL AUDITORIUM  
Atlantic City, New Jersey

Beginning May 2, 1932



THE METHODIST BOOK CONCERN

New York

Cincinnati

Chicago

Theology Library  
SCHOOL OF THEOLOGY  
AT CLAREMONT  
California

**THIS HANDBOOK** is in no sense an official publication. For the greater convenience of the delegates to the General Conference, we have on our own initiative printed and bound together in this pamphlet the reports of the Book Committee, The Book Concern, the Bishops, and the several Boards and Societies of the Church, together with sundry other reports of Committees and Commissions.

**THE METHODIST BOOK CONCERN**

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## COMMISSION ON ENTERTAINMENT OF GENERAL CONFERENCE

Rev. Wallace H. Finch, Chairman, 164 Summit Ave., Mount Vernon,  
N. Y.

Joseph S. Ulland, Vice-Chairman, Fergus Falls, Minn.

Rev. Fred D. Stone, Secretary, 3809 N. Keeler Ave., Chicago, Ill.

O. Grant Markham, Treasurer, 740 Rush St., Chicago, Ill.

Rev. William F. Conner, The King Edward, Pittsburgh, Pa.

Rev. J. Ralph Magee, 2812 Montlake Blvd., Seattle, Wash.

J. Luther Taylor, Pittsburg, Kan.

Ira B. Blackstock,<sup>1</sup> Springfield, Ill.

### ATLANTIC CITY GENERAL CONFERENCE COMMITTEE

#### *Executive Committee*

Alvin C. Poffenberger, Chairman.

Rev. W. Rolland Raver, Vice-Chairman.

Elwood S. Johnson, Vice-Chairman.

Rev. Thomas S. Brock, Secretary.

Raymond P. Read, Assistant Secretary.

N. S. Albertson, Treasurer.

Hon. Clarence L. Cole.

W. Elmer Brown.

Rev. W. C. Thompson.

Rev. William A. Boyd.

Hon. Charles C. Read.

Rev. E. L. Nixon, Jr.

Warren L. Ridgway.

#### COMMITTEE CHAIRMEN

Finance: Alvin C. Poffenberger.

Hotels and Housing: A. H. Skean.

Auditorium and Churches: Wilbert S. Higbee.

Publicity: A. H. Skean.

Music: Evan Prosser.

Fraternal Delegates, Welcoming and Reception: Rev. W. Elwell  
Lake.

Reserved Seats: Ralph T. Truitt.

Publication and Printing: Louis F. Mason.

Pulpit and Speakers Supply: Rev. William A. Boyd.

Lectures and Entertainments: Raymond P. Read.

Evangelistic: Rev. W. Rolland Raver.

Ushers and Pages: Morris F. Abel.

Autos and Parking: Harry D. Banks.

Furniture and Supplies: W. L. Ridgway.

Telegraph, Telephone, Broadcasting: George W. Deetz.

Auditorium Services: Rev. Thomas S. Brock.

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<sup>1</sup> Deceased.



## REPORT OF THE BOOK COMMITTEE

*To the General Conference of the Methodist Episcopal Church,  
to be held in Atlantic City, New Jersey, May 2, 1932.*

DEAR FATHERS, BROTHERS, AND SISTERS:

Conforming to the provisions of the *Discipline*, Paragraph 430, Section 1, which directs that "The Book Committee shall examine carefully into the condition of the affairs of the Book Concern and make report thereof to the Annual Conferences and the General Conference," reports have been sent to the Annual Conferences regularly. There is here presented to the General Conference the report for the quadrennium past. The above mentioned paragraph directs "The Book Committee shall keep a correct record of its proceedings." A review of "The Proceedings of the Book Committee," as recorded by the secretary, Ezra S. Tipple, as published and available for examination, will make certain the correctness of the record.

A like assurance can be given concerning the record of the proceedings of the Executive Committee as made by its secretary, Fred D. Stone. In accordance with the provision of Paragraph 429, Section 1, the Book Committee met "immediately after the adjournment of the General Conference of 1928 and organized."

The members representing the areas were:

James S. Todd, Atlanta Area. *Term expires, 1932.*  
John M. Arters, Boston Area. *Term expires, 1936.*  
Louis M. Potter, Buffalo Area. *Term expires, 1932.*  
Arlo A. Brown, Chattanooga Area. *Term expires, 1936.*  
Ira B. Blackstock, Chicago Area. *Term expires, 1932.*  
William H. McMaster, Cincinnati Area. *Term expires, 1936.*  
George T. Saxton, Covington Area. *Term expires, 1932.*  
George M. Henderson, Denver Area. *Term expires, 1936.*  
Charles A. J. Walker, Detroit Area. *Term expires, 1932.*  
Harry S. Hamilton, Helena Area. *Term expires, 1936.*  
Claude C. Hall, Indianapolis Area. *Term expires, 1932.*  
J. Luther Taylor, Kansas City Area. *Term expires, 1936.*  
Matthew S. Davage, New Orleans Area. *Term expires, 1932.*  
Wallace H. Finch, New York Area. *Term expires, 1936.*

## *Report of Book Committee*

Horace M. Havner, Omaha Area. *Term expires, 1932.*  
George W. Henson, Philadelphia Area. *Term expires, 1936.*  
William F. Conner, Pittsburgh Area. *Term expires, 1932.*  
J. Ralph Magee, Portland Area. *Term expires, 1936.*  
Joseph S. Ulland, Saint Paul Area. *Term expires, 1932.*  
Frank S. Wallace, San Francisco Area. *Term expires, 1936.*  
M. J. Naylor, Washington Area. *Term expires, 1932.*

The Executive Committee, members of the Book Committee, as provided in Paragraph 428, Section 2, of the *Discipline*, were:

From New York City and territory contiguous thereto:

Frank A. Horne. *Term expires, 1936.*  
James E. Holmes. *Term expires, 1936.*  
Morris S. Daniels. *Term expires, 1936.*  
Ezra S. Tipple. *Term expires, 1932.*  
William T. Rich. *Term expires, 1932.*

From Cincinnati and territory contiguous thereto:

Valorous F. Brown. *Term expires, 1936.*  
John H. Clark. *Term expires, 1936.*  
Lewis N. Gatch. *Term expires, 1932.*

From Chicago and territory contiguous thereto:

John L. Hillman. *Term expires, 1936.*  
Fred D. Stone. *Term expires, 1932.*  
Henry S. Henschen. *Term expires, 1932.*

The organization for the quadrennium was effected by the election of: William F. Conner, as chairman; Ezra S. Tipple, secretary; Lewis N. Gatch, assistant secretary; O. P. Miller, treasurer of the General Conference Expense Fund, and O. Grant Markham, assistant treasurer; John H. Race, treasurer of the Episcopal Fund, and George C. Douglass, assistant treasurer.

The Executive Committee was organized by the election of Frank A. Horne as chairman, John L. Hillman as vice-chairman, and Fred D. Stone as secretary.

The Book Committee, as provided in Paragraph 436, Section 2, designated John H. Race to "have immediate charge and administration of the publishing interests in New York City; George C. Douglass with like duties at Cincinnati, and O. Grant Markham at Chicago.

Charles A. J. Walker, representing the Detroit Area, died

## *Report of Book Committee*

November 12, 1928. Charles E. Allinger was elected by the Book Committee to fill the vacancy in the Detroit Area until the General Conference of 1932. Ira B. Blackstock, representing Chicago Area, died July 24, 1931. Harry W. McPherson was elected to fill the vacancy in the Chicago Area until the General Conference of 1932. Both of these departed lay members of the Book Committee gave unstinted and useful service to the committee—Brother Walker, for over twelve years, and Brother Blackstock over seven years.

Arlo A. Brown, representing the Chattanooga Area, was transferred to the Newark Conference, New York Area, in 1930, he having been elected president of Drew University. The vacancy occasioned by this transfer was filled by the election of Henry C. Black until the General Conference of 1932.

The death of Oscar P. Miller, treasurer of the General Conference Expense Fund, led to the election of O. Grant Markham as his successor, and George C. Douglass, as assistant treasurer. George Elliott, editor of the Methodist Review, died November 2, 1930. This was followed by the discontinuance of the Review, of which Doctor Elliott had been editor for ten years.

Henry H. Meyer resigned as editor of Church School Publications April, 1929, he having accepted the position of Dean of Boston University School of Religious Education and Social Service. Lucius H. Bugbee was elected his successor as editor.

L. H. King, editor of The Christian Advocate, Southwestern Edition, resigned as of May 31, 1931, to accept the pastorate of Saint Mark's Methodist Episcopal Church, New York City. A. Preston Shaw was elected to the vacant editorship.

This is probably a record of more changes in the membership of the Book Committee together with its officers and editors than has been known in any quadrennium of the past.

The death of George P. Mains, a former Publishing Agent, who died September 6, 1930, was noted with regret by the Committee. Suitable tributes were given.

### REAL ESTATE

Pursuant to Paragraph 35, Section 1, of the *Discipline* of 1928, the following valuations of land and buildings were established for the quadrennium:

## *Report of Book Committee*

	Valuation for Quad. 1928	Indebtedness Dec. 31, 1931	Valuation for Quad. 1924
New York—150 Fifth Ave.	\$950,000		
New York—2-4 W. 20th St.	375,000		
	\$1,325,000	\$480,000	\$1,440,000
New York—Dobbs Ferry.....	1,225,000	330,000	.....
Cincinnati—Fourth Street.....	164,300	.....	167,700
Cincinnati—Plum Street.....	661,240	.....	713,140
Chicago—740 Rush Street.....	1,093,900	187,500	530,250
Chicago—Fairbanks Court.....	sold	.....	158,740
Kansas City .....	146,500	.....	112,000
San Francisco .....	215,000	.....	200,000
New Orleans .....	23,000	.....	17,500
Total .....	\$4,853,940	\$997,500	\$3,339,330

The average net earnings on this valuation of \$4,853,940, during the quadrennium have been as follows: 1928, 4.774+; 1929, 4.256+; 1930, 4.85+; 1931, 5.05+.

In Boston, Detroit, Pittsburgh and Portland, The Methodist Book Concern occupies rented space.

There has been no change in the real estate holdings since the report of the Book Committee to the General Conference of 1928, when complete report was made concerning notable changes in our real estate situation, especially at New York and Chicago. See Report of Book Committee of Journal of the General Conference, 1928, page 1089.

The Cruikshank Company, real estate agents who have charge of our property, 2-4 West Twentieth Street, New York, have been, together with other brokers, seeking to sell the property in accordance with the action of the Book Committee. The condition of the real estate market has continued to be unfavorable with respect to the sale of property, and in the judgment of these real estate representatives it was deemed unwise to attempt to push the sale. It was the hope of the Book Committee that the sale of this property would liquidate the bank loans carried by the Irving Trust Company. The Union Dime Savings Bank, which carried the original mortgage on our property at 150 Fifth Avenue, New York, in the sum of \$600,000, which funds were used toward the erection of the Dobbs Ferry plant, agreed when this mortgage was reduced to \$480,000, to waive the five per cent annual amortization payment amounting to \$30,000 annually, until the maturity of the mortgage, November 1, 1935. The Book Committee authorized this amount to be applied to

## *Report of Book Committee*

the Building Fund notes on the Dobbs Ferry property held by the Irving Trust Company.

Our mortgages at the end of the fiscal year, December 31, 1931, aggregated \$667,500, \$480,000 of which is carried on the New York property, at 150 Fifth Avenue, and \$187,500 on our Chicago property at 740 Rush Street.

Our Building Fund notes, payable on December 31, 1931, aggregated \$330,000, which are being reduced annually by at least \$30,000. In addition to these amortization payments of \$30,000 annually, \$50,000 has also been taken from the Invested Surplus of the New York Corporation and applied to the Building Fund notes account the Dobbs Ferry property, held by the Irving Trust Company.

The mortgage on the Chicago property is being reduced by an annual instalment of \$12,500.

### LABOR—GROUP BARGAINING

The Group Bargaining plan, inaugurated by the Book Committee for our plant at Cincinnati (and adopted in measure at Chicago), has been approved by previous General Conferences. It is still an established agency in administration and production—serving well both the concern and the employees. However, careful investigation is being made, with open minds, to discover if a still better plan might be possible. Negotiations are in progress with the American Federation of Labor.

The Committee and Publishing Agents have reason to believe that an agreement for co-operation between the “group bargaining” method, as used at Cincinnati, and the American Federation of Labor will be reached. If consummated it will tend to mutual benefits. To that end the Committee will continue to strive. It is worthy of record that at Cincinnati and Chicago, where “group bargaining” obtains, there is contentment on the part of the employees. There is no agitation or suggestion for a change of method on their part.

### DISTRIBUTION OF PRODUCE TO THE ANNUAL CONFERENCES

There has been appropriated to this purpose this past quadrennium as follows:

1928	.....	\$200,000
1929	.....	200,000
1930	.....	200,000
1931	.....	50,000

## *Report of Book Committee*

It is a matter of deep regret that the Committee is not able to make a more favorable report than these figures indicate. The appropriations for 1928, 1929 and 1930 were not notably below the average of the past. That of \$50,000 for 1931 was the lowest for many years and was only made possible by using \$11,000 from the accumulated surplus. The nation-wide business condition accounts very largely for this showing. Many of the strongest railroads and industrial corporations have reduced dividends, and in many cases suspended dividends entirely. In other instances dividends have been paid in whole or in part from their surplus. The retired preachers are mostly old men. They or their widows are the beneficiaries.

To deprive those, who are in immediate necessity, in order to lay up a surplus as a protection for those who may follow them, has not seemed to the Book Committee either wise or generous. Those of to-day are deserving and as needy as any of the coming years can be. Whatever appropriations have been made from its produce have been in accordance with the direction given in Paragraph 442 of the *Discipline*: "The produce of the Book Concern, after the Book Committee has determined and retained a sufficient amount with which to carry on its affairs shall be regularly applied to the benefit of the traveling supernumerary and retired preachers, their wives, widows and children." With such explicit command that the produce "shall be regularly" applied to the objects named, it would appear there is no justification for a policy that would accumulate a larger surplus as a protection for future claimants on the fund. If the Book Concern should come to the time when all its earnings are required "with which to carry on its affairs," then, and only then, can it in law or justice cease to keep its promise to the preachers whose loyal devotion to its interests have contributed so largely to the business success it has attained.

### ADVOCATES

No problem before the Book Committee received more consideration than that of the Advocates. Pursuant to the action of the General Conference directing that "economies be encouraged by the merging of the Advocates wherever the best interests of the constituency shall be efficiently served," action was taken by the Book Committee looking to that end, with this result:

## *Report of Book Committee*

At the annual meeting of the Book Committee in 1929, the Special Committee on Advocates, presented the following report, which was adopted:

The General Conference of 1928 said: "We commend the policy of the Publishing Agents, approved by the Book Committee, as announced in their report to the General Conference, that 'economies be encouraged by the merging of Advocates wherever the best interests of the constituency should be thus efficiently served.'"

Therefore, your committee appointed by the Book Committee at the session held in Atlantic City, July 5-6, 1928, submits as its first recommendation:

- I. That the Western Christian Advocate, the Southern Edition of The Western Christian Advocate, and The Southwestern Christian Advocate be merged into one paper with three separate editions.
- II. That The Northwestern Christian Advocate and The Central Christian Advocate be merged, with two separate editions, these mergers to become effective as soon as the proper plans can be formulated.
- III. That we instruct the Publishing Agents, under the direction of the Executive Committee, after conference with the editors concerned, to designate the respective fields of editorial activity and responsibility.

During the quadrennium the format of The Christian Advocate in its various editions was materially improved. The introduction of colored covers added greatly to the appearance of the paper, and it was expected that this innovation would make a larger appeal to national advertisers. In addition to the work of an expert solicitor for national advertising, membership in the Audit Bureau of Circulation was maintained, in the effort to secure enlarged revenue from advertising.

### THE CHRISTIAN ADVOCATES

The Book Committee, at its meeting in April, 1931, took action as follows:

First—That The Christian Advocate in its several editions now issued as follows:

The Christian Advocate,  
The Christian Advocate, Western Edition,  
The Christian Advocate, Southern Edition,  
The Christian Advocate, Northwestern Edition,  
The Christian Advocate, Central Edition,  
The Christian Advocate, California Edition,  
The Christian Advocate, Pacific Edition,

## *Report of Book Committee*

shall be issued, beginning with the first of October, 1931, as "The Christian Advocate," with an explanatory sub-title, "A National Weekly."

This paper to be edited by the present editors, together with the Contributing Editor and the editor of the National Methodist Press, who shall constitute an Editorial Board.

Second—This Editorial Board shall effect an organization for the efficient production of a paper which, in their judgment, will best serve the interests of the Church.

Third—We recommend that the papers be published at New York, concurrently at Cincinnati and Chicago, and, in view of present contracts, which do not expire until June 1, 1932, at San Francisco and at Portland, Ore. Further, we recommend that when present contracts on the Pacific coast expire, that then "The Christian Advocate—A National Weekly," shall be published at not more than three points.

In March, 1932, at its annual meeting, the Book Committee made the following recommendation:

To carry into effect the action taken by the Book Committee at the annual meeting, April 27, 1931, with reference to "The Christian Advocate—A National Weekly," with the constituting of an Editorial Board, to be published at not more than three points, we recommend that certain changes be made in the Discipline, as follows:

Omit Paragraphs 445-448, inclusive, and Paragraph 451, and substitute new Paragraphs which read as follows:

*Paragraph 445*—Section 1. The General Conference shall elect quadrennially by ballot three editors of The Christian Advocate—A National Weekly to be published at three places.

Sec. 2. The editors of The Christian Advocate—A National Weekly shall constitute an Editorial Board, which shall select its own chairman. They shall, subject to the approval of the Publishing Agents and Executive Committee, determine the division of editorial responsibility.

Sec. 3. There shall be published in The Christian Advocate—A National Weekly at least fourteen (14) pages of uniform material exclusive of advertising. Printing or plating the uniform material shall be determined by the Book Committee and the Publishing Agents. This uniform material may be available to other religious papers on such terms as may be determined by the Publishing Agents.

Sec. 4. There shall be a Washington correspondent of the Christian Advocate—A National Weekly, who shall be selected by the Book Committee, from names presented to them by the Editorial Board.

Sec. 5. All costs, editorial, manufacturing, promoting, and sell-

## *Report of Book Committee*

ing, shall be budgeted on the basis of income, under the direction of the Book Committee and the Publishing Agents.

*Paragraph 446*—The publishing Agents and the Editorial Board shall designate one Sunday each year as Good Literature Day, at which time the pastors shall be requested to present or have presented the merits of The Christian Advocate and receive subscriptions.

*Paragraph 447*—Section 1. The General Conference shall elect quadrennially, by ballot, an editor for The Christian Advocate—Southwestern Edition; an editor for The Epworth Herald, who shall also edit all Epworth League publications under provisions hereinafter defined; and an editor for Church School Publications under the provisions hereinafter described.

Sec. 2. The General Conference shall elect, by ballot, an editor for Der Christliche Apologete, to serve for such period of time as the Book Committee shall continue the publication.

*Paragraph 448*—Nominations of editors to be elected by the General Conference shall be sent to the Secretary's desk in writing.

### CHURCH SCHOOL LITERATURE

Following the acceptance of the resignation of Dr. Henry H. Meyer, the duties of the editor of Church School Publications were carried by Dr. E. S. Lewis, Associate Editor, until Dr. Bugbee as editor assumed charge, a period of approximately a year.

L. H. Bugbee, as successor of Henry H. Meyer, who resigned, entered upon his duties on July 1, 1930. A study of this department of our publications, as reported to the committee, reveals these facts:

During the quadrennium the Outlines, released by the International Council of Religious Education, and approved by the Curriculum Committee of the Board of Education, have been carefully considered, revised and adapted to meet the requirements of our church schools. These include Primary, Junior, Intermediate and Senior Group Lessons and the Improved Uniform Lessons. A high standard of lesson treatment has been maintained.

The Epworth Herald and Epworth League publications are under the editorship of Dr. W. E. J. Gratz and show marked adaptation to the modern trend in the Religious Education of our youth in the Church and Epworth League.

Late in 1931 the Publishing Committee of the Pittsburgh

## *Report of Book Committee*

Christian Advocate recommended to the Book Committee that the Pittsburgh Christian Advocate be merged with The Christian Advocate—A National Weekly, continuing the Pittsburgh edition with editorial offices in Pittsburgh and published in New York. This proposal was accepted by the Executive Committee and approved by the Book Committee. Therefore, we join with the Publishing Committee of The Pittsburgh Christian Advocate in recommending that the said Committee be discontinued.

### BOOK PUBLICATIONS

There is evidence of a widened scope in the character of the books published. This has been attained without lessening the emphasis upon theological, devotional and biblical subjects. Through the motive and zeal of the Book Editor the list of authors has been enriched by the addition of writers of national and international fame. Among them have been those qualified to speak with authority on the subjects they consider. Our emphasis has been given to the literature on Religious Education.

The Abingdon Series on this subject is worthy of special appreciation. Our Abingdon Press enables us to receive increased recognition from scholarly authors outside our denomination. There is evidence to them of our ability to market the books from their pen. It is a matter for congratulation that a number of our books have been selected by "The Religious Book of the Month Club," while many others of our publications have received favorable comment. The Book Committee defers to the Book Editor, John W. Langdale, to make mention of books of special worth, as occasion and opportunity may suggest to him. It may, however, not be amiss to note The Abingdon Bible Commentary, now completed, as recognized to be among, if not indeed, the best published.

A revision of the Closely Graded Courses has been completed during the quadrennium. There are now twelve Graded Courses besides the two courses for Beginners, with the pupils' textbook and the teacher's manual prepared for each part throughout the series.

Fifteen elective texts have been published and several others authorized by the Curriculum Committee are in process of revision.

The only notable changes in the periodical literature are the

## *Report of Book Committee*

publication of the Primary Quarterly in a leaflet form so that it may be distributed from Sunday to Sunday, and the insertion of sixteen pages of Teacher's Helps in the Intermediate Quarterly and in Studies for Youth. The latter plan will begin in April. The Elementary Magazine, which was a new venture four years ago, has now an average circulation per issue of nearly 40,000.

Changes in the personnel of the staff are as follows: Dr. Harry C. Wilson has taken the place of Dr. E. Leigh Mudge as head of the department of young people's publications. One of the best beloved members of the staff, Miss Josephine L. Baldwin, slipped quietly away from us on September 16, 1931. Her leadership in the department of children's work, her pioneer work with the Closely Graded Courses give to her a notable place in the history of religious education in America.

Every effort has been made to reduce expenditure to the lowest limit and the total budget has been scaled down from \$151,000 to \$139,000. It should be borne in mind that the present editorial supervision has assumed responsibility on what might be called an ebb-tide. That tide has not yet turned. Naturally this situation reflects itself in the circulation of both the Closely Graded Courses and the periodicals.

It is the avowed aim of the administration to combine the values of wise educational approach with religious values which include both the ethical and the mystical elements of religion and fulfill the prophetic definition to "do justly and love kindness and to walk humbly with thy God."

### THE METHODIST REVIEW

The death of George Elliott, editor of the Methodist Review, led to the consideration of the discontinuance of that publication. At the meeting of the Committee, 1931, it was reported that the question of merging it with the Methodist Quarterly Review of the Methodist Episcopal Church, South, had been given careful consideration, but found impracticable. Pending the meeting of the Book Committee the Review was edited by a volunteer committee. The Book Committee directed that the Review should cease as of July 1, 1931. At the same meeting of the Committee it was determined to establish a quarterly magazine with the title Religion. Later consideration enlarged it to Religion in Life, its editor to be the Book Editor, who may

## *Report of Book Committee*

associate with himself other available editors. The first issue has now appeared. It has elicited favorable notice. The contributions are from men eminent in their special lines of study. It is not intended to be distinctly denominational. It does give promise, from its first issue, of being such a magazine as one in which the Methodist Episcopal Church may have just pride. It seems wise to embody in this report, where it is assured of permanency and availability to the inquirer of the future the life story of the Methodist Review.

An American edition of the Wesleyan Methodist Magazine was first issued in 1789, the same year the Book Concern began. This magazine was discontinued in 1791. Its publication was resumed in 1796, and later again ceased. In 1818 a further effort resulted in the issuance of The Methodist Magazine. In 1829 the title was changed to The Methodist and Quarterly Review. In 1849 it became the Methodist Quarterly Review. Again, by elimination, it became the Methodist Review, and so continued to the end, in 1931. Until 1832 the Book Agents were its editors. From that date there is the record of editors: Nathan Bangs, Samuel Luckey, George Peck, John McClintock, Daniel D. Whedon, Daniel Curry, J. W. Mendenhall, William V. Kelley and George Elliott.

It is but proper that this General Conference should have in specific terms the conditions that led the Book Committee to the discontinuance of this time-honored and useful Methodist Review.

The following recommendation came to the Book Committee from the Executive Committee with the endorsement of the Publishing Agents:

Since 1912, the high peak of the circulation of the Methodist Review was 8,100, reached in 1915. The present circulation is 3,781. The net financial losses from 1912 to 1930, inclusive, aggregate \$102,578.41. The net financial loss for the year ending December 31, 1930, amounted to \$7,276.86. In view of these inescapable facts from history and experience, and with the highest appreciation of the ideals of the Methodist Review, we cannot see any future circulation or adequate support to warrant its continuance, and, therefore, we recommend that its publication cease as of July 1, 1931.

We further recommend that all details concerning discontinuance of the Methodist Review and the establishment of the new quarterly Religion, including editing, publishing and promoting, be com

## *Report of Book Committee*

mitted with power to the group of Editors involved and the Publishing Agents.

Respectfully submitted,

FRANK A. HORNE, *Chairman.*

FRED D. STONE, *Secretary.*

This recommendation was duly considered by a subcommittee of the Book Committee and, on its recommendation, was adopted by the Committee as a whole.

### GENERAL REFERENCE

The treasurer of the Episcopal Fund, John H. Race, will present to you the report covering that feature which is by Paragraph 373 of the Discipline committed to the Book Committee. The facts there shown call for thoughtful attention by the Committee on Episcopacy and Book Concern, and finally by the General Conference. The Book Concern should certainly be relieved of the responsibility of lending its financial credit to obtain funds in order that prompt payment may be made of the bishops' salaries. Without question, prompt payment should be made. It should not be secured by possibly endangering the Book Concern funds, which ultimately would endanger the appropriations from the Concern to the retired preachers. It may be wise to raise this danger signal and thus make certain the means of avoiding this possible misfortune.

The report of the treasurer of the General Conference Expense Fund, O. Grant Markham, will be before you. By Paragraph 432, this fund is also committed to Book Committee. A considerable surplus, carried into this quadrennium may make it possible for the treasurer to meet all the claims. The larger number of commissions are proving an expensive method of arriving at decision and action in our church affairs. The last General Conference took action looking toward more care in raising such commissions. Inquiry should certainly be made as to probable expense as well as to the value. It has not been necessary up to this time for the treasurer of this fund to secure funds by loans. However, if it should be necessary, the Book Concern is the only available source of credit it can obtain. These are two matters of such vital interest that it would appear they should have the serious attention of the committee on Book Concern and then of the General Conference.

## Report of Book Committee

### SUGGESTED GENERAL CONFERENCE LEGISLATION

The Special Committee of the Book Committee on General Conference Legislation recommended, and the recommendations were approved by the Book Committee, that the following be substituted for Paragraph 374 of the *Discipline*:

The Treasurer of the Episcopal Fund is directed to send monthly to each Bishop and Missionary Bishop, a check covering one-twelfth of the annual salary, and of the allowance for clerical assistance, and house rent or maintenance as provided by the Book Committee. The Treasurer shall also pay the claim for official travel of a Bishop or Missionary Bishop upon presentation of an itemized voucher as prescribed by the Book Committee. The Treasurer of the Episcopal Fund is further authorized to forward to the Treasurer of the respective Central Conferences, quarterly in advance, the proportionate amount of the annual grant-in-aid allowed to the several Central Conferences by the Book Committee toward the support of the General Superintendents or Bishops of such Central Conferences.

That Paragraph 375 be amended to read as follows:

The Book Committee shall apportion among the several Annual Conferences the sum required to be raised for these purposes, on the basis of the total amount raised in the respective Annual Conferences for Pastoral Support, including rental value of the parsonages, but exclusive of Missionary appropriations, and the Annual Conferences shall apportion the same to the several Districts and Charges, applying the percentage rate established by the Book Committee. The Bishops of the respective Areas and the District Superintendents are instructed to co-operate in the collection of the apportionments.

That a new paragraph be added, as follows:

Nominations for the election of Publishing Agents and Editors shall be made by the Book Committee, and for the election of Corresponding Secretaries for each Benevolent Board by the Board of Benevolence concerned,—provided that 25 or more members of the General Conference, elected from at least three (3) separate Conferences, may, by petition, make independent nominations.

That Paragraph 429, Section 2, be amended to read as follows:

The Annual Meeting of the Book Committee shall be held on the fourth Wednesday in April, or at such other time as the Book Committee may determine, and special meetings may be held at such times and places as the Committee may appoint, or at the call of the Chairman, or upon written request of ten members of

## *Report of Book Committee*

the Committee. At all meetings of the Book Committee a majority of the members shall constitute a quorum.

That Paragraph 432, Section 1, be amended to read as follows:

At the beginning of each quadrennium the Book Committee shall estimate the amount of money necessary to meet the expenses of the next General Conference, Judicial Conferences, General Conference Commissions, the expenses of which have been authorized by the General Conference, Committees of Investigation in the event of charges against a Bishop or a Missionary Bishop, and such other expenses as the General Conference may have authorized to be paid from this fund, et cetera.

### SALARIES AND ALLOWANCES OF BISHOPS

WHEREAS, Owing to the present economic conditions and the depression which have so seriously affected the business of The Methodist Book Concern, the receipts of the Episcopal Fund and the general financial condition of our churches, some reduction and readjustment of salaries and allowances must be carefully considered and action taken at the proper time; and

WHEREAS, Within two months the General Conference of 1932 will be in session; and

WHEREAS, It is customary very soon after the session of each General Conference to convene the newly constituted Book Committee in session for the special purpose of considering salaries and allowances coming under their jurisdiction for the balance of the present fiscal year; be it

*Resolved*, (1) That we recommend that the present salaries and allowances be continued until June 1, 1932;

(2) That we recommend that the newly constituted Book Committee, acting under the authority or instructions of the Central Conference, shall give careful and special consideration to this whole matter and take such action as the circumstances and facts demand on the authority conferred or to be conferred upon them by the General Conference;

(3) That we authorize the Treasurer of the Episcopal Fund to specially request the Bishops to exercise the utmost economy in the expenditure of funds for their expense accounts chargeable to the Episcopal Fund;

(4) That we instruct the Treasurer of the Episcopal Fund to see that any over-drafts on the part of any individual Bishop on items authorized by the Book Committee be adjusted on or before June 1, 1932;

(5) That we further instruct the Treasurer of the Episcopal Fund to scrutinize carefully the expense accounts and vouchers of the several Bishops with a view of reporting to the Administra-

## *Report of Book Committee*

tive Committee any items which may seem to be unnecessary or extravagant. Be it further

*Resolved*, That a copy of this action be transmitted to the General Conference in the report of the Book Committee and submitted to the Book Committee at the meeting to be held after the adjournment of the General Conference of 1932. Also that a copy of these resolutions be sent to the Secretary of the Board of Bishops.

### GENERAL CONFERENCE ENTERTAINMENT

The Book Committee elected a Commission on General Conference Entertainment consisting of Joseph S. Ulland, J. Luther Taylor, Ira B. Blackstock, Wallace H. Finch, Fred D. Stone, William F. Conner, J. Ralph Magee, with O. Grant Markham, by virtue of his office, as treasurer of the General Conference Expense Fund. Wallace H. Finch was elected chairman, and Fred D. Stone, secretary. Three cities made application for entertainment of the Conference: Columbus; Springfield, Illinois; Atlantic City. Each city was given opportunity to present its claims and facilities for furnishing suitable hall and all other requirements. The Book Committee, by formal ballot, selected Atlantic City. The local committee there has given consideration to the suggestion and requests of your commission. It would appear that in so far as is possible every arrangement will be made for your comfort and convenience. The Conference is aware that assignment of the location of seats to the various Conference delegations is made by lot, with no favoritism possible. The variety of hotels would seem to make possible the answering of the demands of each delegate and visitor. The assignment of the programs for the afternoons and evenings have been made after much correspondence between those interested and the commission. The result is, as far as seemed possible, in agreement with the desires of those concerned.

Paragraph 593 of the Discipline, together with the action of the special committee designated in Paragraph 593, Section 8, determined many features of the program.

Your commission, together with the local committee at Atlantic City, will strive, as occasion may arise, to meet all requirements for the proper transaction of the business of the Conference, and the comfort of all in attendance.

For the Book Committee,

WILLIAM F. CONNER, *Chairman*,  
EZRA S. TIPPLE, *Secretary*.

# REPORT OF THE PUBLISHING AGENTS OF THE METHODIST BOOK CONCERN FOR THE QUADRENNIUM ENDING DECEMBER 31, 1931

## FOREWORD

*Go ye therefore, and teach all nations.*—Matthew 18. 19.

In carrying out the message of Christ and the objects and purposes for which The Methodist Book Concern was founded, all changes and improvements in the graphic arts have, from time to time, been adopted by the Publishing Agents in charge. Recently color and offset presses have been installed, and electric printing, now in the laboratory stage, will be taken advantage of when perfected. We are watching, with interest, experiments of typesetting by use of the electric eye.

Eventually The Methodist Book Concern will need a central radio station, with television, where dramatic productions portraying our religious teaching may be broadcast and received in any church school desiring to equip itself with the necessary apparatus. These productions may be synchronized with the Church-school literature so that a local superintendent or teacher directing the studies can explain them in a longer period than is possible where the eye alone has to be depended upon to receive the message. The Editor of Church School Publications could teach the lesson from this central station so that it might be received in every school. As distribution of this promotive material would be by airplane, the content would embrace the latest incidents and happenings in world affairs bearing on religious education. Something of yesterday could be before the schools to-morrow, and events of the moment may be broadcast from this station.

The Methodist Book Concern is awake to the needs of the present day, and is using its organization and influence to bring about a better social order through improving and distributing more widely *The Christian Advocate*. Our books will continue to be written to provide religious teachings for all ages. The Church-school literature, through which Christians are taught to be intelligently spiritual, will continue to be adapted to all grades and to all ages, spreading abroad on the printed page the Bible and its teaching.

## *Report of the Publishing Agents*

DEAR BROTHERS AND SISTERS:

"From our ancestors come our names; but from our virtues, our honors." So reads an old proverb. Not to any special group of men can be ascribed the virtues which have sustained and augmented the honors that redound to The Methodist Book Concern. To many in turn have been entrusted the publishing interests of our great Church. Each has endeavored to be true to the purposes outlined in its charter.

The economic situation which developed in the United States during the past quadrennium is reported from all sources to have been the most acute this nation has known. It would be easy to compile a long list of other great corporations who also show either deficits or largely reduced profits. These corporations are well known to the members of the General Conference.

Our constituency has suffered a decrease in incomes and resources which cannot be measured by any data we are able to compile. Financial institutions in large numbers have closed their doors, leaving some of our cities containing as large a population as 70,000 without banking facilities. Money of Church schools and other Church funds has been tied up for months, and in many instances lost. Our report shows loss in sales but not in loyalties. The efficient service of our organization has succeeded in retaining our constituency. The Church schools, from necessity, have practiced rigid economies. Our ministers and laity still buy books of value, but the purchasing power of the individual has been reduced by the economic pressure under which he lives.

Conditions which we find in the United States are world-wide. We have taken advantage of every possible economy of which we could avail ourselves. We have felt it a duty to the Church to maintain the efficiency of our service organization.

For convenience, we submit a simplified balance sheet of the business of the Book Concern for the fiscal year of 1931, as certified to by Lybrand, Ross Brothers & Montgomery:

The Methodist Book Concern owes to Individuals, Firms, Corporations, Banks, Conference, etc. ....	\$743,436.71
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For the purpose of meeting these obligations, we have Quick Assets:

Cash on hand .....	\$140,947.00
Investments (market value).....	126,149.75
Accounts Receivable (good).....	1,057,923.78
Notes Receivable (good).....	9,400.86

Total Quick Assets .....	\$1,334,421.39
Excess of Quick Assets over Liabilities..	\$590,984.68

## *Report of the Publishing Agents*

### Other Assets of The Methodist Book Con-

cern—		
Merchandise and Inventories, etc.....	\$923,023.25	
Accrued Interest Receivable .....	1,498.92	
Prepaid Insurance and other deferred charges .....	86,414.17	
Real Estate, Equipment, Furniture and Fixtures..	\$5,268,586.25	
Mortgages—less .....	667,500.00	
	<u>4,601,086.25</u>	
Total Other Assets .....		<u>5,612,022.59</u>
		\$6,946,443.98
Total Assets .....	\$6,946,443.98	
Liabilities (current) .....	743,436.71	
Excess Assets .....	6,203,007.27	

Messrs. Lybrand, Ross Brothers & Montgomery, certified public accountants, continue to have general supervision of our auditing. Spot audits are made at their discretion. The certified balance sheet follows this report. E. E. Clawson, General Auditor, and his assistant, attend to auditing details throughout the year. The work of the auditors is immediately under the supervision of the committee on Audits and Accounts of the Executive Committee of the Book Concern, and the Auditors are responsible to that Committee.

### REDUCTION OF EXPENSES

In common with all other business operations at this time of financial stringency, the Publishing Agents are carefully studying our costs and methods of promotion and distribution, with a view to increasing sales and securing such savings as may be possible. During the quadrennium we have made a saving in selling costs and general expenses of \$217,580.24, as will be shown by the following table:

The following table shows the decrease in expenses for the quadrennium:

#### SELLING COSTS

1928 .....	\$1,306,059.53
1929 .....	1,295,686.31
1930 .....	1,260,986.01
1931 .....	1,161,838.18

Total Decrease, 1931, as compared with 1928.. \$144,221.35

#### GENERAL EXPENSES

1928 .....	\$658,946.66
1929 .....	618,928.07
1930 .....	615,626.28
1931 .....	585,587.77

Total Decrease, 1931, as compared with 1928.. \$73,358.89

## *Report of the Publishing Agents*

It will be seen from the Certified Balance Sheet that the total current assets of \$2,219,207.98 are as against total current liabilities of \$743,436.71, or \$2.98 for every dollar of current liabilities owed.

### MANUFACTURING

Our contract for paper is for a period of three years. The contract is on a sliding scale in which we are to share any reductions in the proportions given to the most favored customer.

Beginning October 1, 1931, The Christian Advocate, Western Edition, Southern Edition, Northwestern Edition, Central Edition, Pacific Edition, and California Edition, became The Christian Advocate—A National Weekly, to be published at five points. The title page, in accord with the postal laws of the United States, carries a descriptive subtitle. On December 31, 1931, The Pittsburgh Christian Advocate, as the result of an agreement between the Publishing Committee of The Pittsburgh Christian Advocate and the Book Committee, became a unit in The Christian Advocate—A National Weekly, this unit being published at New York.

The three manufacturing plants, New York, Cincinnati, and Chicago, are efficiently producing the work assigned to them.

The relations of the manufacturing department of The Methodist Book Concern and the Benevolent Boards as represented by the World Service Agency, have been increasingly cordial throughout the quadrennium.

### LABOR

The Methodist Book Concern seeks to establish and maintain a Christian order in industry. We have working agreements with the trade unions affiliated with the American Federation of Labor at New York, and we are negotiating similar agreements concerning Cincinnati and Chicago.

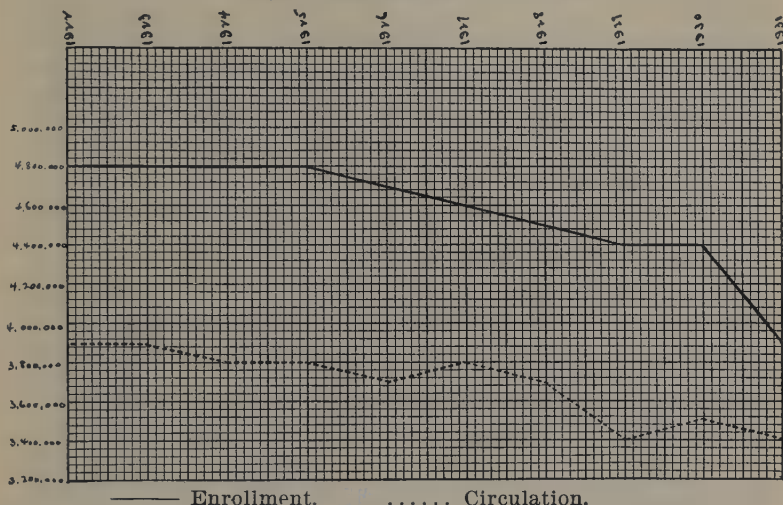
Consideration in cases of sickness or emergencies, adjustment of hours for rest, co-operation, restaurant, emergency rooms, group insurance, are some of the benefits attainable because of the determination on the part of those in our employ to be mutually helpful.

### CHURCH SCHOOL PERIODICALS AND STORY PAPERS

The circulation of Church School Periodicals and Story Papers has kept pace with the enrollment in the church school as indicated in the following chart:

# Report of the Publishing Agents

## COMPARISON ENROLLMENT OF CHURCH SCHOOLS WITH CIRCULATION OF CHURCH SCHOOL PERIODICALS YEARS 1922-1931, INCLUSIVE



The total sales for the church school periodicals and story papers for the quadrennium were \$5,798,766, or an average of \$1,449,691 a year.

The average circulation of our story papers, December 31, 1931, was 1,263,236.

The total circulation of our church school periodicals and story papers has averaged each year more than 70,000,000 copies.

From an artistic, mechanical, educational, spiritual point of view, our periodicals rank foremost.

### GRADED LESSONS

This acceptable series of studies continues to meet the needs of Church Schools seeking to use a type of lesson material pedagogically sound and representative of ideals in religious education approved by our leaders.

During the quadrennium these graded lessons, entirely rewritten, have been published. They are extensively used in denominations other than our own. While these lessons do not call for revision every quarter or every year, in order to keep abreast of current progress in religious teaching, they are revised approximately every seven years. Therefore, another

## *Report of the Publishing Agents*

revision is being planned for, and will be undertaken in the coming quadrennium.

### ELECTIVE COURSES

Many of our Church schools no longer equip themselves with one series or course of lessons. The pastor, the religious director, and the Church-school superintendent, with the teachers, make a careful study and analysis of the requirements in the local situation, and adopt what in their judgment may seem best for each grade or department. In the same school, some departments use uniform, some group, some closely graded, and others textbooks. While this tends to greater advance in education, it reduces the output of any one type of lesson material, and consequently increases the cost of manufacture, the selling price, and the cost of distribution. Where so much more capital is used with lower percentage of return, in the future the Church will face a natural falling off in produce.

During the last two years of the quadrennium every effort has been made to reduce expenditure to the lowest limit and the total Church-school editorial budget has been scaled down.

On October 29, 1929, at a special meeting of the Book Committee upon the nomination of a Committee of Eleven, Dr. Lucius H. Bugbee, then pastor of the Hennepin Avenue Church, Minneapolis, Minn., was unanimously elected Editor of Church School Publications. Thoroughly qualified, from the standpoint of scholarship, deeply sympathetic, and with wide experience as a successful pastor and a wise leader, Doctor Bugbee is making a large contribution to the Church as editor.

It is the aim of the present administration to combine the values of wise educational approach with religious values which include both the ethical and the mystical elements of religion and fulfill the prophetic definition to "do justly and love kindness and to walk humbly with thy God."

Periodically the representatives of The Methodist Book Concern have met with the representatives of the Board of Education to plan the teaching materials of our Church in accordance with ¶ 500, § 4, of the *Discipline*. It is believed that this association, which is known as the Curriculum Committee, is beneficial to all the interests involved.

### MERCHANDISE

The term merchandise is used by The Methodist Book Concern to designate our business operations not covered specifically by other names. In this department we publish books and requisites, pamphlets, leaflets, and handle books of other publishers. We also render service to every department of the

## *Report of the Publishing Agents*

Church that may call on us not only in the matter of publishing and distributing literature at cost or less, but in extending help at Conferences, institutes and conventions. In fact, we try to do everything we can to carry out the purpose of The Methodist Book Concern that is not filled by our Church papers or Church-school publications.

An analysis of book publications during the quadrennium just ending will reveal a list selected in no haphazard way, but planned to meet varying needs. Falling into many classifications, each book was designed for a definite purpose—information, comfort, pleasure, satisfaction, stimulation. There are books for the adolescent, for challenging and questioning youth, for the mature thinker, and interesting and attractive books for children. To list all the worthwhile books is impracticable; to name but a few would be difficult when so many fall in the same category. It may be in order, however, to name just one which, completed in the early part of the quadrennium, has brought us fame the world around—*The Abingdon Bible Commentary*. It will be a standard for many years to come.

The prices of our publications are fair—considerably below that of books of similar merit and quality of workmanship issued by other publishers.

The returns in this department are small partly because we are now selling much literature in pamphlet form at a very low price that had formerly been distributed in book form at a higher price. It is readily seen that if a book sells for \$1.00, and we sell ten different pamphlets containing approximately as much material in a condensed form at ten cents each, or \$1.00 for the set, our total returns will be much less, but the good we do justifies the financial loss.

Our cost of manufacture is based on paying the highest prevailing wage in every department, and furnishing the best and most sanitary surroundings, and engaging in all necessary welfare work for the comfort and health of those associated with us.

It will be interesting to note that in unit sales, based on a close analysis of our merchandise business, the decrease in our own publications comparing 1931 with 1930, was just 27 per cent, which is the drop in world trade as estimated by the Government Board of Trade of Great Britain. Our figures were compiled some months before the statement of the Government Board of Trade appeared in the press. In dollars and cents our decrease is somewhat over 25 per cent.

After David G. Downey became our honored Book Editor, now Literary Advisor, great variety in choice of manuscripts

## Report of the Publishing Agents

and new avenues for distribution were opened by the adopting of a trade name—The Abingdon Press. Standing foursquare with all the traditions and ideals of the past, our books are finding an ever-widening market. Because of his wide scholastic contacts, John W. Langdale, now Book Editor, is securing names and titles which add prestige to a list already notable. Certain it is that we command the best scholarship in the religious life of to-day.

### COLORED COVERS AND AUDIT BUREAU OF CIRCULATIONS

The use of colored covers on the *Advocates* and *Epworth Herald* introduced a feature which was highly attractive. The type of pictures selected and the art, both in drawing and printing, contributed to religious culture, in thought and feeling. It was believed also that such a feature would interest advertisers, for there were those who have thought that the *Advocate* should have a fuller opportunity as an advertising medium. In this matter of increase in commercial advertising the results have not been fruitful.

Membership in The Audit Bureau of Circulations was carried, for two years, for seven editions of *The Christian Advocate* and *The Epworth Herald*. The total expense for such membership was not of itself excessive, but in view of the lack of added interest in commercial advertising, particularly in relation to the colored covers, the need of membership in that organization was not essential, and membership was therefore terminated. The audit test applied by the Bureau to our accounts in the circulation and subscription departments of these papers brought out the satisfactory information that the customary standards used in these departments were efficient.

### THE ADVOCATE

Within the quadrennium the fullest consideration has been given to "The Advocate." Every decision pertaining to its business management was guided by the conviction that the church paper is an important feature of our connectionalism, and that it has unique opportunity for giving intellectual stimulus and religious admonition. In affiliation with the Book Committee and the Editors, with the leadership of the Special Committee on The Advocate from the Book Committee, features of form and content have been introduced, which seem to have met general approval. Further proposals concerning its publication will come before the General Conference in the regular routine of memorials.

The circulation of the several *Advocates*, including other

## Report of the Publishing Agents

weekly papers, as of December 31, of each year, has been as follows:

	1928	1929	1930	1931
The Christian Advocate .....	47,560	42,864	39,435	35,805
Continuing the California Edition...	8,360	7,923	7,509	6,709
Continuing the Central Edition.....	20,746	20,950	20,917	17,622
Continuing the Northwestern Edition	24,637	23,556	23,135	20,533
Continuing the Pacific Edition.....	7,027	7,280	7,009	5,834
Continuing the Southern Edition....	1,956	1,688	1,904	1,564
Continuing the Western Edition.....	32,168	30,628	28,910	24,419
	<u>142,454</u>	<u>134,889</u>	<u>128,819</u>	<u>112,486</u>

The Christian Advocate—Southwestern Edition .....				
Epworth Herald .....	8,406	8,895	7,440	6,238
Christian Apologist .....	59,571	57,889	47,402	43,760
Sandebudet .....	8,589	8,135	7,483	6,986
Evangelisk Tidende .....	2,960	3,154	3,215	2,507
	2,150	1,820	1,731	1,530

The quadrennial average circulation of these papers, as of December 31 of each year, has been as follows:

	1920-1923	1924-1927	1928-1931
The Christian Advocate.....	55,636	52,385	41,416
Continuing the California Edition	8,980	8,183	7,625
Continuing the Central Edition.	30,737	23,508	20,059
Continuing the Northwestern Edition .....	35,385	28,392	22,965
Continuing the Pacific Edition...	7,788	6,487	6,787
Continuing the Southern Edition.	6,806	4,164	1,788
Continuing the Western Edition.	36,917	33,817	29,031

The Christian Advocate—Southwestern Edition .....			
Epworth Herald .....	15,817	13,102	7,745
Christian Apologist .....	70,846	63,885	52,155
Sandebudet .....	10,688	9,602	7,798
Evangelisk Tidende .....		3,342	2,976
		2,546	1,808

### GOOD LITERATURE DAY PROMOTION

The observance of Good Literature Day, each year, is accepted as the basic date for the promotion of the circulation of these weekly papers, by securing new subscribers and also renewals. Thoughtful consideration is given to possible plans for fixing attention on the value of a religious paper coming each week into the home. It seems highly desirable and practical that the year's subscription to these papers begin with January. Therefore, the time for the emphasis to be placed on promotion of circulation is set for the months of November and December. After conference with the Co-operating Staff of the World Service Agencies, the particular week for observance of Good Literature is agreed upon, seeking to conserve the convenience of pastors and churches against simultaneous campaigns.

## Report of the Publishing Agents

### RELIGION IN LIFE

One by one the denominational magazines have perished for lack of support. In consequence it had come to be that the scholarly ministers and the thoughtful laymen of American Protestantism were reduced to dependence upon magazines that came out of the church life of other lands. It is impoverishing spiritually to be thus parasitic, and, moreover, American writers were deprived of the stimulus and discipline that come from writing for a scholarly magazine.

Upon consultation many of the Christian leaders of America declared the extinction of the various magazines to be a serious misfortune and expressed the confidence that such a magazine could be adequately maintained. In view of the above situation, the Book Committee at its 1931 session authorized the publication of *Religion in Life*, to be brought out in October, 1931. Difficulties arose which necessitated postponing the publication until January, 1932. The first number has been received with wide acclaim. It is too early to predicate the support *Religion in Life* will receive.

### BUDGETS

The Christian Advocates in their various editions, and *The Christian Advocate—A National Weekly*, and other Church papers, the *Church School Periodicals* and the *Epworth League Publications* have all been maintained throughout the quadrennium upon a carefully scrutinized budget plan.

It should be noted that throughout the quadrennium the cost of production of the above-named periodicals and publications was in each year considerably less than the estimated cost. Savings in actual costs above estimated costs have only been made possible through economies in each of our departmental activities.

We have recommended to the Book Committee, and the Book Committee has approved of the policy, that beginning July 1, 1932, the budget of *The Christian Advocate—A National Weekly*, and other budgeted publications be made and administered upon the basis of income as are the budgets of the *Church School Periodicals*.

The following table shows the budget cash cost, the income and loss of the units now making up *The Christian Advocate—A National Weekly*:

	Cost	Income	Loss
1928 .....	\$369,861.79	\$302,719.41	\$67,142.38
1929 .....	375,711.58	298,813.11	76,898.47
1930 .....	385,009.68	267,643.14	117,366.51
1931 .....	356,187.44	217,394.48	138,792.96

## Report of the Publishing Agents

### REAL ESTATE

Our property at 150 Fifth Avenue, New York, is in good physical condition, and, considering the general business situation, the part not occupied by us, or by church organizations, is well rented.

The condition of the property at Dobbs Ferry, N. Y., is excellent, the cost of upkeep is small, and the arrangement most adequately and efficiently serves the purpose for which it was built.

There has been no change in our Cincinnati holdings. The building on Plum Street is used entirely for the business of the Book Concern or sublet to Boards of the Church.

The Fourth Street building, except for a limited space used for storage purposes, is entirely rented.

Our property in Kansas City, Mo., is in good condition, is fully occupied, and steadily increasing in value. That section of the city has become an important business center.

In San Francisco, Calif., our building is in good condition, but not very well rented.

Our small building in New Orleans, La., has during the quadrennium been repaired, and is at present in good condition. It is very difficult to rent the store on account of the large amount of idle property in the vicinity.

There has been no change in our real estate holdings in Chicago within the quadrennium. The building has been well rented, and therefore the return has been satisfactory.

### GEORGE PRESTON MAINS

Dr. George Preston Mains died September 6, 1930. He was one of the outstanding leaders of our Church. For twenty years Doctor Mains was in active relation as one of the Publishing Agents, and occupied the Emeritus relation following the General Conference of 1916.

### GEORGE ELLIOTT

Dr. George Elliott, Editor of the *Methodist Review*, died November 2, 1930. As a good minister of Jesus Christ, Dr. Elliott gave a long and fruitful ministry to the Church. His influence was wide, his judgment respected, his appeal from the platform convincing.

### J. M. THOMSSSEN

J. M. Thomssen entered the service of The Methodist Book Concern in September, 1874, and died in the service, December 1, 1929. He was valuable in counsel, courteous in manner, efficient in service. "His high sense of personal service to the Graphic Arts and his wonderful philosophy of life made him

## *Report of the Publishing Agents*

respected and beloved not only in his immediate circle of The Methodist Book Concern, but also throughout the United States."

JOSEPHINE L. BALDWIN

One of the best beloved members of our Church-school staff, Miss Josephine L. Baldwin, slipped quietly away from us on September 16, 1931. Her leadership in the department of children's work her pioneer service with the *Closely Graded Courses* give to her a notable place in the history of religious education in America.

JOHN R. HUFF

We record with sorrow the death of John R. Huff on March 15, 1932. Mr. Huff was born December 30, 1850, and entered the employ of The Methodist Book Concern on February 14, 1873. After fifty-one years of service, on June 1, 1924, he was placed in the absent-on-leave relationship. Mr. Huff was held in the highest esteem by all those who were associated with him through his long years of service in the Book Concern.

### CLOSING STATEMENT

While the financial depression general throughout the world is responsible for much loss in dollars and cents to all the people, it has produced, nevertheless, compensatory spiritual gains. It has compelled us all to a reappraisal of the work we have been doing. Why have we been doing it? What was our motive? How does it look to us as we see it against a future which is not likely to repeat the comparatively easy material successes of the past?

It is profitable for us to regard the Book Concern from this angle. We have always known that it did not exist for financial profit; that it was not run merely as a commercial enterprise. It was organized primarily to publish and disseminate moral and religious literature. If, after retaining "a sufficient amount with which to carry on its affairs," there remained a sum of money, large or small, it was to be applied to the benefit of the Traveling, Supernumerary, and Retired Preachers, their wives, widows and children. But laudable as this feature was and is, it was from the beginning secondary to that other aim of publishing and circulating the kind of literature that would make for Christlike experience and living, and for a Christian society.

How well the Book Concern has realized this twofold purpose those most familiar with its long and honorable history know. A steady stream of books, periodicals and other publications has flowed to every nook and corner of the habitable globe. In

## *Report of the Publishing Agents*

addition to these refreshing and life-giving currents, millions of dollars have also found their way into thousands of parsonages to bring the cheer of added material comfort.

Never was there a time when the Christian faith and the Christian Church were more in need of the inspirational output of The Methodist Book Concern, which is fearlessly promoting the Truth.

The daily press in our great centers and elsewhere gives little support to a Christian interpretation of life. Magazines and books by the score flout our Christian religion and make light of its stern ethical and social obligations.

We must not fail to encourage our explorers and pathfinders, our seasoned guides and interpreters to pour out their minds in every form and phase of constructive thinking made warm and productive by hearts aflame with love for Christ and their fellow men.

To follow any other course would be to desert our unique mission at a time of low ebb in the moral and spiritual life of mankind, and through lack of initiative and daring slow down the movement of individual and social redemption throughout the world.

We recognize the loyal co-operation given to us by the Executive Committee and the Book Committee, the Editors, and the Managers of the several departments of our business. The printed page can never record the devoted faithfulness of our employees during this most trying period in the history of The Methodist Book Concern. Praying the blessing of Almighty God upon the distribution of Christian literature and all the varied service activities of The Methodist Book Concern.

Respectfully submitted,

JOHN H. RACE,  
GEORGE C. DOUGLASS,  
O. GRANT MARKHAM.

# Report of the Publishing Agents

## THE METHODIST BOOK CONCERN

### CONSOLIDATED BALANCE SHEET

December 31, 1931

#### ASSETS

<b>CURRENT ASSETS:</b>		
Cash.....		\$140,947.00
Notes receivable.....		9,400.86
Accounts receivable.....	\$1,099,542.60	
Less, Allowance for doubtful accounts...	41,618.82	
		<u>1,057,923.78</u>
<b>Inventories:</b>		
Manufacturing (raw materials and work in process).....	\$302,672.75	
Merchandise finished stock, plates, etc...	\$682,834.65	
Less, Allowance for first-class stock...	75,423.13	
		<u>607,411.52</u>
Supplies.....	12,938.98	
		<u>923,023.25</u>
Accrued interest receivable.....		1,498.92
Prepaid interest, insurance premiums, manuscripts, illustrations, etc.....		86,414.17
		<u>\$2,219,207.98</u>
<b>INVESTMENTS AT MARKET VALUE:</b>		
Bonds.....	\$107,300.00	
Stocks.....	18,599.75	
Mortgages.....	2,250.00	
		<u>126,149.75</u>
<b>FIXED ASSETS:</b>		
Land and buildings (as appraised by Executive Committee for 1928 quadrennium).....	\$4,742,838.78	
Electric light and power plant, Cincinnati..	\$111,101.22	
Less, Allowance for depreciation.....	100,970.86	
		<u>10,130.36</u>
Manufacturing equipment.....	\$1,271,305.65	
Less, Allowance for depreciation.....	826,929.71	
		<u>444,375.94</u>
Furniture and fixtures.....	\$358,043.87	
Less, Allowance for depreciation.....	286,802.70	
		<u>71,241.17</u>
		<u>5,268,586.25</u>
		<u>\$7,613,943.98</u>

#### LIABILITIES

<b>CURRENT LIABILITIES:</b>		
Notes payable.....	\$500,000.00	
Accounts payable.....	95,074.35	
Accrued salaries, wages, taxes and interest.....	40,805.40	
Due to Conferences.....	16,078.21	
Unfilled subscriptions.....	91,478.75	
		<u>\$743,436.71</u>
<b>MORTGAGES PAYABLE DUE IN 1935 AND 1936:</b>		
(Subject to annual instalment of \$12,500).....		667,500.00
<b>CAPITAL AND RESERVES:</b>		
Fixed capital.....	\$3,000,000.00	
Reserve for appreciation of real estate.....	539,456.02	
Reserve for working capital.....	2,663,551.25	
		<u>6,203,007.27</u>
		<u>\$7,613,943.98</u>

NOTE.—The Methodist Book Concern is accommodation maker and endorser on notes for account of the Episcopal Fund of the Methodist Episcopal Church aggregating \$165,000, which amount is not included in the above balance sheet either as a liability or as an asset.

We have examined the accounts of THE METHODIST BOOK CONCERN as at December 31, 1931, and, subject to the omission of any allowance for depreciation of buildings, we certify that, in our opinion, the above balance sheet sets forth the financial position of the company at that date.

New York, March 8, 1932.

LYBRAND, ROSS BROS. & MONTGOMERY.

# Report of the Publishing Agents

## THE METHODIST BOOK CONCERN—COMBINED NET SALES AND NET ADVERTISING REVENUE

	1928	1929	1930	1931	Totals 1928-1931	Totals 1924-1927	1928-1931 Compared With 1924-1927
							Decrease
<b>New York—</b>							
Periodicals	\$333,254.10	\$319,650.57	\$301,112.45	\$275,278.64	\$1,229,295.76	†\$1,452,444.87	\$223,149.11
Books and Graded Lessons	516,079.76	\$707,203.11	478,325.63	372,879.13	1,874,487.63	2,002,573.08	128,085.45
Job Work	739,112.51	860,174.42	575,759.68	363,709.58	2,538,756.19	2,901,443.50	362,687.31
Advertising	28,828.37	26,062.94	22,640.88	19,635.23	97,167.42	†123,203.01	26,035.59
<b>Total</b>	<b>\$1,617,274.74</b>	<b>\$1,713,091.04</b>	<b>\$1,377,838.64</b>	<b>\$1,031,502.58</b>	<b>\$5,739,707.00</b>	<b>\$6,479,664.46</b>	<b>\$739,957.46</b>
<b>Boston—</b>							
Periodicals	\$37,088.72	\$35,659.93	\$35,028.65	\$33,338.68	\$141,115.98	\$148,961.56	\$7,845.58
Books and Graded Lessons	74,455.75	74,936.73	69,323.38	62,790.98	281,506.84	284,151.87	2,645.03
<b>Total</b>	<b>\$111,544.47</b>	<b>\$110,596.66</b>	<b>\$104,352.03</b>	<b>\$96,129.66</b>	<b>\$422,622.82</b>	<b>\$433,113.43</b>	<b>\$10,490.61</b>
<b>Pittsburgh—</b>							
Periodicals	\$149,783.23	\$145,534.37	\$142,694.94	\$138,988.53	\$577,001.07	\$595,832.35	\$18,831.28
Books and Graded Lessons	113,244.95	118,220.78	102,515.52	83,131.54	417,112.79	464,944.33	47,831.54
<b>Total</b>	<b>\$263,028.18</b>	<b>\$263,755.15</b>	<b>\$245,210.46</b>	<b>\$222,120.07</b>	<b>\$994,113.86</b>	<b>\$1,060,776.68</b>	<b>\$66,662.82</b>
<b>Detroit—</b>							
Periodicals	\$75,872.98	\$73,738.25	\$73,361.08	\$72,930.37	\$295,902.68	\$308,900.57	\$12,997.89
Books and Graded Lessons	88,034.59	102,911.72	87,721.15	74,656.10	353,323.56	366,833.17	13,509.61
<b>Total</b>	<b>\$163,907.57</b>	<b>\$176,649.97</b>	<b>\$161,082.23</b>	<b>\$147,586.47</b>	<b>\$649,226.24</b>	<b>\$675,733.74</b>	<b>\$26,507.50</b>
<b>Cincinnati—</b>							
Periodicals	\$432,283.62	\$413,369.14	\$408,812.71	\$388,174.17	\$1,622,639.64	†\$1,818,898.71	\$196,259.07
Books and Graded Lessons	212,122.11	220,917.00	196,918.25	162,170.44	792,127.80	846,596.24	54,468.44
Job Work	287,911.09	297,009.07	298,953.75	270,739.63	1,154,613.54	1,236,400.33	81,786.79
Advertising	31,662.89	34,417.41	35,742.27	29,858.84	131,681.41	†146,988.95	15,307.54
Miscellaneous	.....	.....	.....	.....	.....	120,406.78	120,406.78
<b>Total</b>	<b>\$963,979.71</b>	<b>\$965,712.62</b>	<b>\$940,426.98</b>	<b>\$830,943.08</b>	<b>\$3,701,062.39</b>	<b>\$4,169,291.01</b>	<b>\$468,228.62</b>
<b>Chicago—</b>							
Periodicals	\$401,366.10	\$407,761.18	\$381,140.35	\$352,794.78	\$1,543,062.41	†\$1,720,680.77	\$177,618.36
Books and Graded Lessons	325,409.05	322,969.28	282,063.41	237,874.20	1,168,315.94	1,347,755.96	179,440.02
Job Work	208,921.72	222,049.12	184,312.89	148,003.23	763,286.96	805,411.02	42,124.06
Advertising	19,223.30	20,646.03	13,246.67	14,493.73	67,609.73	†90,707.16	23,097.43
Miscellaneous	.....	.....	.....	.....	.....	735.30	735.30
<b>Total</b>	<b>\$954,920.17</b>	<b>\$973,425.61</b>	<b>\$860,763.32</b>	<b>\$753,165.94</b>	<b>\$3,542,275.04</b>	<b>\$3,965,290.21</b>	<b>\$423,015.17</b>

# Report of the Publishing Agents

## THE METHODIST BOOK CONCERN—COMBINED NET SALES AND NET ADVERTISING REVENUE—Continued

	1928	1929	1930	1931	Totals 1928-1931	Totals 1924-1927	1928-1931 Compared With 1924-1927
							Increase Decrease
<b>Kansas City—</b>							
Periodicals	\$277,961.19	\$266,799.97	\$256,075.24	\$248,733.69	\$1,051,570.09	\$1,157,567.50	\$105,997.41
Books and Graded Lessons	199,772.57	203,230.43	175,282.24	145,887.78	723,173.02	803,326.86	79,153.84
Advertising	7,519.02	6,249.98	4,747.86	4,777.25	23,294.11	†33,760.71	10,466.60
Total	\$485,252.78	\$476,280.38	\$438,105.34	\$399,393.72	\$1,799,037.22	\$1,994,655.07	\$195,617.85
<b>San Francisco—</b>							
Periodicals	\$151,433.26	\$80,195.03	\$80,128.69	\$75,493.60	\$387,300.58	†\$626,150.14	\$238,849.56
Books and Graded Lessons	159,170.47	99,141.41	90,542.66	68,252.64	417,107.18	618,934.77	201,827.59
Advertising	8,543.48	3,493.18	3,616.55	3,022.74	18,675.95	†38,422.28	19,746.33
Total	\$319,197.21	\$182,829.62	\$174,287.90	\$146,768.98	\$823,083.71	\$1,283,507.19	\$460,423.48
<b>Portland—</b>							
Periodicals	Included with San Francisco	\$67,593.45	\$67,646.84	\$62,205.08	\$197,445.37	Included with San Francisco	*\$197,445.37
Books and Graded Lessons	66,655.54	58,310.34	58,310.34	48,150.04	173,115.92	San Francisco	*173,115.92
Advertising	5,018.28	5,018.28	4,504.00	3,588.29	13,110.57	.....	*13,110.57
Total	\$139,267.27	\$139,267.27	\$130,461.18	\$113,943.41	\$383,671.86	.....	*\$383,671.86
<b>Totals—</b>							
Periodicals	\$1,859,093.20	\$1,810,301.89	\$1,748,000.95	\$1,627,937.54	\$7,045,333.58	†\$7,829,436.47	\$784,102.89
Books and Graded Lessons	1,688,289.25	1,716,186.00	1,541,002.58	1,255,792.85	6,201,270.68	6,735,116.28	533,845.60
Job Work	1,235,945.52	1,379,232.61	1,069,026.32	782,452.44	4,466,656.69	4,943,254.85	486,598.16
Advertising	96,777.06	96,887.82	84,498.23	75,376.08	351,539.19	†433,082.11	81,542.92
Miscellaneous	.....	.....	.....	.....	.....	121,142.08	121,142.08
Grand Totals	\$4,879,104.83	\$5,001,608.32	\$4,432,528.08	\$3,741,558.91	\$18,054,800.14	\$20,062,031.79	\$2,007,231.65

\* Increase.

† The Advocates and Other Budgeted Publications in Periodical Sales and Advertising beginning with 1928 are Net Figures.

# Report of the Publishing Agents

## BALANCE SHEET—THE METHODIST BOOK CONCERN

	Dec. 31, 1927	Dec. 31, 1928	Dec. 31, 1929	Dec. 31, 1930	Dec. 31, 1931	1931 COMPARED WITH 1927	
						INCREASE	DECREASE
<b>ASSETS—</b>							
Real Estate and Buildings.....	\$4,814,792.93	\$4,820,638.93	\$4,742,838.78	\$4,742,838.78	\$4,742,838.78	\$.....	\$71,954.15
Electric Light and Power Plant.....	111,101.22	111,101.22	111,101.22	111,101.22	111,101.22	.....	.....
Manufacturing Equipment.....	1,104,668.18	1,166,341.56	1,264,736.56	1,272,338.96	1,271,305.55	166,637.47	.....
Furniture and Fixtures.....	361,734.08	360,490.38	359,348.98	358,138.80	358,043.87	.....	3,690.21
Less Allowance for Depreciation.....	\$6,392,296.41	\$6,458,572.09	\$6,478,025.54	\$6,484,477.76	\$6,483,289.52	\$90,993.11	\$.....
	933,379.67	1,008,554.84	1,080,266.41	1,151,004.21	1,214,703.27	281,323.60	.....
Net Valuation.....	\$5,458,916.74	\$5,450,017.25	\$5,397,759.13	\$5,333,473.55	\$5,268,586.25	\$.....	\$190,330.49
Cash.....	404,413.43	469,309.55	233,111.36	180,271.77	140,947.00	.....	263,466.43
Accounts and Notes Receivable.....	1,256,402.55	1,355,674.63	1,313,177.26	1,169,790.82	1,067,324.64	.....	189,077.91
Invested Surplus.....	250,808.30	239,362.00	196,846.75	149,008.50	126,149.75	.....	124,658.55
*Stock.....	1,003,813.13	1,016,943.35	1,118,626.20	1,090,761.00	923,023.25	.....	80,789.88
Accrued Interest Receivable.....	2,711.98	2,619.79	1,862.47	1,624.26	1,498.92	.....	1,213.06
Prepaid Insurance and Other Charges.....	103,024.68	115,078.96	88,888.75	81,758.89	86,414.17	.....	16,610.51
Total Assets.....	\$8,480,090.81	\$8,649,005.53	\$8,350,271.92	\$8,006,638.79	\$7,613,943.98	\$.....	\$866,146.83
<b>LIABILITIES—</b>							
Notes Payable.....	\$615,600.00	\$825,600.00	\$850,600.00	\$545,000.00	\$500,000.00	\$.....	\$115,600.00
Accounts Payable.....	152,551.61	149,091.99	140,966.51	108,623.05	95,074.35	.....	57,477.26
Accrued Salaries, Wages, Taxes and Interest.....	31,820.76	35,922.66	41,032.14	27,928.99	40,805.40	8,984.64	.....
Unpaid Distribution to Annual Conferences.....	60,210.00	56,833.00	56,875.57	56,602.50	16,078.21	.....	44,131.79
Reserve for Distribution to Annual Confs.....	236,799.40	231,775.48	215,149.81	50,349.27	91,478.75	.....	236,799.40
Reserve for Unfilled Subscriptions.....	61,413.57	55,921.92	56,368.23	.....	.....	30,065.18	.....
Total Current Liabilities.....	\$1,158,395.34	\$1,355,145.05	\$1,160,992.26	\$788,503.81	\$743,436.71	\$.....	\$414,958.63
Mortgages Payable.....	792,500.00	750,000.00	707,500.00	680,000.00	667,500.00	.....	125,000.00
Capital.....	3,000,000.00	3,000,000.00	3,000,000.00	3,000,000.00	3,000,000.00	.....	.....
Working Fund for the Conduct of the Business.....	3,529,195.47	3,543,860.48	3,481,779.66	3,538,184.98	3,203,007.27	.....	326,188.20
	\$8,480,090.81	\$8,649,005.53	\$8,350,271.92	\$8,006,638.79	\$7,613,943.98	\$.....	\$866,146.83

\* Stock figures beginning with 1925 reported as net—with special reserve for First Class Stock deducted.

# Report of the Publishing Agents

## NET PRODUCE—THE METHODIST BOOK CONCERN

	1928	1929	1930	1931	TOTALS 1928-1931	TOTALS 1924-1927	TOTALS 1928-1931 COMPARED WITH 1924-1927	
							INCREASE	DECREASE
Produce from the Business.....	\$30,163.67	\$104,745.02	*\$83,205.91	*\$410,154.80	*\$298,452.02	\$751,800.22	\$.....	\$1,050,252.24
Less Disbursements Authorized by General Conference.....	49,723.18	48,238.31	†56,108.88	†46,773.03	†200,843.40	209,733.38	.....	8,889.98
Net Produce from the Business..	\$40,440.49	\$56,506.71	*\$139,314.79	*\$456,927.83	*\$499,295.42	\$542,066.84	\$.....	\$1,041,362.26
Net Produce from Real Estate.....	220,825.27	206,595.87	235,583.80	245,505.45	908,510.19	671,541.07	236,969.12	.....
Net Produce from Sale of Real Estate..	10,950.21	8,553.94	6,624.26	6,141.17	32,269.58	48,166.85	.....	48,166.85
Net Produce from Invested Surplus....	61,680.04	63,905.11	63,544.16	†56,357.06	245,486.37	86,716.43	.....	54,446.85
Deduct Interest Paid and Accrued.....				†56,357.06		55,572.61	189,913.76	.....
Total Net Produce.....	\$210,535.93	\$207,751.41	\$39,348.91	*\$261,638.27	\$195,997.98	\$1,292,918.58	\$.....	\$1,096,920.60
Appropriation for Distribution to An- nual Conferences.....	\$200,000.00	\$200,000.00	\$200,000.00	\$50,000.00	\$650,000.00	\$1,150,000.00	\$.....	\$500,000.00
Book Committee Expenses.....	11,971.65	10,719.76	9,708.24	6,579.80	38,979.45	44,110.67	.....	5,131.22

\* Deficit. † Add.

# Report of the Publishing Agents

## REPORT ON IMPROVED UNIFORM LESSONS PERIODICALS PUBLISHED AT CINCINNATI, 1928-1931 INCLUSIVE

PUBLICATION	NUMBER COPIES PRINTED	NUMBER PAGES PER COPY	TOTAL NUMBER PAGES IN ALL COPIES	COMPARING 1931 QUADRENNIUM WITH 1927 QUADRENNIUM	
				Number Copies Decrease	Number of Pages Decrease
CLASSMATE.....	106,340,000	8 for 208 Issues	850,720,000	17,705,500	141,644,000
TARGET.....	64,808,000	8 for 208 "	518,464,000	4,243,000	33,944,000
PORTAL.....	72,123,500	8 for 208 "	576,988,000	4,812,500	38,500,000
PICTURE STORY PAPER.....	10,573,000	16 for 31 "	184,056,000	†1,300,500	†23,332,736
		20 for 17 "			
		48 for 16 "			
CHURCH SCHOOL JOURNAL.....	4,127,000	56 for 1 "	248,368,000	1,038,500	91,974,000
		64 for 25 "			
		80 for 2 "			
		48 for 18 "			
ELEMENTARY MAGAZINE.....	1,919,500	56 for 17 "	106,520,000	†1,482,500	†80,100,000
		64 for 13 "			
A. B. C.....	4,882,768	32 for 35 "	177,044,864	121,332	3,102,736
		48 for 13 "			
HOME QUARTERLY.....	2,686,000	64 for 1 "	257,856,000	554,000	39,504,000
		96 for 15 "			
HOME VISITOR.....	130,700	104 for 16 "	13,592,800	12,200	733,200
FIRST STEPS.....	170,500	32 for 16 "	5,456,000	†70,000	†1,838,000
		48 for 5 "			
WORLD NEIGHBORS*.....	39,500	64 for 1 "	2,008,000	282,500	8,296,000
SERVICE AND LESSON LEAF.....	4,476,000	26 for 16 "	116,376,000	233,000	6,058,000
		32 for 10 "			
PRIMARY.....	1,662,000	52 for 6 "	66,844,000	†247,000	†15,904,000
		32 for 16 "			
BOYS AND GIRLS.....	2,544,000	64 for 16 "	81,408,000	180,000	16,656,000
INTERMEDIATE.....	714,600	64 for 16 "	45,734,400	2,762,400	69,633,600
ILLUSTRATED.....	4,430,000	64 for 16 "	283,520,000	935,400	†56,792,800
		32 for 1 "			
STUDIES FOR YOUTH.....	281,000	64 for 15 "	17,984,000	†213,000	†13,360,000
		64 for 15 "			
SENIOR.....	13,550,000	64 for 16 "	867,200,000	879,100	113,978,800
BIBELFORSCHER.....	150,050	32 for 16 "	2,400,800	47,825	3,931,200
ELEMENTARY TEACHER'S*.....				126,500	8,602,000
SHORTER JUNIOR QUARTERLY*.....				78,000	1,248,000
THE OFFICER*.....				274,650	9,887,400
JUNIOR TEACHER*.....				51,000	2,678,000
PRIMARY TEACHER*.....				49,000	3,332,000
TOTAL.....	295,608,118		4,422,540,864		
NET DECREASE.....				29,202,607	402,375,400

\* Discontinued.

† Increase.

# SUMMARY OF DEFICITS ON OFFICIAL PUBLICATIONS—THE METHODIST BOOK CONCERN

## Report of the Publishing Agents

OFFICIAL PUBLICATIONS	1928	1929	1930	1931	Total Deficit 1928-1931	Total Deficit 1924-1927	1928-1931 Deficit Compared With 1924-1927 Increase	1928-1931 Deficit Including Overhead	1924-1927 Increase
Christian Advocate. . . . .	\$4,099.84	\$5,927.08	\$16,331.02	\$27,627.83	\$53,985.77	\$29,306.11	\$24,679.66	\$105,461.94	\$39,202.56
Christian Advocate, Northwestern Edition. . . . .	16,706.61	15,910.84	19,070.89	17,183.62	67,871.96	81,524.34	113,652.38	80,243.43	114,809.43
Christian Advocate, Western Edition. . . . .	209.76	7,060.31	11,238.51	23,752.29	41,841.35	Cr.	57,734.44	57,925.62	62,937.91
Christian Advocate, Southern Edition. . . . .	8,393.44	7,851.77	8,318.85	8,806.14	33,370.20	32,893.09	36,142.37	36,142.37	41,122.64
Christian Advocate, Northwestern Edition. . . . .	9,126.98	8,778.96	18,306.09	16,140.39	52,952.33	16,948.35	36,003.98	74,872.18	40,087.22
Christian Advocate, Central Edition. . . . .	9,715.94	10,389.88	20,614.86	16,111.23	56,831.91	51,026.22	5,805.69	76,206.41	7,112.49
Christian Advocate, California Edition. . . . .	10,876.96	11,021.61	12,325.40	14,979.29	49,203.25	41,923.19	7,280.06	49,203.25	7,280.06
Christian Advocate, Pacific Edition. . . . .	9,432.37	9,958.03	11,160.89	13,592.26	44,143.55	37,066.67	7,076.88	44,143.55	7,076.88
Methodist Review* . . . . .	\$67,142.38	\$76,898.47	\$117,366.51	\$138,792.96	\$400,200.32	\$274,156.63	\$126,043.69	\$524,198.75	\$147,765.05
Epworth Herald . . . . .	\$6,393.36	\$8,490.03	\$7,276.86	\$2,842.90	\$25,103.15	\$28,582.78	\$3,478.63	\$33,904.30	\$5,311.52
Christian Apologist. . . . .	16,642.63	33,685.18	30,628.32	33,685.18	96,294.03	79,321.09	16,972.94	128,799.58	49,478.49
Christian Apologist. . . . .	4,909.63	6,085.08	9,657.16	14,013.03	34,665.50	41,810.01	17,144.51	52,383.56	6,306.21
Bible Lessons (German). . . . .	\$95,088.00	\$106,509.36	\$104,928.85	\$189,736.79	\$556,263.00	\$423,880.51	\$132,382.49	\$739,286.19	\$208,861.27
Sandwich Islands. . . . .	\$404.64	\$647.46	\$464.77	\$510.05	\$2,026.92	\$1,733.73	\$293.19	\$3,190.92	\$1,457.19
Evangelical Alliance. . . . .	4,437.12	4,270.37	4,763.10	5,200.05	18,700.64	21,127.94	12,427.30	21,692.12	1,564.18
Evangelical Alliance. . . . .	5,730.93	5,390.31	5,963.54	6,045.94	23,070.72	26,517.53	13,446.81	25,230.95	11,286.58
Total Budgeted Publications. . . . .	\$105,660.69	\$116,817.50	\$176,090.26	\$201,492.83	\$600,061.28	\$473,259.71	\$126,801.57	\$789,400.18	\$209,596.06
La Voce. . . . .	\$3,600.00	\$3,600.00	\$3,600.00	\$3,600.00	\$14,400.00	\$13,400.00	\$1,000.00	\$14,400.00	\$1,000.00
Philippine Observer. . . . .	1,500.00	1,500.00	1,500.00	1,500.00	6,000.00	6,000.00	0.00	6,000.00	0.00
Kristelig Tidende. . . . .	1,000.00	1,000.00	1,000.00	1,000.00	4,000.00	4,000.00	0.00	4,000.00	0.00
Hawaiian-Korean Christian Advocate. . . . .	900.00	900.00	900.00	900.00	3,600.00	3,600.00	0.00	3,600.00	0.00
Swedish Sunday School Quarterly. . . . .	228.34	53.64	\$7.71	65.10	Cr.	399.76	Cr.	399.76	Cr.
Senior Epworth League Quarterly* . . . . .	Cr.	3,324.62	Cr.	784.72	Cr.	2,687.79	Cr.	2,687.79	Cr.
Junior Epworth League Quarterly* . . . . .	Cr.	1,203.93	Cr.	Cr.	Cr.	Cr.	Cr.	Cr.	Cr.
Total Deficit. . . . .	\$112,434.35	\$121,643.17	\$182,854.66	\$209,212.45	\$626,144.63	\$500,909.47	\$125,235.16	\$815,483.53	\$208,029.65

\*Discontinued. † Decrease.

### THE TOTAL BUDGET ALLOWANCES FOR THE ADVOCATES AND OTHER BUDGETED PUBLICATIONS WAS:

	Allowance	Expenditures	Saving in Expense Over Allowance
1928	\$537,508.66	\$507,984.12	\$29,524.54
1929	533,458.68	499,021.17	34,437.51
1930	507,400.41	481,848.19	25,552.22
1931	488,949.80	461,027.33	27,922.47
The deficit on Advocates 1924-1927 was			
For the period 1928-1931 the deficit is			
Or an increase of deficit for this Quadrennium of			
	\$274,156.63	No Overhead	
	400,200.32	included in	
	126,043.69	these figures	
The deficit on Advocates 1924-1927 was			
For the period 1928-1931 the deficit is			
Or an increase of deficit for this Quadrennium of			
	\$276,433.70	Including	
	524,198.75	Overhead	
	147,765.05		

*Report of the Publishing Agents*

**LIST OF NEW PUBLICATIONS**

**BOUND LAST FOUR YEARS**

TITLE	AUTHOR	PAGES	COPIES
Abingdon Bible Commentary		1452	13,910
Ancient Fires on Modern Altars	<i>Leonard</i>	162	1,500
Answers to Everyday Questions	<i>Cadman</i>	365	4,049
Apostles' Creed	<i>Sloan</i>	245	1,501
Artist and the Critic	<i>Hough</i>	214	1,500
Baby Hippo's Jungle Journey	<i>Farnsworth</i>	102	2,050
Basic Beliefs	<i>Hughes</i>	232	1,500
Blue Flame	<i>Boreham</i>	288	2,600
Bowne, Borden Parker	<i>McConnell</i>	291	2,665
Building the House of God	<i>Conover</i>	217	1,701
Burning Questions in Historic Christianity	<i>Faulkner</i>	235	1,501
Burro's Money Bag	<i>Thomas</i>	123	2,100
Business Girl Chooses	<i>Norris</i>	191	2,001
Butler, Mrs. William	<i>Buller</i>	202	2,000
Cartwright, Peter, Pioneer	<i>Grant</i>	222	1,501
Character Building in Colleges	<i>Harper</i>	237	1,300
Child Nature and Nurture According to Nicolaus Ludwig von Zinzen- dorf	<i>Meyer</i>	229	750
China's Revolution From the Inside	<i>Lo</i>	307	1,301
Christ at the Round Table	<i>Jones</i>	328	65,767
Christ at the Round Table, Leather	<i>Jones</i>	328	750
Christ of Every Road	<i>Jones</i>	271	65,601
Christ of Every Road, Leather	<i>Jones</i>	271	500
Christ of the Indian Road, Leather	<i>Jones</i>	223	750
Christ of The Mount, Cloth	<i>Jones</i>	332	18,619
Christ of The Mount, Leather	<i>Jones</i>	332	250
Christianity In Science	<i>Leete</i>	387	2,200
Church In History	<i>Nagler</i>	468	3,082
Church Library. A Manual	<i>Foote</i>	63	1,501
Church School in Action	<i>Getman</i>	178	1,500
Clash of World Forces	<i>Mathews</i>	174	4,134
Come Let Us Play With Our Children		24	5,118
Contemporary Preaching	<i>Oznam</i>	256	1,503
Creative Preaching	<i>Oznam</i>	347	1,502
Directions and Helps, Conference Course of Study for Traveling Preachers:			
Admission on Trial		186	1,513
First Year		225	1,493
Second Year		233	1,496
Third Year		170	1,250
Fourth Year		221	1,265
Direction and Helps—Local Preachers' Course of Study			
First and Second Years		352	1,016
Third and Fourth Years		264	1,018
Disciple Winners	<i>Reisner</i>	244	2,502
Discipline of the Methodist Episcopal Church (1928) Cloth		744	50,000
Discipline of the Methodist Episcopal Church (1928) India Paper, Leather		744	501
Discipline of the Methodist Episcopal Church (1928) India Paper, Morocco		744	250

## Report of the Publishing Agents

TITLE	AUTHOR	PAGES	COPIES
Discontented Optimist.....	<i>Rice</i> .....	169	3,020
Divine Art.....	<i>Townsend</i> .....	183	1,500
Divine Presence.....	<i>Bugbee</i> .....	32	10,065
Doctrine of God.....	<i>Knudson</i> .....	434	1,801
Dream Hills of Happy Country.....	<i>Owen</i> .....	160	2,500
Effective Preaching.....	<i>Oznam</i> .....	260	3,042
Fiery Crags.....	<i>Boreham</i> .....	285	3,061
Finding of God.....	<i>Brightman</i> .....	200	2,300
Friendly Light.....	<i>Millikin</i> .....	118	2,576
General Conference Journal, 1928....		1897	1,497
General Conference Powers.....	<i>Marshall</i> .....	92	500
Glory of Going On.....	<i>Gautrey</i> .....	155	2,004
God and Ourselves.....	<i>Lewis</i> .....	311	2,000
God The Greatest Poet: Man His Greatest Poem.....	<i>Wright</i> .....	196	1,558
Half Way to Noon.....	<i>Doney</i> .....	198	1,500
Happy Party Book.....	<i>Owen</i> .....	112	3,537
Healing of Souls.....	<i>Lichtliter</i> .....	175	1,500
Heights of Christian Blessedness.....	<i>Hayes</i> .....	393	1,500
Heights of Christian Devotion.....	<i>Hayes</i> .....	432	1,501
Heights of Christian Living.....	<i>Hayes</i> .....	312	1,501
Heights of Manhood.....	<i>Ayres</i> .....	206	1,750
High Adventure.....	<i>Horton</i> .....	359	2,001
Highways to International Good Will	<i>Van Kirk</i> .....	190	2,250
Highways to International Good Will —Teacher's Manual.....	<i>Kirk</i> .....	61	500
History of Latin America. Revised Edition.....	<i>Sweet</i> .....	404	3,898
Holy Spirit.....	<i>Calkins</i> .....	228	5,286
How Lincoln Prayed.....	<i>Johnstone</i> .....	116	1,750
Humane Religion.....	<i>Kingdon</i> .....	351	1,800
I Wonder.....	<i>Munkres</i> .....	54	2,502
Ideals That Have Helped Me.....	<i>Warne</i> .....	146	2,769
Imperishable Dreams.....	<i>Hough</i> .....	254	2,874
Improving Religious Education Through Supervision.....	<i>McKibben</i> .....	256	2,000
Invisible Christ.....	<i>Rojas</i> .....	336	2,000
Issues of Life.....	<i>Wieman</i> .....	273	2,750
It Is To Share.....	<i>Paulsen</i> .....	141	7,002
Jesus and Our Pressing Problems.....	<i>Walker</i> .....	208	5,160
Jesus and Ourselves.....	<i>Weatherhead</i> .....	284	2,851
Jesus and the American Mind.....	<i>Luccock</i> .....	224	7,812
Light Shines Through.....	<i>Various Authors</i> .....	204	2,550
Living Bible Stories.....	<i>May</i> .....	210	1,501
Looking at Life Through Drama.....	<i>Deseo and Phipps</i> .....	203	1,501
Lost Cricket.....	<i>French</i> .....	205	1,501
Methodist Year Book, 1929.....		308	5,038
Methodist Year Book, 1930.....		282	5,039
Methodist Year Book, 1931.....		272	5,047
Methodist Year Book, 1932.....		331	4,000
Minutes of Annual Conferences, Fall 1927.....		661	1,104
Minutes of Annual Conferences, Spring 1928.....		533	1,113
Minutes of Annual Conferences, Fall 1928.....		652	1,124
Minutes of Annual Conferences, Spring 1929.....		519	1,155
Minutes of Annual Conferences, Fall 1929.....		630	1,145

# Report of the Publishing Agents

TITLE	AUTHOR	PAGES	COPIES
Minutes of Annual Conferences, Spring 1930		592	1,115
Minutes of Annual Conferences, Fall 1930		679	1,105
Minutes of Annual Conferences, Spring 1931		418	1,110
More Hymn Stories	<i>Price</i>	115	4,136
Mrs. Humming Bird's Double	<i>Farnsworth</i>	106	2,000
Music and Religion	<i>Hunter</i>	231	1,500
Nancy Comes to the Scratch	<i>Baldwin</i>	217	1,500
Once at Christmas	<i>Speakman</i>	45	3,007
Other Shepherd	<i>Wareing</i>	83	2,518
Our Pupils	<i>Mudge</i>	220	1,853
Pastor and Religious Education	<i>Munro</i>	227	2,023
Pentecost Day by Day	<i>Wright</i>	111	5,017
Personology	<i>Fisher</i>	212	2,002
Pilgrim and Pioneer	<i>Canse</i>	306	1,500
Play Games	<i>Wegener</i>	182	2,050
Path of Prayer	<i>Chadwick</i>	133	1,501
Pray	<i>Locke</i>	186	2,868
Prayers for the Day's Work	<i>Reisner</i>	95	2,000
Preacher and Politics	<i>Duncan</i>	151	1,001
Preacher as Man of Letters	<i>Roberts</i>	216	3,048
Present Perils in Religion	<i>Day</i>	215	2,000
Problem of God	<i>Brightman</i>	209	5,650
Prophetic Ministry	<i>McConnell</i>	308	3,000
Quayle, William Alfred	<i>Rice</i>	249	4,070
Rector, Edward	<i>Grose</i>	95	1,063
Religion and Conduct	<i>Betts-Eiselen-Coe</i>	288	1,502
Religion of the Spirit	<i>Tittle</i>	327	4,388
Renaissance of Jesus	<i>Tolson</i>	269	1,501
Restlessness and Reality	<i>Miller</i>	183	1,500
Rightly Dividing the Word	<i>Davies</i>	299	1,751
Ritual of the Methodist Episcopal Church, Cloth		159	450
Ritual of the Methodist Episcopal Church, Leather		159	553
Romance of the Hive	<i>Pellett</i>	203	1,500
Satellites of Calvary	<i>Beach</i>	201	1,501
Schweitzer, Albert	<i>Regester</i>	145	3,150
Significance of Jesus Christ In the Modern World		294	5,000
Sin and the New Psychology	<i>Barbour</i>	269	2,036
Sir Gregory's Lamp	<i>Welty</i>	210	1,850
Slings and Sandals	<i>Whitehead</i>	154	1,550
Social Teaching of the Church	<i>Inge</i>	111	2,000
Some Exponents of Mystical Religion	<i>Jones</i>	237	3,000
Some Values for To-Day	<i>Olson</i>	150	1,501
Supplement to the Discipline, 1920 (Spanish)		132	1,001
Picturesque Interviews With Jesus	<i>Walker</i>	128	1,022
Speech Made Beautiful	<i>Stockdell</i>	111	3,400
Stories of Hymn Tunes	<i>Metcalf</i>	224	1,750
Stringing of the Bow	<i>McCall</i>	250	2,021
Sunday in the Making	<i>Huestis</i>	256	1,501
Teacher and the Book	<i>Phifer</i>	107	3,221
Teaching Intermediates in the Church School	<i>Sheridan</i>	215	4,551
Teaching Primaries in the Church School	<i>Smither</i>	251	6,465

## Report of the Publishing Agents

TITLE	AUTHOR	PAGES	COPIES
Technique of Public Worship.....	<i>Schutz-Odgers</i> .....	300	2,315
Temple of Topaz.....	<i>Boreham</i> .....	272	2,999
That I May Save Some.....	<i>McDowell</i> .....	180	3,050
Them He Also Called.....	<i>McDowell</i> .....	234	2,523
Thinking It Through. (World Peace Edition).....	<i>Nicholson</i> .....	137	5,093
This New Education.....	<i>Horne</i> .....	280	1,800
Three Half Moons.....	<i>Boreham</i> .....	288	2,565
Through the Church School Door....	<i>Minor and Bryant</i> .....	73	1,302
Two Years of Sunday Nights.....	<i>Smith</i> .....	280	2,994
Unitive Protestantism.....	<i>McNeil</i> .....	345	1,500
Up Anchor.....	<i>Hickey</i> .....	222	1,753
Voices of The New Room.....	<i>Hulme</i> .....	250	1,300
Waking World. Paper.....	<i>High</i> .....	233	7,500
Waking World. Cloth.....	<i>High</i> .....	233	1,500
Week-Day Church Schools.....	<i>Forsyth</i> .....	146	2,000
Wesley Among the Scientists, John..	<i>Collier</i> .....	351	1,500
When the Swans Fly High.....	<i>Boreham</i> .....	282	2,000
Wind Blown Stories.....	<i>Owen</i> .....	191	2,004
Worship in Music.....	<i>Oznam</i> .....	204	1,502
Worship Training for Primary Children.....	<i>Blashfield</i> .....	210	4,600

### ABINGDON DOLLAR LIBRARY

#### BOOKS IN SERIES

Concerning the Faith.....	<i>Gray</i> .....	293	1,550
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#### ABINGDON RELIGIOUS EDUCATION MONOGRAPHS

The Beliefs of 700 Ministers.....	<i>Betts</i> .....	74	3,001
Character Education by State and Church.....	<i>Tuttle</i> .....	164	2,001
Christian Family.....	<i>Fiske</i> .....	138	2,251
College Student Thinking It Through.	<i>Charters</i> .....	166	2,001
Jesus In Our Teaching.....	<i>Craig</i> .....	146	2,000
Religion in Life Adjustments.....	<i>Stevens</i> .....	147	1,500
Religion in the American College....	<i>Boyer</i> .....	105	1,500
Revitalizing Religion.....	<i>Day</i> .....	132	2,000
World Revolution and Religion.....	<i>Hutchinson</i> .....	201	2,501
Character Outcome of Present-Day Religion.....	<i>Betts</i> .....	117	2,000

### ABINGDON RELIGIOUS EDUCATION TEXTS

#### COLLEGE SERIES:

Dramatic Method in Religious Education.....	<i>Wood</i> .....	344	1,500
Education for World Mindedness..	<i>Murphy</i> .....	366	1,500

#### COMMUNITY TRAINING SCHOOL SERIES:

Senior Method in the Church School	<i>Moore</i> .....	360	2,001
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#### WEEK-DAY SCHOOL SERIES:

Jesus Among His Neighbors.....	<i>Hawthorne</i> .....	194	2,498
Teacher's Manual.....	<i>Hawthorne</i> .....	117	1,005
Nursery Child in the Church School.	<i>Betts</i> .....	194	2,001
Nursery Child in the Church School Pictures. Large.....		27	3,116
Nursery Child in the Church School Pictures. Small.....		27	5,117
World Over Stories.....	<i>Lambertson</i> .....	160	2,001

## Report of the Publishing Agents

TITLE	AUTHOR	PAGES	COPIES
<b>DAILY VACATION CHURCH SCHOOL SERIES:</b>			
Bible in Graded Story. Vol. IV.			
The Silent Builders.....	<i>Baker</i> .....	352	1,500
Building for To-Morrow.....	<i>Hutton</i> .....	129	2,500
Teacher's Manual.....	<i>Hutton</i> .....	124	2,024
Child Life and Religious Growth...	<i>Bonser</i> .....	380	2,501
Orient Steps Out.....	<i>Jenness</i> .....	191	1,500
Teacher's Manual.....	<i>Jenness</i> .....	112	500
<b>LIFE AND SERVICE SERIES:</b>			
Beginnings of the Christian Church	<i>Schermerhorn</i> .....	128	2,500
<b>MAKERS OF METHODISM:</b>			
Matthew Simpson.....	<i>Wilson</i> .....	133	2,301
<b>STUDIES IN CHRISTIAN LIVING:</b>			
An Everyday Christian.....	<i>Hill</i> .....	160	2,502
<b>MUSIC BOOKS:</b>			
Abingdon Book of Christmas Carols .....		33	3,009
Abingdon Hymnal.....		352	38,464
Hymns and Worship Programs.....	<i>Harper</i> .....	48	20,395
<b>ORCHESTRATION SERIES FOR THE ABINGDON HYMNAL:</b>			
Book 1. First Violin, Flute, Oboe, C Saxophone, C Clarinet, or C Cornet.....		80	1,246
Book 2. Second and Third Violin.....		80	507
Book 3. Viola.....		80	252
Book 4. Violoncello, Double Bass, Trombone, E Flat Baritone Saxophone, Bassoon.....		80	505
Book 5. First and Second Clarinet .....		80	495
Book 6. First and Second Cornet .....		80	994
<b>CHURCH REQUISITES</b>			
<b>CERTIFICATES:</b>			
Christ's Holy Church.....	<i>Anderson</i> .....	24	5,000
<b>MISCELLANEOUS RECORDS:</b>			
Official Record Book for Official Boards or Leaders and Stewards' Meeting.....		146	750
Register of Church Membership. No. 1.....		95	1,000
Register of Church Membership. No. 2.....		287	509
Register of Church Membership. No. 3.....		495	300
<b>QUARTERLY CONFERENCE REQUISITES:</b>			
Auditing Committee's Report.....			820
Benevolences, Treasurer of.....			411
Church School Superintendent's Report.....			3,057
Class or Unit Leader's Report.....			1,820
Committee on Church Records' Report.....			813
Epworth League President's Report.....			1,226
Financial Secretary's Report.....			813
Junior League Superintendent's Report.....			519
Ladies' Aid Society Report.....			2,230
Local Expenses Fund, Treasurer of.....			1,233
Local Preacher's Report.....			906
Membership Committee Report.....			928
Nominating Committee Report.....			823
Pastor's Report.....			2,560

## Report of the Publishing Agents

TITLE	AUTHOR	PAGES	COPIES
Religious Education, Report of the Director of.....		...	414
Supernumerary Minister, Report of .....		...	409
Trustees' Report.....		...	1,230
Woman's Foreign Missionary Society Report.....		...	820
Woman's Home Missionary Society Report.....		...	1,239
Packages Eighty-one Assorted Conference Reports.....		...	3,436
Fourth Quarterly Conference Business Blanks.....		...	72,098
<b>QUARTERLY CONFERENCE MINUTES:</b>			
Permanent Binder, Minutes and Reports.....		...	4,045
Minutes of the First Quarterly Conference.....		...	42,577
Minutes of the Second or Third Quarterly Conference..		...	30,716
Minutes of the Fourth Quarterly Conference.....		...	48,234
<b>DISTRICT SUPERINTENDENT'S REQUISITES:</b>			
Permanent Record Book for the Quarterly Conference.		80	1,199
<b>PREACHER'S REQUISITES:</b>			
Pastor's Vade Mecum.....	<i>Willman</i> .....	136	1,650
Star Led The Way.....		...	334,000
<b>CRADLE ROLL REQUISITES:</b>			
A Book for the Cradle Roll Baby..	<i>Shute</i> .....	8	5,100
Nursery Roll Recorder and Birth-day Book.....		240	504
<b>LESSON BOOKS:</b>			
The Lesson Handbook, 1929.....		158	12,500
The Lesson Handbook, 1930.....		139	12,507
The Lesson Handbook, 1931.....		152	10,804
The Lesson Handbook, 1932.....		188	10,006
<b>STANDARDS FOR THE SUNDAY CHURCH SCHOOL:</b>			
Standard A.....		32	5,000
Standard B.....		24	5,000
Standard for Beginners' Department.....		28	1,500
Standard for Primary Department.....		28	3,000
Standard for Junior Department.....		31	3,000
A Proposed Standard for Adult Religious Education in the Church.....		28	1,500
Standard for Intermediate, Senior and Young People's Department.....		31	1,500
Standard for the Vacation Church School.....		40	1,500
<b>CERTIFICATES OF PROMOTION:</b>			
Form GG. From Cradle Roll to Nursery Class.....		...	53,362
Form HH. From Nursery Class to Beginners' Department.....		...	53,706
<b>BIRTHDAY CARDS:</b>			
Form 1A. First Birthday Girls.....		...	111,328
Form 1B. First Birthday Boys.....		...	110,815
Form 1C. Second Birthday Girls.....		...	111,488
Form 1D. Second Birthday Boys.....		...	111,549
Form 1E. Third Birthday Girls.....		...	111,515
Form 1F. Third Birthday Boys.....		...	111,600
<b>REWARD CARDS:</b>			
Twelve Cent Series.....		...	11,587
Eighteen Cent Series.....		...	2,847
Twenty-four Cent Series.....		...	600

## Report of the Publishing Agents

TITLE	AUTHOR	PAGES	COPIES
<b>REWARD TICKETS:</b>			
Twelve Cent Series . . . . .		...	29,300
<b>PAGEANTS AND DRAMAS:</b>			
Along the Years . . . . .	<i>Wilcox</i> . . . . .	60	5,156
American Negro . . . . .	<i>Orton</i> . . . . .	65	3,000
Children's King and Other Plays for Children . . . . .	<i>Edland</i> . . . . .	78	1,500
Four Peace Plays . . . . .	<i>Deseo</i> . . . . .	64	5,107
Half of My Goods . . . . .	<i>Claggett</i> . . . . .	24	5,130
Open Door and The Dawning of the Morning . . . . .	<i>Rohde</i> . . . . .	23	2,607
Our Christ Liveth . . . . .	<i>Kingsbury</i> . . . . .	24	3,009
Seven Dramatic Services of Worship . . . . .		63	5,170
Story of Old Bethlehem . . . . .	<i>Brown</i> . . . . .	15	5,117
<b>SERVICE:</b>			
Proposed Order of Worship . . . . .		...	15,590
<b>ARMISTICE DAY PROGRAMS:</b>			
An Armistice Sunday Program . . . . .		...	38,765
Keeping Faith . . . . .		...	33,650
<b>RALLY DAY SERVICES:</b>			
Working Together as God's Family . . . . .		...	125,260
Working Together as God's Family, Supplement . . . . .		...	45,000
Seeking Life's Golden Key . . . . .		...	76,549
Seeking Life's Golden Key, Supplement . . . . .		...	16,100
Forward and Upward . . . . .		...	82,282
Forward and Upward, Supplement . . . . .		...	16,500
On Earth As It Is In Heaven . . . . .		...	130,450
On Earth As It Is In Heaven, Supplement . . . . .		...	16,290
As We Forgive . . . . .		...	87,790
As We Forgive, Supplement . . . . .		...	16,575
<b>CHRISTMAS SERVICES:</b>			
If Ye Truly Seek Him . . . . .		...	84,745
If Ye Truly Seek Him, Supplement . . . . .		...	12,780
<b>EASTER SERVICES:</b>			
The Pilgrim . . . . .		...	76,800
The Pilgrim, Supplement . . . . .		...	10,413
The Eternal Light . . . . .		...	88,123
The Eternal Light, Supplement . . . . .		...	15,125
Ever Present Christ . . . . .		...	75,960
On Wings of Easter . . . . .		...	75,331
On Wings of Easter, Supplement . . . . .		...	6,760
<b>MISCELLANEOUS PUBLICATIONS WITH THE IMPRINT OF THE HOUSE:</b>			
Housing and Equipment for the Church School . . . . .		64	500
Thoughts from Dr. Jowett's Ser- mons . . . . .		160	1,036
Transforming Friendship . . . . .	<i>Weatherhead</i> . . . . .	164	1,000
<b>EPWORTH LEAGUE PUBLICATIONS:</b>			
Adventures In Service . . . . .	<i>Felton</i> . . . . .	96	5,000
Comradeship Hour . . . . .	<i>Leslie</i> . . . . .	128	5,110
Comrades of the Way . . . . .	<i>Knopf</i> . . . . .	132	7,641

## Report of the Publishing Agents

TITLE	AUTHOR	PAGES	COPIES
Organization in Church Schools and the Epworth League for Intermediates, Seniors and Young People.....		44	5,000
Our Lifework.....	<i>Horn</i> .....	72	1,500
Prayer That Helps Us Live.....	<i>Tittle</i> .....	59	10,000
Social Pioneering for Christian Young People.....	<i>Gilbert</i> .....	126	5,000
Thinking It Through.....	<i>Nicholson</i> .....	136	7,128
Our Undiscovered Countries.....		...	26,000
Our Undiscovered Countries, Supplement.....		...	4,100
A Day of Youth.....		...	34,000
A Day of Youth, Supplement.....		...	3,700
EPWORTH LEAGUE UNITS—LIST A:			
Money Problems.....		22	3,893
Asking Father and Mother.....		13	3,495
Rules and Laws.....		16	1,770
Cheating.....		11	2,895
Getting Along With Our Teachers.....		32	1,575
Quitting School.....		24	1,675
Choosing What to Read.....		20	1,694
Choosing Friends.....		11	2,895
Cliques and Gangs.....		16	1,694
What Shall We Play?.....		28	1,643
Problem of Church Attendance.....		24	3,167
Church Membership.....		12	2,519
Shall We Join the Church?.....		20	2,100
How Can We Serve Our Community?.....		16	1,594
How Can We Tell Who Is Great?.....		24	3,550
Why Have Foreign Missionaries?.....		12	1,719
The Bible and War.....		16	1,832
How Can We Work for Peace?.....		16	1,550
Neighbors All.....		20	1,675
What Makes a Country Great?.....		20	1,500
Poetry Trail.....		24	1,715
What Shall We Do On Sundays?.....		16	975
What Does It Mean To Decide For Jesus?.....		31	5,138
Twentieth Century Heroes.....		30	1,100
Worship Service.....		16	1,660
What Shall We Sing?.....		20	1,300
Exploring Once Upon a Time.....		16	1,550
Problems of Prayer.....		23	2,740
Problems About the Bible.....		11	3,217
Thinking About Communion.....		11	3,775
Discovering What It Means to Be a Christian.....		16	1,750
The Meaning of Baptism.....		32	1,825
Ideals of Jesus.....		24	4,025
Deciding For Ourselves.....		19	1,300
Of What Value are Moving Pictures?.....		15	1,200
The Right Kind of Missionary.....		15	1,500
LIST B—UNDATED SERIES:			
Church Attendance.....		19	5,007
Communion.....		16	5,000
Conflicting Standards.....		18	5,000
How About Smoking?.....		22	3,000
Leadership.....		19	5,000
Learning How to Live in the City.....		19	5,002
Learning How to Live in the Country.....		19	5,000

## Report of the Publishing Agents

TITLE	AUTHOR	PAGES	COPIES
Life Work .....		22	9,046
Prohibition .....		55	16,999
Seeing Things for Keeps .....		19	5,000
Sportsmanship .....		15	5,000
Story of Job .....		18	3,050
Understanding Ourselves .....		31	3,000
What Does It Mean to Be a Christian? .....		43	13,074
What Does It Mean to Believe? .....		30	5,000
Worship .....		23	5,000
Worship Service on Trees .....		15	1,500
World Friendship .....		23	3,066
LIST C—			
How Shall We Pray? .....		19	5,000
Patriotism .....		26	5,000
Personality of Jesus, The .....		22	5,000
Should Women Work After Marriage .....		19	3,000
Toward Racial Understanding .....		27	3,000
War .....		23	5,500
JUNIOR ADVENTURES IN CHRISTIAN LIVING:			
Discovering God in Nature .....		61	1,000
The Junior and the Liquor Problem .....		31	1,000
The Use of Leisure Time .....		36	1,000
EPWORTH LEAGUE REQUISITES:			
Epworth League Binder .....			6,627
Filler .....			13,177
Registration Form .....			30,000
Registration Card .....			20,000
MISSION STUDY BOOKS:			
What Next In Home Missions? Paper. <i>Shriver</i> .....		232	2,350
What Next In Home Missions? Cloth. <i>Shriver</i> .....		232	300
Youth and the New America. Paper. <i>Oxnam</i> .....		167	4,300
Youth and the New America. Cloth. <i>Oxnam</i> .....		167	300
COURSE OF STUDIES FOR TRAVELING PREACHERS:			
Individual and the Social Order ... <i>Leighton</i> .....		578	550
Jeremiah .....	<i>Smith</i> .....	410	600
Jesus in History .....	<i>Glover</i> .....	225	1,100
New Studies in Mystical Religion.. <i>Jones</i> .....		205	700
Theism .....	<i>Bowne</i> .....	323	500
COURSE OF STUDIES FOR LOCAL PREACHERS:			
Life of Prayer in a World of Science. <i>Brown</i> .....		194	350
What to Preach .....	<i>Coffin</i> .....	189	250
COURSE OF STUDY FOR CLASS OR UNIT LEADERS:			
Why I Believe in Religion .....	<i>Brown</i> .....	175	250
MISCELLANEOUS PUBLICATIONS WITH IMPRINT OF OTHER PUBLISHERS:			
Fourth Gospel In Recent Criticism and Interpretation .....	<i>Howard</i> .....	292	260
Junior Worship Guide .....	<i>Jones</i> .....	280	250
Letters of John Wesley, 8 vols. ....	<i>Telford</i> .....	3055	151 sets
Primary Worship Guide .....	<i>Jones</i> .....	307	250
Song and Play for Children .....	<i>Danielson and Con- ant</i> .....	120	1,309

## Report of the Publishing Agents

TITLE	AUTHOR	PAGES	COPIES
<b>STANDARD COURSE IN TEACHER TRAINING:</b>			
Administering the Vacation Church School.....	<i>Armentrout</i> .....	208	1,000
Church as a School.....	<i>Munro</i> .....	270	1,475
Growth of Christian Personality.....	<i>Powell</i> .....	255	920
Guiding Kindergarten Children In The Church School.....	<i>Shields</i> .....	224	500
Missionary Education in the Church	<i>Gates</i> .....	227	1,500
Religious Education In Modern Church.....	<i>Bower</i> .....	270	950
Study of Adolescent Development...	<i>Stewart</i> .....	194	1,000
Training Young People in Worship	<i>Shaver and Stock</i> ...	240	1,000

### CHURCH SCHOOL REQUISITES:

Attendance Plan—Spring.....	2,000
Attendance Plan—Summer.....	2,000
Attendance Plan—Autumn.....	1,600
Attendance Plan—Winter.....	2,000
Packet for Use With Course 33—Standard Leadership Curriculum.....	1,000
Packet for Use With the Course, A Study of Childhood —Courses 11, 21, 31, 41.....	1,000
Vacation Church Attendance Roll.....	110

### RALLY DAY:

Rally Day Post Card No. 1056.....	15,000
Rally Day Post Card No. 1057.....	25,000
Rally Day Post Card No. 1058.....	29,000
Rally Day Post Card No. 1059.....	31,900
Rally Day Post Card No. 1060.....	44,000
Rally Day Post Card No. 1061.....	60,500
Rally Day Post Card No. 1070.....	23,000
Rally Day Post Card No. 1071.....	25,000
Rally Day Post Card No. 1072.....	28,000
Rally Day Post Card No. 1073.....	32,500
Rally Day Post Card No. 1074.....	18,300
Rally Day Post Card No. 1075.....	30,500
Rally Day Post Card No. 1076.....	55,000
Rally Day Post Card No. 1077.....	20,000
Rally Day Post Card No. 1078.....	22,000
Rally Day Post Card No. 1079.....	25,700
Rally Day Post Card No. 1080.....	30,000
Rally Day Post Card No. 1081.....	29,500
Rally Day Post Card No. 1082.....	40,800
Rally Day Post Card No. 1084.....	20,000
Rally Day Post Card No. 1086.....	15,000
Rally Day Post Card No. 1087.....	20,000
Rally Day Post Card No. 1088.....	25,000
Rally Day Post Card No. 1089.....	29,000
Rally Day Post Card No. 1090.....	27,000
Rally Day Post Card No. 1092.....	38,000
Rally Day Post Card No. 91.....	18,000
Rally Day Post Card No. 98.....	87,000
Rally Day Post Card No. 649.....	17,000
Twelve Way Rally Day Card.....	26,000
Basket Ball Rally Day Card.....	15,000
Rally Day Souvenirs No. 1033.....	10,000
Rally Day Souvenirs No. 1035.....	10,000
Rally Day Souvenirs No. 1037.....	10,000

# TREASURER'S REPORT OF THE EPISCOPAL FUND OF THE METHODIST EPISCOPAL CHURCH FOR THE YEAR 1931

The receipts of the Episcopal Fund for the fiscal year ending December 31, 1931, were \$413,332.36, which was \$15,317.91 less than those received during the fiscal year 1930.

The disbursements of the Episcopal Fund for the year 1931 were \$429,161.79, exceeding the receipts for the same period by \$15,829.43.

The cash on hand in the Episcopal Fund at the close of the fiscal year, December 31, 1931, was

Cash in Bank \$5,245.81

(December 31, 1931. The Episcopal Fund was owing the bank \$165,000.00)

For the current fiscal year, 1932, the estimated income is	\$503,829.00
Resources for 1932	
Cash on hand January 1, 1932. . . . .	\$5,245.81
Estimated receipts as above. . . . .	503,829.00
	<hr/> \$509,074.81
The estimated needs for 1932 are as follows:	
Salaries 28 Bishops at \$7,200. . . . .	\$201,600.00
Salary 1 Missionary Bishop at \$6,000. . . . .	6,000.00
Salaries 9 Retired Bishops at \$3,000. . . . .	27,000.00
Allowance 12 Widows of Bishops at \$1,500. . . . .	18,000.00
Grant-in-aid to the Central Conferences of	
Eastern Asia. . . . .	6,700.00
Southern Asia. . . . .	3,280.00
	<hr/> \$262,580.00
House Rent for Effective Bishops. . . . .	45,900.00
Office Allowance for effective Bishops. . . . .	52,200.00
Traveling Expenses. . . . .	60,000.00
Sundry Miscellaneous Items. . . . .	30,000.00
	<hr/> \$450,680.00
Outstanding Notes Payable January 1, 1932. . . . .	165,000.00
	<hr/> \$615,680.00

# Report of the Treasurer of the Episcopal Fund

APPORTIONMENTS			RECEIVED
	ESTIMATED	ACTUAL REPORTED BY CABINET	FROM DOMESTIC AND FOREIGN CONFERENCES
1920 Rate $2\frac{1}{4}\%$ .....	\$493,753		\$315,471.30
1921 " $2\frac{1}{4}\%$ .....	554,152		399,225.98
1922 " $2\frac{1}{4}\%$ .....	572,748		441,448.30
1923 " $2\frac{1}{4}\%$ .....	578,022		477,730.53
1924 " $2\%$ and $1\frac{3}{4}\%$ .....	425,000		457,017.83
1925 " $1\frac{3}{4}\%$ and $1\frac{1}{4}\%$ .....	400,000		429,496.06
1926 " $1\frac{1}{4}\%$ .....	344,391	\$321,377	351,017.00
1927 " $1\frac{1}{8}\%$ .....	307,865	306,152	307,036.00
1928 " $1\frac{1}{8}\%$ .....	320,735	305,999	292,000.06
1929 " $1\frac{1}{8}\%$ and $2\%$ .....	559,300	478,820	398,406.02
1930 " $2\%$ .....	580,712	552,629	428,478.31
1931 " $2\%$ .....	533,444	557,420	413,264.80

	ESTIMATED EXPENSES	ACTUAL EXPENSES
1924.....	\$448,500	\$459,799.84
1925.....	443,800	447,089.28
1926.....	440,700	455,505.88
1927.....	439,600	434,860.02
1928.....	449,100	483,394.75
1929 (Including \$100,000.00 borrowed from bank)	573,050	555,548.26
1930 (Including \$125,000.00 borrowed from bank)	581,385	578,302.57
1931 (Including \$150,000.00 borrowed from bank)	602,130	579,161.79

Balance on hand January 1, 1925.....	\$338,748.68
" " " " 1926.....	333,453.57
" " " " 1927.....	238,333.44
" " " " 1928.....	115,927.03
" " " " 1929.....	37,521.48
" " " " 1930.....	5,727.54
" " " " 1931.....	6,075.24
" " " " 1932.....	5,245.81

Respectfully submitted,

JOHN H. RACE, Treasurer.

GEORGE C. DOUGLASS, Asst. Treasurer.

## AUDITORS' CERTIFICATE

We have examined the accounts of John H. Race, Treasurer of the EPISCOPAL FUND of the METHODIST EPISCOPAL CHURCH, for the period January 1 to December 31, 1931. All cash receipts recorded were traced to deposits in bank and all disbursements were supported by paid checks and/or drafts. The balance in bank was verified by certificate from the depository.

In our opinion, the statement of receipts and disbursements for the year 1931, accompanying the report of the treasurer, correctly summarizes the transactions for the period stated.

LYBRAND, ROSS BROS. & MONTGOMERY.

New York, February 18, 1932.

*Report of the Treasurer of the Episcopal Fund*

**TREASURER'S REPORT FOR THE YEAR 1931**

1931

Jan. 1—Balance in the Treasury at the beginning of the fiscal year...	\$6,075.24
The receipts for the year ending December 31, 1931, were:	
From Domestic and Foreign Conferences.....	\$413,264.80
Interest earned during the year.....	67.56
	<hr/>
Notes Payable, Outstanding December 31, 1931.....	413,332.36
	<hr/>
	165,000.00
	<hr/>
	\$584,407.60

\*There has been disbursed during the year for moving expenses, salaries, traveling expenses, postage, telegrams, house rent, stenographic work, stationery, and other items as indicated in the exhibit herewith, the total sum of..... \$429,161.79

Outstanding Notes, December 31, 1930..... 150,000.00

Leaving a balance in the Treasury, December 31, 1931..... 5,245.81

\$584,407.60

**\*DISBURSEMENTS**

To Bishops	Moving Expenses.....	\$1,114.00	
	Salaries.....	272,517.44	
	Traveling Expenses, Postage, Telegrams.....	39,007.26	
	House Rent and Expenses on Episcopal Residences.....	47,454.86	
	Stenographers, Office Rent, Fixtures, and Stationery.....	50,227.01	
		<hr/>	\$410,320.57

**EXPENSES BOARD OF BISHOPS**

General Minutes of Annual Conferences.....	\$263.90	
Printing Conference Blanks.....	109.14	
Postage and Expressage.....	12.65	
Sundries.....	114.44	
	<hr/>	500.13
Steamship and Railroad Transportation Bureau..		2,800.00

**EXPENSES, MISCELLANEOUS**

Printing 17,000 Treasurer's Annual Report.....	\$625.65	
Addressing, Filing and Mailing Treasurer's Annual Report.....	384.74	
Printing Circular Letters.....	24.00	
Envelopes.....	57.00	
Postage.....	85.54	
Indemnity Bonds.....	75.00	
Account Books, Stationery.....	99.25	
Sundries.....	1.50	
	<hr/>	1,352.68

The Methodist Book Concern, Administration Expenses	6,000.00
Discount on Notes.....	8,188.41

	<hr/>	\$429,161.79
Outstanding Notes, December 31, 1930.....		150,000.00

	<hr/>	\$579,161.79
Cash in Bank December 31, 1931.....		5,245.81

\$584,407.60

# Report of the Treasurer of the Episcopal Fund

## DISBURSEMENTS TO BISHOPS

\$410,320.57 disbursed in 1931, as follows, from January 1 to December 31, 1931

	Moving Expenses	Amount of Salary Paid	Traveling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Stenographers Office Rent Office Fixtures Stationery	Totals
William F. Anderson..	\$.....	\$7,200.00	\$203.12	\$1,899.99	\$1,800.00	\$11,103.11
Brenton T. Badley....	.....	7,600.00	3,075.42	1,625.00	1,878.24	14,178.66
James C. Baker.....	.....	7,200.00	3,465.24	1,500.00	891.40	13,056.64
*Joseph F. Berry.....	.....	500.00	.....	.....	.....	500.00
Lauress J. Birney.....	.....	6,600.00	726.97	1,445.00	1,925.50	10,697.47
Edgar Blake.....	.....	7,200.00	1,058.13	1,500.00	1,800.00	11,558.13
†Frank M. Bristol.....	.....	3,000.00	.....	.....	.....	3,000.00
Wallace E. Brown.....	.....	7,200.00	916.50	1,500.00	1,705.00	11,321.50
Charles W. Burns.....	.....	7,200.00	1,089.14	1,500.00	1,476.73	11,265.87
†William Burt.....	.....	3,000.00	.....	.....	.....	3,000.00
Matthew W. Clair.....	.....	7,200.00	1,599.83	1,500.00	1,758.54	12,058.37
*Richard J. Cooke.....	.....	3,000.00	131.12	.....	.....	3,131.12
†Earl Cranston.....	.....	3,000.00	14.40	.....	.....	3,014.40
George R. Grose (a).....	.....	3,000.00	.....	.....	.....	3,000.00
†John W. Hamilton.....	.....	3,000.00	132.49	.....	.....	3,132.49
Edwin H. Hughes.....	.....	7,200.00	879.29	2,166.66	1,950.00	12,195.95
Eben S. Johnson.....	.....	7,200.00	1,996.91	2,288.30	1,884.35	13,369.56
Robert E. Jones.....	.....	7,200.00	1,002.93	1,500.00	1,800.00	11,502.93
Frederick T. Keeney.....	.....	7,200.00	1,355.64	990.00	1,525.00	11,070.64
Frederick D. Leete.....	.....	7,200.00	729.18	1,500.00	1,800.00	11,229.18
Adna W. Leonard.....	.....	7,200.00	869.83	1,433.51	1,727.75	11,231.09
Charles E. Locke.....	789.62	7,200.00	729.00	1,500.00	1,800.00	12,018.62
Titus Lowe.....	.....	7,200.00	1,410.90	1,500.00	1,800.00	11,910.90
Francis J. McConnell..	.....	7,200.00	924.92	2,000.00	1,800.00	11,924.92
William F. McDowell..	.....	7,200.00	.....	1,500.00	1,190.00	9,890.00
Charles L. Mead.....	.....	7,200.00	800.00	1,500.00	1,800.00	11,300.00
George A. Miller.....	.....	7,200.00	1,657.00	1,500.00	1,155.00	11,512.00
†Charles B. Mitchell.....	.....	3,000.00	100.00	.....	.....	3,100.00
Thomas Nicholson.....	.....	7,200.00	800.15	1,375.00	1,100.00	10,475.15
John L. Nuelsen.....	324.38	7,200.00	1,997.15	1,500.00	1,800.00	12,821.53
†William F. Oldham.....	.....	3,000.00	.....	.....	.....	3,000.00
Ernest G. Richardson..	.....	7,200.00	156.58	2,000.00	1,800.00	11,156.58
John W. Robinson.....	.....	7,200.00	846.60	1,180.65	638.00	9,865.25
*William O. Shepard.....	.....	6,600.00	1,478.65	1,500.00	1,501.50	11,080.15
H. Lester Smith.....	.....	7,200.00	1,581.26	1,425.00	1,800.00	12,006.26
†Wilbur P. Thirkield.....	.....	3,000.00	72.70	.....	.....	3,072.70
Raymond J. Wade.....	.....	7,200.00	2,312.37	1,500.00	1,070.00	12,082.37
Ernest L. Waldorf.....	.....	7,200.00	1,706.52	1,500.75	1,800.00	12,207.27
†Francis W. Warne.....	.....	3,000.00	.....	.....	.....	3,000.00
Herbert Welch.....	.....	7,200.00	862.50	2,000.00	1,800.00	11,862.50
ELECTED BY CENTRAL CONFERENCE (b)						
John Gowdy.....	}	6,700.00	(Grant-in-aid).....		.....	6,700.00
Wang Chih-ping.....			(Grant-in-aid).....		.....	3,280.00
Jashwant R. Chitambar		3,280.00				
MISSIONARY BISHOPS						
Edwin F. Lee.....	.....	6,000.00	2,292.86	1,625.00	1,650.00	11,567.86
*Isaiah B. Scott.....	.....	1,374.96	31.96	.....	.....	1,406.92
Cincinnati Area Office	.....	.....	.....	.....	1,800.00	1,800.00

\*Deceased.

†Retired.

(a) Resignation presented to the Bishops for transmission to General Conference of 1932.

(b) Grant-in-aid to the Central Conference of Eastern and Southern Asia.

# Report of the Treasurer of the Episcopal Fund

WIDOWS OF BISHOPS	Moving Expenses	Amount of Salary Paid	Traveling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Stenographers Office Rent Office Fixtures Stationery	Totals
Mrs. Berry.....	\$.....	\$1,500.00	\$.....	\$.....	\$.....	\$1,500.00
Mrs. Bickley.....	.....	1,500.00	.....	.....	.....	1,500.00
Mrs. Camphor.....	.....	1,500.00	.....	.....	.....	1,500.00
Mrs. Harris.....	.....	1,500.00	.....	.....	.....	1,500.00
Mrs. Hughes.....	.....	1,500.00	.....	.....	.....	1,500.00
Mrs. Henderson.....	.....	1,500.00	.....	.....	.....	1,500.00
Mrs. Lewis.....	.....	1,500.00	.....	.....	.....	1,500.00
Mrs. Quayle.....	.....	1,500.00	.....	.....	.....	1,500.00
Mrs. Scott.....	.....	1,062.48	.....	.....	.....	1,062.48
Mrs. Shepard.....	.....	600.00	.....	.....	.....	600.00
Mrs. Stuntz.....	.....	1,500.00	.....	.....	.....	1,500.00
Mrs. Wilson.....	.....	1,500.00	.....	.....	.....	1,500.00
	\$1,114.00	\$272,517.44	\$39,007.26	\$47,454.86	\$50,227.01	\$410,320.57

Paid		SUMMARY—YEAR 1931
20	General Superintendents on the Home Field.....	\$229,288.97
10	General Superintendents on the Foreign Field.....	120,231.49
2	General Superintendents, Central Conference of Eastern Asia.....	6,700.00
1	General Superintendent, Central Conference of Southern Asia.....	3,280.00
11	Retired General Superintendents.....	30,700.71
1	Retired Missionary Bishop.....	1,406.92
12	Bishops' Widows.....	16,912.48
	Cincinnati Area Office.....	1,800.00
		\$410,320.57

## SUMMARY OF RECEIPTS AND DISBURSEMENTS FROM JANUARY 1, 1912, TO DECEMBER 31, 1931

Year	Apportionment	Percentage of Total Apportionment Raised	Receipts	Disbursements	Disbursements in Excess of Receipts	Receipts in Excess of Disbursements
1912....	1¼%	60.42%	\$125,795.38	\$182,507.38	\$56,712.00	\$.....
1913....	1¼%	67.44%	175,611.07	211,181.80	35,570.73	.....
1914....	1¼%	79.41%	210,453.36	210,629.92	176.56	.....
1915....	1¼%	84.42%	230,043.32	206,009.45	.....	24,033.87
1916....	1¼%	86.13%	236,469.15	234,780.94	.....	1,688.21
1917....	1¼%	92.57%	257,396.11	231,213.79	.....	26,182.32
1918....	1¼%	94.57%	269,682.30	236,920.16	.....	32,762.14
1919....	1¼%	99.44%	295,601.43	231,439.89	.....	64,161.54
1920....	2¼%	103.38%	323,354.38	364,346.59	40,992.21	.....
1921....	2¼%	94.39%	404,343.20	378,728.76	.....	25,614.44
1922....	2¼%	93.69%	450,954.25	389,986.89	.....	60,967.36
1923....	2¼%	90.72%	487,761.00	378,480.12	.....	109,280.88
1924....	2 & 1¾%	94.08%	467,885.68	459,799.84	.....	8,085.84
1925....	1¾ & 1¼%	97.81%	437,388.31	442,683.42	5,295.11	.....
1926....	1¼%	107.73%	360,385.75	455,505.88	95,120.13	.....
1927....	1⅞%	94.18%	312,454.51	434,860.02	122,405.51	.....
1928....	1⅞%	94.74%	304,988.30	483,394.75	178,406.45	.....
1929....	1⅞% & 2%	81.44%	398,754.32	455,548.26	56,793.94	.....
1930....	2%	77.05%	428,650.27	453,302.57	24,652.30	.....
1931....	2%	73.24%	413,332.36	429,161.79	15,829.43	.....
Totals.....			\$6,591,304.45	\$6,870,482.22	\$631,954.37	\$352,776.60
Jan. 1, 1912.....			119,423.58	.....	.....	.....
Borrowed from Bank.....			165,000.00	.....	.....	.....
Dec. 31, 1931.....			.....	5,245.81	.....	279,177.77
			\$6,875,728.03	\$6,875,728.03	\$631,954.37	\$631,954.37

*Report of the Treasurer of the Episcopal Fund*

**REPORT OF THE TREASURER OF THE EPISCOPAL FUND FOR THE  
QUADRENNIUM JANUARY 1, 1928, TO DECEMBER 31, 1931**

	1928	1929	1930	1931
Balance in Bank . . . . .	\$927.93	\$37,521.48	\$5,727.54	\$6,075.24
Demand Loans . . . . .	115,000.00	.....	.....	.....
Balance in Treasury at Beginning of Year .	<u>\$115,927.93</u>	<u>\$37,521.48</u>	<u>\$5,727.54</u>	<u>\$6,075.24</u>
RECEIPTS				
Receipts from Conferences . . . . .	\$292,000.06	\$398,406.02	\$428,478.31	\$413,264.80
Interest Earned . . . . .	3,092.58	348.30	171.96	67.56
Refund a/c Bast Investigation . . . . .	9,895.66	.....	.....	.....
Borrowed from Bank . . . . .	100,000.00	125,000.00	150,000.00	165,000.00
	<u>\$404,988.30</u>	<u>\$523,754.32</u>	<u>\$578,650.27</u>	<u>\$578,332.36</u>
DISBURSEMENTS				
To Bishops { Moving Expenses . . . . .	\$19,374.23	\$687.24	\$3,915.37	\$1,114.00
{ Salaries . . . . .	270,234.10	279,680.00	274,993.30	272,517.44
{ Traveling and Sundry Expenses . . .	71,763.16	51,092.08	55,271.91	39,007.26
{ House Rent and Expenses on Epis-				
copal Residences . . . . .	50,756.52	50,833.62	46,459.78	47,454.86
{ Allowance, Stenographer, etc. . . . .	53,149.56	52,802.07	50,945.54	50,227.01
EXPENSES OF BOARD OF BISHOPS				
Transportation Bureau . . . . .	2,480.00	2,625.00	2,775.00	2,800.00
General Minutes of Annual Conference for				
Bishops . . . . .	396.00	297.69	278.53	263.90
Printing Conference Blanks . . . . .	3,085.88	351.30	924.33	109.14
Books and Sundries . . . . .	142.36	63.99	1,022.87	114.44
Postage and Expressage . . . . .	15.55	28.01	17.23	12.65
MISCELLANEOUS EXPENSES				
Printing Treasurer's Annual Report . . . .	851.15	586.93	612.00	625.65
Addressing, Filing and Mailing Treas-				
urer's Annual Report . . . . .	253.20	286.70	265.45	384.74
Advertising in Christian Advocates . . . .	286.38	.....	.....	.....
Printing Circular Letters . . . . .	141.65	94.80	15.50	24.00
Envelopes . . . . .	125.75	30.00	35.50	57.00
Postage . . . . .	89.56	65.69	97.31	85.54
Indemnity Bonds . . . . .	75.00	75.00	75.00	75.00
Telegrams . . . . .	7.59	6.42	.36	.....
Account Books, Stationery . . . . .	79.25	69.50	188.75	99.25
Sundries . . . . .	101.07	8.00	35.95	1.50
Discount on Notes . . . . .	3,986.79	9,864.22	9,372.89	8,188.41
EXPENSES TREASURER'S OFFICE				
The Methodist Book Concern, Admin-				
istrative Expenses . . . . .	6,000.00	6,000.00	6,000.00	6,000.00
Outstanding Notes . . . . .	<u>\$483,394.75</u>	<u>\$455,548.26</u>	<u>\$453,302.57</u>	<u>\$429,161.79</u>
	.....	100,000.00	125,000.00	150,000.00
TOTAL DISBURSEMENTS . . . . .	<u>\$483,394.75</u>	<u>\$555,548.26</u>	<u>\$578,302.57</u>	<u>\$579,161.79</u>
Balance in Treasury, December 31 . . . . .	\$37,521.48	\$5,727.54	\$6,075.24	\$5,245.81

# Report of the Treasurer of the Episcopal Fund

## DISBURSEMENTS TO BISHOPS AND WIDOWS OF BISHOPS

Summary of \$1,741,979.05 disbursed to Bishops and widows of Bishops during the four years 1928-29-30-31 of this quadrennium ending December 31, 1931.

	Moving Expenses	Amount of Salary Paid	Traveling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Stenographers Office Rent Office Fixtures Stationery	Totals
William F. Anderson . . . . .	\$ . . . . .	\$28,200.00	\$1,810.49	\$7,399.95	\$7,050.00	\$44,460.44
Brenton T. Badley . . . . .		28,600.00	13,867.30	6,125.00	6,793.00	55,385.30
James C. Baker . . . . .	2,970.09	25,700.00	9,628.62	5,075.00	4,425.13	47,798.84
Anton Bast . . . . .		3,025.00	1,200.00	625.00		4,850.00
*Joseph F. Berry . . . . .	348.30	10,750.00	259.84	1,003.13	742.68	13,103.95
Lauress J. Birney . . . . .	23.14	27,600.00	6,240.06	5,797.00	6,884.10	46,544.30
Edgar Blake . . . . .	1,755.60	28,200.00	5,971.00	6,000.00	6,700.00	48,626.60
†Frank M. Bristol . . . . .		12,000.00	398.00			12,398.00
Wallace E. Brown . . . . .	807.00	28,200.00	5,828.32	6,050.00	6,688.00	47,573.32
Charles W. Burns . . . . .		28,200.00	5,104.24	6,000.00	6,467.82	45,772.06
†William Burt . . . . .		12,000.00	416.73			12,416.73
Matthew W. Clair . . . . .		28,200.00	7,876.76	5,875.00	6,841.79	48,793.55
*Richard J. Cooke . . . . .		12,000.00	554.02			12,554.02
†Earl Cranston . . . . .		12,000.00	437.45			12,437.45
Frederick B. Fisher (a) . . . . .	1,690.61	18,900.00	10,007.37	4,250.00	5,250.00	40,097.98
George R. Grose (b) . . . . .	1,827.34	19,275.00	4,029.57	2,500.00	2,850.00	30,481.91
†John W. Hamilton . . . . .		12,000.00	547.95			12,547.95
*Theodore S. Henderson . . . . .		10,200.00	3,424.78	2,083.33	2,400.00	18,108.11
Edwin H. Hughes . . . . .		28,200.00	4,869.00	7,874.97	7,350.00	48,293.97
Eben S. Johnson . . . . .		28,200.00	9,654.14	5,753.30	4,185.35	47,792.79
Robert E. Jones . . . . .		28,200.00	4,757.59	5,540.00	7,200.00	45,697.59
Frederick T. Keeney . . . . .	734.71	28,200.00	7,367.80	4,777.00	6,182.00	47,261.51
Frederick D. Leete . . . . .	660.99	28,200.00	4,262.13	6,000.00	6,950.00	46,073.12
Adna W. Leonard . . . . .		28,200.00	4,041.56	5,772.45	7,293.05	45,307.06
Charles E. Locke . . . . .	972.12	28,200.00	3,750.65	6,000.00	7,200.00	46,122.77
Titus Lowe . . . . .	1,001.03	28,200.00	6,284.19	6,000.00	7,295.30	48,780.52
Francis J. McConnell . . . . .	914.20	28,200.00	3,201.87	7,625.01	7,280.85	47,221.93
William F. McDowell . . . . .		28,200.00	211.60	6,000.00	4,710.00	39,121.60
Charles L. Mead . . . . .		28,200.00	4,286.40	6,000.00	7,200.00	45,686.40
George A. Miller . . . . .	1,037.50	28,200.00	7,581.65	6,000.00	5,072.00	47,891.15
†Charles B. Mitchell . . . . .	2,486.43	13,250.00	987.02	750.00	750.00	18,223.45
Thomas Nicholson . . . . .		28,200.00	3,754.05	5,750.00	4,600.00	42,304.05
John L. Nuelsen . . . . .	324.38	28,200.00	10,510.43	6,000.00	7,200.00	52,234.81
†William F. Oldham . . . . .	241.60	13,250.00	1,566.30	575.00	325.00	15,957.90
Ernest G. Richardson . . . . .	492.94	28,200.00	1,501.83	7,625.00	7,200.00	45,019.77
John W. Robinson . . . . .		28,200.00	6,622.80	5,193.10	1,956.75	41,972.65
*William O. Shepard . . . . .	2,184.00	27,600.00	8,418.47	5,700.00	5,563.95	49,466.42
H. Lester Smith . . . . .	1,297.86	28,200.00	6,439.64	5,925.00	7,200.00	49,062.50
†Wilbur P. Thirkield . . . . .	135.16	13,250.00	1,017.86	625.00	756.25	15,784.27
Raymond J. Wade . . . . .	35.25	25,700.00	11,691.08	5,305.00	3,678.15	46,409.48
Ernest L. Waldorf . . . . .		28,200.00	7,190.29	5,987.04	7,200.00	48,577.33
†Francis W. Warne . . . . .	1,036.40	13,250.00	1,742.50	375.00	375.00	16,778.90
Herbert Welch . . . . .	2,114.19	28,200.00	6,844.10	7,750.00	7,200.00	52,108.29
*Luther B. Wilson . . . . .		2,500.00		443.50	708.01	3,651.51

\* Deceased.

† Retired.

(a) See paragraph 263, Section 2, Discipline 1928.

(b) Resignation presented to the Bishops for transmission to General Conference of 1932.

# Report of the Treasurer of the Episcopal Fund

GENERAL SUPERINTENDENTS ELECTED BY THE GENERAL CONFERENCE	Moving Expenses	Amount of Salary Paid	Traveling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Stenographers Office Rent Office Fixtures Stationery	Totals
<b>ELECTED BY CENTRAL CONFERENCE (c)</b>						
John Gowdy.....	\$.....	\$12,283.30	\$..... (Grant-in-aid)	\$.....	\$.....	\$12,283.30
Wang Chih-ping.....						
Jashwant R. Chitambar.....						3,280.00
<b>MISSIONARY BISHOPS</b>						
*Joseph C. Hartzell.....		2,062.44	160.70			2,223.14
Edwin F. Lee.....		21,416.66	10,067.08	5,375.00	6,300.00	43,158.74
*Isaiah B. Scott.....		9,624.96	749.18			10,374.14
Cincinnati Area Office.....					4,800.00	4,800.00
<b>WIDOWS OF BISHOPS</b>						
Mrs. Berry.....		1,500.00				1,500.00
Mrs. Bickley.....		6,000.00				6,000.00
Mrs. Camphor.....		6,000.00				6,000.00
*Mrs. Hamilton.....		2,500.00				2,500.00
Mrs. Harris.....		6,000.00				6,000.00
Mrs. Henderson.....		3,875.00				3,875.00
Mrs. Hughes.....		6,000.00				6,000.00
Mrs. Lewis.....		6,000.00				6,000.00
Mrs. Quayle.....		6,000.00				6,000.00
*Mrs. Spellmeyer.....		1,820.00				1,820.00
Mrs. Scott.....		1,062.48				1,062.48
Mrs. Shepard.....		600.00				600.00
Mrs. Stuntz.....		6,000.00				6,000.00
Mrs. Wilson.....		5,750.00				5,750.00
	25,090.84	1,097,424.84	217,134.41	195,504.78	206,824.18	1,741,979.05

\* Deceased.

(c) Grant-in-aid to the Central Conferences of Eastern and Southern Asia.

## SUMMARY—YEARS 1923–29–30–31

Moving Expenses.....	\$25,090.84
Salaries.....	1,097,424.84
Traveling Expenses and Sundries.....	217,134.41
Rent and Expenses on Bishops' Residences.....	195,504.78
Allowance Stenographer, etc.....	206,824.18
	<b>\$1,741,979.05</b>
<b>Paid</b>	
21 General Superintendents on the Home Field.....	\$949,972.49
12 General Superintendents on the Foreign Field.....	523,602.46
2 General Superintendents, Central Conference of Eastern Asia.....	12,283.30
1 General Superintendent, Central Conference of Southern Asia.....	3,280.00
12 Retired General Superintendents.....	176,086.04
2 Retired Missionary Bishops.....	12,597.28
14 Bishops' Widows.....	59,357.48
Cincinnati Area Office.....	4,800.00
	<b>\$1,741,979.05</b>

*Report of the Treasurer of the Episcopal Fund*

**SUMMARY OF RECEIPTS AND DISBURSEMENTS FROM  
JANUARY 1, 1928, TO DECEMBER 31, 1931**

Year	Receipts	Disbursements	Disbursements in Excess of Receipts	Receipts in Excess of Disbursements
1928.....	\$304,988.30	\$483,394.75	\$178,406.45	.....
1929.....	398,754.32	455,548.26	56,793.94	.....
1930.....	428,650.27	453,302.57	24,652.30	.....
1931.....	413,332.36	429,161.79	15,829.43	.....
Totals.....	\$1,545,725.25	\$1,821,407.37	\$275,682.12	.....
Jan. 1, 1928, Demand Loans.....	115,000.00	.....		
Cash in Bank.....	927.93	.....		
Borrowed from Bank....	165,000.00	.....		
Dec. 31, 1931, Cash in Bank.....	.....	5,245.81		
	<u>\$1,826,653.18</u>	<u>\$1,826,653.18</u>		

# TREASURER OF THE GENERAL CONFERENCE EXPENSE FUND

1928 Quadrennium

July 1, 1924, to July 10, 1929

## RECEIPTS

Amount transferred from 1924 account.....	\$120,836.01	
Amount paid by Annual Conferences on Apportionment.....		317,110.85
Interest collected on Investments and Daily Balances.....	\$28,815.76	
Less premium and interest on bonds purchased and discount on bonds sold.....	4,097.14	24,718.62
One half rent for Convention Hall, May 11, 1928.....		150.00
Donation.....		30.00
Received on Differential from Kansas City Local Committee.....	8,183.46	
		<u>\$471,028.94</u>

## DISBURSEMENTS

Expense of Commissions:		
Organized Work of Women...	\$2,152.49	
Federation and Interdenominational Pronouncements...	1,054.65	
World Peace.....	1,365.20	
Social Service Activities.....	672.19	
Ecumenical Conference.....	356.00	
		<u>\$5,600.53</u>
Federal Council of Churches of Christ in America.....		60,000.00
Expenses of Fraternal Delegates.....		831.13
Expenses of Judicial Conferences.....		958.03
Transportation Bureau.....		1,200.00
Investigation and Trial of Anton Bast.....		29,593.49
Expenses of General Conference Secretary....		2,203.55
Expenses of General Conference Commission on Entertainment.....		6,963.74
Expense of Delegate to General Conference 1924 (Roger Rahn).....		20.00
Expenses of Delegates to General Conference 1928:		
766 Delegates in United States	\$113,215.25	
97 Delegates outside United States.....	86,365.83	
		<u>199,581.08</u>
Daily Christian Advocate.....	\$23,642.17	
Less net credit account of sales.	11,946.90	
		<u>11,695.27</u>
Printing General Conference Journals.....		7,997.94
Expense of Committee to National Democratic Convention.....		157.40

# Report of the Treasurer General Conference Expense Fund

## DISBURSEMENTS—Continued

Miscellaneous Expenses account of General Conference:		
Badges.....	\$352.50	
Printing.....	615.75	
General Conference Hand Books.....	701.93	
Hymnals.....	836.00	
Typists and Clerical Help.....	803.88	
Publicity Department.....	1,352.32	
Sundry items.....	282.16	
	<hr/>	\$4,944.54
Expense of Treasurer's Office:		
Salary and Clerk hire.....	\$12,001.70	
Premium on Treasurer's Bond.....	250.00	
Postage, Printing and Stationery.....	437.19	
Expense of Treasurer and Assistant to General Conference.....	340.30	
Miscellaneous items.....	42.46	13,071.65
	<hr/>	
Total Disbursements.....		\$344,818.35
Amount Transferred to 1932 Account.....		126,210.59
		<hr/>
		\$471,028.94

## APPORTIONMENTS AND PAYMENTS

To meet the estimated expenses of the session of the General Conference, and the Commissions and Committees authorized by it, an equitable apportionment is sent to the District Superintendents of each Annual Conference. The District Superintendent makes an equitable apportionment of the amount asked and sends a copy to the various Charges of his District. For the current quadrennium the apportionment determined was one and one-half per cent on pastors' salaries, including house rent, based on the statistical data of the Fall Conferences of 1923 and the Spring Conferences of 1924, as the several Districts may be located.

## ANNUAL CONFERENCES IN THE UNITED STATES

Conference and Districts	Apportionment	Paid
<b>ALABAMA</b>		
Birmingham.....	\$163.00	*\$166.00
Boaz.....	128.00	*142.00
Gulf.....	85.00	56.00
<b>ATLANTA</b>		
Atlanta.....	175.00	*185.00
Gainesville.....	110.00	*114.00
Griffin.....	139.00	78.00
Rome.....	103.00	55.00
<b>BALTIMORE</b>		
Baltimore.....	1,370.00	*1,570.00
Baltimore East.....	1,061.00	*1,251.00
Baltimore West.....	1,514.00	*1,549.00
Frederick.....	668.00	*913.00
Washington.....	1,256.00	*1,605.00
<b>BLUE RIDGE-ATLANTIC</b>		
Asheville.....	176.00	84.00
Washington.....	131.00	127.00
Winston-Salem.....	230.00	179.00

\*In full or in excess of apportionment

*Report of the Treasurer General Conference Expense Fund*

Conference and Districts	Apportionment	Paid
<b>CALIFORNIA</b>		
Nevada.....	\$372.00	\$39.00
Oakland.....	1,064.00	*1,064.00
Redwood-Shasta.....	1,009.00	360.20
Sacramento.....	886.00	659.00
San Francisco.....	1,405.00	1,112.00
<b>CALIFORNIA GERMAN</b> .....	349.00	220.00
<b>CENTRAL ALABAMA</b>		
Birmingham.....	240.00	129.00
Huntsville.....	85.00	9.00
Montgomery.....	106.00	35.00
Opelika.....	119.00	22.00
Tuscaloosa.....	98.00	12.00
<b>CENTRAL GERMAN</b>		
Cincinnati-Louisville.....	425.00	*567.00
Michigan.....	589.00	*598.00
Ohio.....	646.00	*668.50
<b>CENTRAL ILLINOIS</b>		
Galesburg.....	1,308.00	1,011.00
Kankakee.....	1,428.00	1,297.00
Peoria.....	1,339.00	1,258.00
Rock Island.....	1,506.00	*1,895.00
<b>CENTRAL MISSOURI</b>		
Hannibal.....	180.00	177.00
Kansas City.....	201.00	53.00
Saint Louis.....	281.00	266.00
Sedalia.....	183.00	40.00
<b>CENTRAL NEW YORK</b>		
Elmira.....	1,379.00	*1,439.00
Geneva.....	1,146.00	*1,159.00
Syracuse East.....	1,438.00	*1,478.00
Syracuse West.....	1,324.00	1,196.00
<b>CENTRAL PENNSYLVANIA</b>		
Altoona.....	1,246.00	*1,370.00
Harrisburg.....	1,473.00	*1,820.31
Sunbury.....	1,338.00	*1,482.75
Williamsport.....	954.00	*1,378.00
<b>CENTRAL SWEDISH</b>		
Chicago.....	448.00	*509.00
Galesburg.....	195.00	182.00
Jamestown.....	117.00	*135.00
<b>CENTRAL TENNESSEE</b>		
Baxter.....	121.00	89.00
McLemoresville.....	126.00	112.00
<b>CHICAGO NORTHWEST</b>		
Charles City.....	500.00	*550.00
Chicago.....	580.00	*631.00
Milwaukee.....	560.00	*638.00
<b>COLORADO</b>		
Colorado Springs.....	908.00	646.50
Denver.....	874.00	737.75
Grand Junction.....	634.00	323.00
Greeley.....	1,234.00	758.00
Pueblo.....	978.00	736.00

\*In full or in excess of apportionment

*Report of the Treasurer General Conference Expense Fund*

Conference and Districts	Apportionment	Paid
<b>COLUMBIA RIVER</b>		
Spokane and Northern .....	\$890.00	\$411.00
Walla Walla and Eastern .....	825.00	522.00
Western .....	800.00	629.00
<b>DAKOTA</b>		
Aberdeen .....	896.00	460.00
Mitchell .....	959.00	473.00
Rapid City .....	422.00	205.76
Sioux Falls .....	838.00	*878.50
Watertown .....	809.00	635.62
<b>DELAWARE</b>		
Easton .....	524.00	400.00
New York .....	293.00	219.00
Philadelphia .....	675.00	486.00
Salisbury .....	742.00	690.00
Wilmington .....	540.00	*585.00
<b>DES MOINES</b>		
Boone .....	1,205.00	*1,460.00
Clarinda .....	1,305.00	974.00
Council Bluffs .....	1,295.00	863.00
Des Moines .....	1,365.00	*1,366.00
Indianola .....	1,186.00	881.00
<b>DETROIT</b>		
Ann Arbor .....	1,369.00	1,110.00
Detroit .....	2,088.00	*2,278.58
Flint .....	1,548.00	1,428.00
Marquette .....	1,126.00	523.00
Port Huron .....	1,322.00	1,183.00
Saginaw Bay .....	1,238.00	767.00
<b>EAST GERMAN</b>		
Central .....	350.00	*366.00
East .....	277.00	*327.00
South .....	317.00	303.00
<b>EAST TENNESSEE</b>		
Bluefield .....	180.00	48.00
Chattanooga .....	128.00	42.00
Knoxville .....	137.00	78.00
Pulaski .....	186.00	105.00
<b>EASTERN SWEDISH</b>		
Boston .....	79.00	*118.00
New York .....	276.00	*351.00
Worcester .....	173.00	*179.00
<b>ERIE</b>		
Clarion .....	1,126.00	593.50
Erie .....	1,072.00	945.00
Jamestown .....	1,089.00	993.00
Meadville .....	1,294.00	986.00
Newcastle .....	1,128.00	858.00
<b>FLORIDA</b>		
Gainesville .....	38.00	*67.00
Jacksonville .....	150.00	104.00
Lake City .....	22.00	*28.00
Ocala .....	45.00	*61.00

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*Report of the Treasurer General Conference Expense Fund*

Conference and Districts	Apportionment	Paid
<b>GENESEE</b>		
Buffalo.....	\$2,330.00	\$1,652.50
Corning.....	1,310.00	1,193.74
Olean.....	1,414.00	*1,594.91
Rochester.....	1,970.00	1,818.50
<b>GEORGIA</b>		
Atlanta.....	182.00	166.00
Blue Ridge.....	55.00	*58.00
<b>GULF</b>		
Houston.....	271.00	13.00
Lake Charles.....	265.00	83.00
Rio Grande Valley.....	15.00	2.00
<b>HOLSTON</b>		
Bristol.....	230.00	*230.00
Chattanooga.....	606.00	399.00
Harriman.....	379.00	145.00
Johnson City.....	480.00	385.00
Knoxville.....	735.00	292.00
<b>IDAHO</b>		
Eastern.....	584.00	379.00
Western.....	681.00	603.50
<b>ILLINOIS</b>		
Bloomington.....	1,046.00	*1,076.00
Champaign-Danville.....	1,213.00	*1,222.75
Decatur.....	1,114.00	*1,125.80
Jacksonville.....	1,100.00	867.00
Mattoon.....	1,093.00	*1,147.25
Quincy.....	1,037.00	859.00
Springfield.....	1,226.00	1,034.00
<b>INDIANA</b>		
Bloomington.....	860.00	750.00
Connersville.....	956.00	942.00
Evansville.....	1,126.00	1,056.00
Indianapolis.....	1,500.00	1,444.00
New Albany.....	815.00	747.00
Seymour.....	842.00	641.00
Vincennes.....	952.00	936.00
<b>IOWA</b>		
Burlington.....	1,180.00	*1,180.00
Oskaloosa.....	1,298.00	1,200.50
Ottumwa.....	1,286.00	945.00
<b>KANSAS</b>		
Emporia.....	1,234.00	*1,504.86
Fort Scott.....	1,217.00	728.00
Independence.....	1,226.00	*1,383.00
Kansas City.....	1,306.00	1,153.75
Manhattan.....	1,275.00	1,239.00
Topeka.....	1,353.00	1,297.08
<b>KENTUCKY</b>		
Ashland.....	533.00	220.00
Covington-Lexington.....	522.00	318.00
Louisville.....	491.00	65.00
Southeastern.....	328.00	103.00

\*In full or in excess of apportionment

*Report of the Treasurer General Conference Expense Fund*

Conference and Districts	Apportionment	Paid
<b>LEXINGTON</b>		
Chicago.....	\$268.00	\$150.00
Columbus.....	484.00	214.00
Indianapolis.....	523.00	167.00
Lexington.....	400.00	288.00
Louisville.....	307.00	131.00
<b>LINCOLN</b>		
Oklahoma.....	178.00	73.00
Rocky Mountain.....	230.00	59.00
Topeka.....	126.00	36.00
<b>LITTLE ROCK</b> .....	398.00	38.44
<b>LOUISIANA</b>		
Alexandria.....	160.00	38.00
Baton Rouge.....	172.00	60.00
Lake Charles.....	184.00	46.00
La Teche.....	217.00	36.00
Monroe.....	94.00	56.00
New Orleans.....	372.00	145.00
Shreveport.....	197.00	91.00
<b>MAINE</b>		
Augusta.....	824.00	785.00
Bangor.....	977.00	920.00
Portland.....	1,089.00	959.00
Rockland.....	818.00	547.00
<b>MICHIGAN</b>		
Albion.....	928.00	*978.00
Big Rapids.....	916.00	735.00
Grand Rapids.....	1,318.00	1,192.00
Grand Traverse.....	734.00	260.00
Kalamazoo.....	1,203.00	1,073.00
Lansing.....	1,188.00	*1,331.00
<b>MINNESOTA</b>		
Mankato.....	886.00	534.00
Marshall.....	966.00	653.00
Saint Paul.....	838.00	368.00
Winona.....	781.00	768.00
<b>MISSISSIPPI</b>		
Brookhaven.....	129.00	49.00
Gulfside.....	224.00	110.00
Hattiesburg.....	181.00	109.00
Jackson.....	166.00	81.00
Meridian.....	237.00	117.00
Vicksburg.....	118.00	66.00
<b>MISSOURI</b>		
Brookfield.....	640.00	387.00
Cameron.....	685.00	435.00
Kirksville.....	571.00	87.00
Saint Joseph.....	812.00	473.00
<b>MONTANA STATE</b>		
Glacier Park.....	694.00	615.00
Helena.....	690.00	632.00
Yellowstone.....	693.00	538.00

\*In full or in excess of apportionment

*Report of the Treasurer General Conference Expense Fund*

Conference and Districts	Apportionment	Paid
<b>NEBRASKA</b>		
Beatrice.....	\$1,310.00	\$1,145.00
Hastings.....	1,284.00	1,005.00
Holdrege.....	1,253.00	858.00
Kearney.....	1,327.00	808.50
Lincoln.....	1,310.00	694.00
Norfolk.....	1,557.00	875.00
Northwest.....	1,009.00	816.00
Omaha.....	1,359.00	1,138.00
<b>NEWARK</b>		
Elizabeth.....	1,786.00	*1,905.25
Jersey City.....	2,146.00	*2,146.00
Newark.....	2,187.00	*2,343.08
Paterson.....	1,796.00	*1,796.00
<b>NEW ENGLAND</b>		
Boston.....	2,021.00	1,343.00
Lynn.....	2,296.00	1,880.00
Springfield.....	1,171.00	1,067.00
Worcester.....	1,362.00	1,303.00
<b>NEW ENGLAND SOUTHERN</b>		
New Bedford.....	1,208.00	827.75
Norwich.....	907.00	614.50
Providence.....	1,403.00	713.00
<b>NEW HAMPSHIRE</b>		
Northern.....	933.00	*1,054.00
Southern.....	1,029.00	*1,212.00
<b>NEW JERSEY</b>		
Bridgeton.....	1,349.00	*2,167.75
Camden.....	2,083.00	2,054.00
New Brunswick.....	1,550.00	*2,016.00
Trenton.....	1,226.00	*1,794.00
<b>NEW MEXICO</b>		
English.....	478.00	345.00
<b>NEW YORK</b>		
Kingston.....	1,400.00	1,029.00
Newburgh.....	1,534.00	1,123.00
New York.....	2,947.00	*2,992.00
Poughkeepsie.....	1,284.00	704.00
<b>NEW YORK EAST</b>		
Brooklyn North.....	2,457.00	2,212.00
Brooklyn South.....	2,140.00	2,084.00
New Haven.....	2,032.00	1,879.00
New York.....	1,656.00	*2,167.00
<b>NORTH CAROLINA</b>		
Greensboro.....	273.00	89.00
Western.....	296.00	71.00
Wilmington.....	218.00	90.00
Winston.....	294.00	106.00
<b>NORTH DAKOTA</b>		
Bismarck.....	642.00	551.00
Fargo.....	734.00	323.00
Grand Forks.....	689.00	669.00
Minot.....	473.00	292.00

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# *Report of the Treasurer General Conference Expense Fund*

Conference and Districts	Apportionment	Paid
<b>NORTH INDIANA</b>		
Fort Wayne.....	\$1,221.00	\$1,216.00
Goshen.....	914.00	*926.00
Logansport.....	1,221.00	*1,286.00
Muncie.....	1,003.00	978.00
Richmond.....	1,238.00	*1,238.50
Wabash.....	1,152.00	*1,164.00
<b>NORTH-EAST OHIO</b>		
Akron.....	1,395.00	1,372.00
Barnesville.....	1,028.00	284.00
Cambridge.....	1,058.00	459.00
Canton.....	1,630.00	*2,161.00
Cleveland.....	2,090.00	1,837.22
Mansfield.....	1,588.00	1,360.50
Norwalk.....	1,517.00	1,265.40
Steubenville.....	1,617.00	1,095.00
Youngstown.....	1,763.00	1,649.00
<b>NORTHERN MINNESOTA</b>		
Duluth.....	998.00	576.00
Fergus Falls.....	923.00	627.00
Litchfield.....	1,064.00	607.00
Minneapolis.....	1,210.00	577.00
<b>NORTHERN NEW YORK</b>		
Black River.....	981.00	925.33
Mohawk.....	1,023.00	*1,023.00
Ontario.....	1,002.00	*1,079.58
Saint Lawrence.....	1,038.00	*1,048.00
<b>NORTHERN SWEDISH</b>		
Lake Superior.....	209.00	*211.00
Minneapolis.....	248.00	*250.00
<b>NORTHWEST INDIANA</b>		
Crawfordsville.....	957.00	*1,064.00
Greencastle.....	1,030.00	*1,046.00
Lafayette.....	910.00	*995.20
South Bend.....	1,113.00	*1,157.00
<b>NORTHWEST IOWA</b>		
Algona.....	1,331.00	1,262.00
Fort Dodge.....	1,373.00	*1,391.00
Sheldon.....	1,307.00	1,042.00
Sioux City.....	1,388.00	1,119.00
<b>NORTHWEST KANSAS</b>		
Colby.....	869.00	457.00
Concordia.....	710.00	668.08
Hays.....	847.00	483.00
Salina.....	885.00	570.00
<b>NORWEGIAN AND DANISH</b>		
Chicago.....	300.00	260.00
Minneapolis.....	250.00	205.50
Red River Valley.....	183.00	32.00
NORWEGIAN-DANISH MISSION.....	.....	36.00

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# Report of the Treasurer General Conference Expense Fund

Conference and Districts	Apportionment	Paid
<b>OHIO</b>		
Athens.....	\$848.00	\$483.00
Chillicothe.....	610.00	*747.00
Columbus.....	1,480.00	*1,747.00
Lancaster.....	978.00	489.00
Portsmouth.....	833.00	580.00
Zanesville.....	1,058.00	693.00
<b>OKLAHOMA</b>		
Alva.....	749.00	661.00
Enid.....	769.00	643.20
Fort Worth.....	849.00	361.00
Guthrie.....	954.00	568.00
Oklahoma City.....	1,080.00	584.00
Tulsa.....	1,077.00	452.60
<b>OREGON</b>		
Eastern.....	609.00	559.00
Portland.....	852.00	574.00
Salem.....	625.00	338.00
Southern.....	685.00	419.00
PACIFIC CHINESE MISSION.....	119.00	.....
PACIFIC GERMAN.....	225.00	*242.00
PACIFIC JAPANESE MISSION.....	125.00	103.00
PACIFIC SWEDISH		
Northern.....	85.00	*85.00
Southern.....	153.00	138.00
<b>PHILADELPHIA</b>		
North.....	1,994.00	*2,151.00
Northwest.....	1,960.00	*1,960.00
South.....	1,882.00	*2,157.00
West.....	1,816.00	*1,846.00
<b>PITTSBURGH</b>		
Allegheny.....	1,875.00	1,804.50
Blairsville.....	1,776.00	*1,953.67
McKeesport.....	1,705.00	1,339.35
Pittsburgh.....	2,270.00	1,996.85
Washington.....	1,911.00	1,758.00
<b>PUGET SOUND</b>		
Bellingham.....	665.00	585.00
Seattle.....	863.00	*929.33
Tacoma.....	842.00	702.00
Vancouver.....	729.00	606.00
<b>ROCK RIVER</b>		
Chicago Northern.....	2,377.00	2,205.50
Chicago Southern.....	2,054.00	1,905.00
Chicago Western.....	2,139.00	1,902.00
Joliet-Dixon.....	2,070.00	*2,151.00
Rockford.....	1,875.00	*1,893.00
<b>SAINT JOHNS RIVER</b>		
Jacksonville.....	457.00	*518.00
Miami.....	467.00	*520.00
Tampa.....	38.00	30.00

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*Report of the Treasurer General Conference Expense Fund*

Conference and Districts	Apportionment	Paid
SAINT LOUIS		
Arkansas.....	\$424.00	\$66.00
Carthage.....	596.00	395.00
Kansas City.....	1,076.00	646.00
Saint Louis.....	686.00	257.00
Sedalia.....	651.00	537.00
Springfield.....	738.00	533.00
Warrenton.....	600.00	382.00
SAINT LOUIS GERMAN		
Peoria.....	632.00	113.00
Saint Louis.....	581.00	94.00
SAVANNAH		
La Grange.....	94.00	82.00
Savannah.....	111.00	55.00
Waycross.....	56.00	32.00
Waynesboro.....	98.00	61.00
SOUTH CAROLINA		
Beaufort.....	271.00	75.00
Bennettsville.....	362.00	94.00
Charleston.....	278.00	*351.00
Florence.....	327.00	256.10
Greenville.....	243.00	62.00
Orangeburg.....	251.00	57.00
Spartanburg.....	294.00	235.00
Sumter.....	316.00	143.00
SOUTH FLORIDA		
Atlanta.....	98.00	81.00
Gulf.....	146.00	*151.00
SOUTHERN.....	493.00	*621.00
SOUTHERN CALIFORNIA		
Arizona.....	721.00	699.00
Fresno.....	1,450.00	*1,521.00
Long Beach.....	1,810.00	*2,048.50
Los Angeles.....	1,866.00	*1,894.00
Pasadena.....	1,932.00	1,720.00
San Diego.....	1,629.00	*1,765.00
SOUTHERN ILLINOIS		
Carbondale.....	1,013.00	144.00
Centralia.....	657.00	550.50
East Saint Louis.....	988.00	983.00
Mount Carmel.....	1,089.00	538.00
Olney.....	893.00	673.00
SOUTHWEST KANSAS		
Dodge City.....	928.00	780.50
Hutchinson.....	1,077.00	*1,107.50
Kingman.....	968.00	*1,016.00
Liberal.....	760.00	665.00
Wichita.....	1,144.00	*1,168.00
Winfield.....	850.00	826.40

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*Report of the Treasurer General Conference Expense Fund*

Conference and Districts	Apportionment	Paid
SOUTHWEST SPANISH MISSION.....	\$50.00	\$4.00
TENNESSEE		
Dickson.....	65.00	25.00
Memphis.....	114.00	50.00
Murfreesboro.....	129.00	50.00
Nashville.....	194.00	144.00
TEXAS		
Beaumont.....	189.00	63.00
Houston.....	302.00	295.00
Marshall.....	152.00	120.00
Navasota.....	129.00	27.00
Palestine.....	117.00	53.00
Paris.....	90.00	26.00
TROY		
Albany.....	1,764.00	1,757.00
Plattsburg.....	1,208.00	1,116.00
Rutland.....	1,194.00	*1,197.00
Troy.....	1,540.00	1,519.50
UPPER IOWA		
Cedar Rapids.....	1,263.00	1,210.00
Davenport.....	1,375.00	723.00
Dubuque.....	1,154.00	1,140.00
Waterloo.....	1,370.00	1,247.00
UPPER MISSISSIPPI		
Clarksdale.....	145.00	*145.00
Durant.....	150.00	92.00
Greenwood.....	130.00	38.00
Holly Springs.....	140.00	*151.00
Starkville.....	171.00	150.00
Tupelo.....	155.00	*162.00
VERMONT		
Montpelier.....	789.00	610.00
Saint Johnsbury.....	912.00	*920.00
WASHINGTON		
Alexandria.....	494.00	233.00
Charleston.....	362.00	104.00
North Baltimore.....	605.00	240.00
Pittsburgh.....	306.00	153.00
South Baltimore.....	532.00	336.00
Washington.....	671.00	258.00
WEST GERMAN		
Kansas City.....	535.00	175.00
Lincoln.....	553.00	217.50
WEST OHIO		
Cincinnati.....	1,611.00	1,398.33
Dayton.....	1,269.00	*1,291.00
Defiance.....	930.00	*934.00
Delaware.....	1,155.00	905.00
Hillsboro.....	1,136.00	693.00
Lima.....	1,133.00	*1,153.00
Springfield.....	1,227.00	*1,383.00
Toledo.....	1,285.00	*1,442.00

\*In full or in excess of apportionment

*Report of the Treasurer General Conference Expense Fund*

Conference and Districts	Apportionment	Paid
<b>WEST TEXAS</b>		
Austin.....	\$125.00	\$54.00
Dallas.....	196.00	115.00
San Angelo.....	104.00	61.00
San Antonio.....	230.00	102.00
Victoria.....	121.00	30.00
Waco.....	187.00	64.00
Corpus Christi.....		8.00
<b>WEST VIRGINIA</b>		
Buckhannon.....	919.00	410.00
Charleston.....	1,063.00	567.00
Elkins.....	761.00	509.00
Huntington.....	835.00	175.00
Morgantown.....	1,068.00	512.00
Parkersburg.....	969.00	518.00
Wheeling.....	1,049.00	836.00
<b>WEST WISCONSIN</b>		
Eau Claire.....	1,000.00	924.00
La Crosse.....	1,108.00	464.00
Platteville.....	1,225.00	623.00
Superior.....	747.00	269.75
<b>WESTERN NORWEGIAN-DANISH</b>		
California.....	112.00	*143.00
Pacific Northwest.....	196.00	*241.00
<b>WESTERN SWEDISH</b>		
Eastern.....	244.00	232.00
Western.....	209.00	*241.00
<b>WILMINGTON</b>		
Dover.....	899.00	*923.00
Middletown.....	979.00	903.00
Salisbury.....	1,350.00	1,168.00
Wilmington.....	1,540.00	1,441.00
<b>WISCONSIN</b>		
Appleton.....	877.00	*1,144.00
Fond du Lac.....	865.00	*874.00
Janesville.....	924.00	878.00
Milwaukee.....	1,285.00	*1,302.50
<b>WYOMING</b>		
Binghamton.....	1,046.00	950.50
Oneonta.....		30.00
Scranton.....	1,536.00	*2,012.75
Wilkes-Barre.....	1,559.00	1,432.00
<b>WYOMING STATE</b>		
Cheyenne.....	385.00	298.00
Sheridan.....	387.00	364.00
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	\$363,893.00	\$310,481.02

**ANNUAL CONFERENCES OUTSIDE THE UNITED STATES**

CONFERENCE	PAID
Bengal.....	\$59.90
Bombay.....	76.60
Burma.....	42.14

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*Report of the Treasurer General Conference Expense Fund*

CONFERENCE	PAID
Central China.....	\$223.30
Central Provinces.....	171.00
Chile.....	196.85
Denmark.....	300.00
Eastern South America.....	682.50
Finland.....	35.00
Finland Swedish Mission Conference.....	89.51
Foochow.....	376.36
Gujarat.....	220.60
Hyderabad.....	141.85
Indus River.....	9.25
Kiangsi.....	186.01
Korea.....	281.36
Latin-American Mission.....	139.00
Liberia.....	227.00
Lucknow.....	184.20
Malaya.....	172.40
Mexico.....	140.00
North China.....	30.56
North Germany.....	505.50
North India.....	180.68
Northwest Germany.....	49.00
Northwest India.....	174.58
Norway.....	124.64
Porto Rico Mission Conference.....	33.00
South Germany.....	476.20
South India.....	169.54
Sweden.....	217.84
Switzerland.....	550.00
West China.....	79.04
Yenping.....	84.42
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	\$6,629.83

Total Apportionment to Annual Conferences in the United States for 1928 quadrennium.....	\$363,893.00
Amount paid by Annual Conferences in the United States during quadrennium.....	\$310,481.02
Percentage of payment.....	85.3%

The Accounts of the Treasurer of the General Conference Expense Fund are examined and verified each year by a certified auditor.

O. GRANT MARKHAM, Treasurer  
 GEORGE C. DOUGLASS, Assistant Treasurer

## THE BOARD OF FOREIGN MISSIONS

TO THE GENERAL CONFERENCE OF 1932:

*Dear Fathers and Brethren:* Foreign missions is an enterprise inextricably bound up with the whole movement of human progress.

The forces that stay that progress or divert it, inevitably work to delay our program of Christianization.

No consideration of the present status of our foreign missionary work could ignore some of these major world situations.

Ours is a world in the process of reforming. No man is wise enough to say just how to-morrow's world will differ from to-day's. But all wise men agree that it will differ. At present we are too close to the process to see the plan. Those who have no plan can be content now with watchful waiting. But for the Christian who still holds his faith in a Christian world, no such inactive interlude can be possible. The molds in which our children's world will run are right now being cast. It is our obligation and our opportunity to have a sacrificial part in determining that, in fuller measure than before, the shape they take is Christian. We are impotent to stop this world re-formation. We are able, only, to strive to give it Christian direction.

### *Latin America*

No part of our field in these four years has been free from turbulence. In Latin America, for example, the last twenty-four month period, 1930-1931, witnesses eleven major revolutions: in the Dominican Republic, in Bolivia, Peru, Argentine, Brazil, Guatemala, Panama, Chile, Cuba, Ecuador and El Salvador. In addition to these political upheavals, only partially accounted for by economic conditions, the depression reached Latin America sooner and its effects were more immediately serious than in most areas of the world. Prices of the principal products of Latin America began to decline rapidly in the fall of 1929, and have continued this downward tendency up to the present. From October, 1929, to February, 1931, the prices of the twenty commodities which account for 85 per cent of Latin American exports had declined 48 per cent. In every nation, this collapse brought on financial crises of the most serious sort. Economic suffering was general, unemployment widespread, and unrest, even when it did not lead to revolutionary outbreaks, was rife.

### *Europe*

The economic history of the last four years in Europe is too

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familiar and too pressing to need elaboration here. Suffice it to say that no nation, unless it is France, has been free from this catastrophe. Germany, for months, has hovered on the edge of national bankruptcy; Austria has virtually admitted her insolvency; a number of other Central European states have reached a like condition; and even Great Britain, after the most drastic economic and political measures in her history, has not yet reached a safe degree of economic security.

More important, however, than these economic conditions are certain alterations in the temper of European peoples. The last four years have witnessed a resurgence of pre-war nationalism. In fact, it is doubtful if even the period of pre-war years equalled to-day's bitterness and suspicion. Despite the victory for democratic ideals in Spain and the obvious moderating of the flamboyant nationalism of Mussolini, conditions generally have grown worse instead of better. The rise of Hitler and his mobilization of the youth of Germany on a die-hard militaristic program is one of the most ominous signs of the times—a sign that remains ominous in spite of the recent victory of Marshal von Hindenburg. France—with the loss of Briand—will have fewer spokesmen than ever before for conciliation, and nationalism is likely to continue with little effective curbing. Central Europe is a patch-work quilt of nationalistic ambitions and hatreds which after fourteen years of so-called peace show no signs of abating. Even in Great Britain, from whence came most of the leadership for settlement in the first decade of the peace, we have seen a new emergence of the Conservative party nationalists and a partial stifling of the aspirations of such men as Lord Robert Cecil, Sir Austen Chamberlain, Arthur Henderson and Ramsay MacDonald.

How, we wonder, outside the power of our Christian faith, can these catastrophic tides be stemmed?

### *Russia*

One can look to Russia, perhaps with somewhat less concern. Not that the Soviet program of world revolution has altered in the last four years or that Communistic nationalism is any less intense than before, but simply because the Soviets have been too preoccupied with their own economic problems to take advantage of the present world disturbance. It is probably true that at no time since the revolution have the Soviets been less concerned than at present to press their program of international violence. Inside Russia, however, the purposes of the Communists have not been fundamentally altered. Now, as in the beginning, anti-religion is a central plank in the platform of the all-dominant party. The anti-religious campaign goes forward in undiminished intensity. Those in power, not content to destroy the last vestiges of religion, are determined to

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rear up a generation of young people to whom everything pertaining to religious belief will be anathema. We still believe, however, that to-day's religious repressions will make to-morrow's religious opportunity in Russia.

### *India*

Beyond the borders of Europe, unrest, if of a somewhat different sort, has been none the less widespread. India, in the last quadrennium, has been the center of one of the most dramatic movements of modern history. Four years ago it was confidently predicted that Mahatma Gandhi's career was ended; that his influence had ceased to be significant; that the nationalist movement he led was no longer to be reckoned with. Events, however, have confounded the prophets. At no time, since the Montagu-Chelmsford reforms of 1919, have the nationalists under Mr. Gandhi's leadership been less compromising than at present or more persistent in challenging the authority of the British government. The London Conference, in the fall of 1931, aroused great hope for a constructive settlement. Moslems, certain Hindu groups and the Christian spokesman for India's outcaste millions, stood for a constructive compromise. But Gandhi, speaking for the Nationalist Party Congress, was unrelenting. He was unwilling to accept the modified form of Dominion status which the British offered. And the conference adjourned with inconsequential results.

Since then stern measures of repression, instituted by the new Viceroy, Lord Willingdon, appear to have checked, temporarily at any rate, the Gandhi-led drive for more complete severance of the tie with Britain.

Gandhi himself has been hailed here in America as well as elsewhere, as something akin to a new Messiah. We are unwilling to accept the parallel. We are ready to give to Gandhi our unstinted admiration for his sacrificial leadership of the movement to which he has given himself, and for the spiritual values which by his life he seeks to exalt. But we are not ready to accept his appraisal of India as a land whose chief afflictions have been imposed by British authority. It is our best judgment that India's troubles are not imposed. They are implicit—implicit in India's Hindu faith which exalts indifference and unconcern. India's need to-day is not so much for a political constitution as for a social conscience.

It is our undiminished conviction that the Gospel, once given for the healing of nations, is adequate to-day for the healing of India. There are indications that through Christian leadership there may be found in that land the constructive unity that is so sorely needed. And there are other, perhaps more significant, indications that the Christian gospel in India is furnishing the leaven out of which will come a more determined facing, by

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intelligent Indians, of the human challenge of the underprivileged millions in that land.

### *China*

China, even more than India, has been through these four years, a center of widespread disturbance and suffering. Famine and flood, flood and famine—a tragic combination—have visited vast areas of that land and exacted a toll of human life probably unequalled in the history of modern times. In addition, other areas have been overrun with bandits and still others afflicted by Communist-infected soldiery. Through all these afflictions the Christian missionaries have served as the agents of relief and rehabilitation.

Despite disturbances, it cannot be denied that, up to the time of Japan's actions in Manchuria and Shanghai, the central government at Nanking was making steady if painfully slow progress. The left wing (Cantonese) nationalists and the right wing group under the leadership of General Chiang Kai-shek were in frequent political conflict. But most unbiased observers agreed that the Nanking government had drawn into it a large proportion of the unselfish constructive statesmen of the new China. Banditry was being gradually reduced; Communist outbreaks were somewhat less offensive than they had been; hopeful programs for national reconstruction were being undertaken.

These developments, however, were overshadowed by the drive, begun in September, 1931, of the Japanese into Manchuria. Immediately this military action brought repercussions in China. Unity—in the face of a foreign foe—appeared more likely. A national boycott against Japanese goods—a boycott that brought many Japanese firms to the brink of ruin—was instituted as the only effective means for combating what China regarded as aggressive tactics. The success of this boycott was followed by the Shanghai tragedy, which perhaps brought the nations nearer to another embroglio than any development since the armistice.

Whatever else Japan has accomplished at Shanghai, it seems apparent that she has helped bring about two things. First of all, she has hastened the day of China's national unity. Not that all factions in China are in agreement at present; but, unquestionably, they are closer to agreement than at any time since the foundation of the republic. Out of this approaching unity, China may emerge, nationally conscious and determined. Such a development, uniting 440,000,000 people in the world's richest empire, is of major world importance.

In the second place, Japan has made it likely that this unity, when it comes, will be achieved on a military platform. The Chinese—now more than ever before—are convinced that if they

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are to win justice for themselves, they must prepare themselves to fight for it. A nation, whose people are characteristically conciliatory, is being driven to accept the militaristic point of view of those who have dealt with it unfairly. It is important that China is on the way to unity. It is ominous that that unity may be on a program that will call for the militarization of the mind and purposes of the people.

At such a time of momentous decision, the influence of China's Christians and of our Christian gospel is of surpassing importance. There was probably never a time when Christian work in China was confronted with greater difficulty or when the Christian opportunity was greater or more apparent. Now, as never before, we are called to lift up Christ himself and his way of life before the Chinese people. There can be no compromise with him nor can we, who carry his message, retreat, be the odds what they may.

### *Unrest and the United States*

Now this record of world-wide unrest and turbulence cannot be understood apart from its relation to us of the United States. We have learned at least one thing from the depression: namely, the interdependence of mankind. A Wall Street broker asked the other day to explain the stock market's most recent slump, replied, "Adolf Hitler." Germany, in other words, was hanging over America's financial district. When the President of the United States set forth the reasons for our delayed recovery from the depression, he recounted not so much our own hoarding of currency, our failed banks, and our overproduction, but, rather, he took us on a tour of the world, indicating how political over-turns in India, revolutions in South America, economic chaos in Europe all were having repercussions in our American pocketbooks.

And we are bound to the world by more than economic ties. Business has gone international, so, and more significantly, have ideals. In fact, the world, as never before in history, has spread out before it the various ways of life advanced by the various preachers of varying philosophies and is strenuously at the business of making up its mind what gods it will serve. It is important that the world is in process of awakening. It is much more important that it is right now in process of choosing what ideals will dominate it, in these new days of self-consciousness. We, who believe in Christianity as a world-saving gospel, cannot prevent the choosing of ideals. We might close all our Christian preaching places, board up all our schools, and empty our over-crowded dispensaries. We would not, by that fact, prevent the world from choosing a faith. We would only make it more unlikely that the world's choice would be Christian.

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### *The Christian's Competitors*

For one thing, the non-white world these days is being offered, in rehabilitated form, the ancient religions of the East. Practically every one of these faiths is in process of reformation. There are significant reform movements under way in Hinduism, Mohammedanism, Buddhism, Shintoism. Strikingly enough these reforms are, very largely, directed toward a more widespread incorporation into these religions of certain of the aspects of our Christian gospel. That surely is a tribute to the leavening influence of our missionary preaching. Now no man can have contact with these religions and fail to appreciate their values. God has not left himself without witnesses in the lands that have not had Christianity. But no man can make a serious study of these religions, as reflected in the life of the lands that they dominate, and fail to conclude that, reformed or not, they are hardly fitted to meet the demands either of to-day's overburdened world or of the overburdened people who inhabit it. Christ's gospel never stood out more than it does to-day as mankind's great and final essential.

But foreign missions and foreign missionaries these days are confronted with a new type of religious competition that calls for a higher order of exemplary leadership than ever before. These revived religions are only one form which that competition takes.

### *Materialism*

There is also the philosophy of materialism. Scores of young men and women have come out of the East to study in our schools and have returned to their native lands convinced that only by following a materialistic philosophy of life can their nations hope to become strong. Hand in hand with materialism, of course, goes a belief in militarism. These nations, so the advocates of this conviction argue, can only win their places in the sun by first developing their own material possessions, and, second, by preparing themselves to defend those possessions against all comers. This point of view has been, of late, particularly widespread in China. It is evident also in India, where Mahatma Gandhi has had increasing difficulty to hold in check the extremists among the nationalists who do not believe that a program of non-violence is suited to the realities of this world.

If Christianity fails to carry on, we can count on it that materialism and militarism will carry on more rapidly. Foreign missions and foreign missionaries to-day are called to stand sponsor before the world for a gospel of brotherliness in contrast to that of exclusiveness and hate. This, with the history of our world so apparent, is not easy. But we can hardly be indifferent to what will be involved for the world of our chil-

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dren if the missionaries, through their inadequacy or, more possibly, through our own shortsightedness, should fail.

### *Communism*

Moreover, to-day's world is presented with an aggressive missionary faith in Communism. We have indicated that the international program has been held somewhat in abeyance by the Soviets. This should not blind us to the fact that Communist seeds, strategically planted and well cultivated throughout the world, are bearing fruit. Among Africa's miners, with the extremists in India, in certain areas of China, in the working class groups and in limited circles in the universities of Japan, Communism has a well planted foothold. The world of our children will have to reckon with this as one way of life that is bidding, persistently, for world supremacy.

We can hardly ignore the possibilities of this torn and restless and distraught world going Communist. Our failure, in this Christian missionary enterprise, would open the door for that achievement. Wherever the Communist spokesmen go, they recognize in Christianity, their most serious competitor. In the long run, the world will not be large enough to hold both Communism and Christianity. We, when we weaken our missionary enterprise, simply increase the likelihood that the final issue will be with the Communists.

### *Missions Readjustments*

Confronted with this world of crises, vast readjustments have been called for and undertaken in the field of foreign missions. In the opinion of unbiased observers, in fact, the missionary program has been more widely and more significantly adjusted to the peculiarly pressing demands of to-day than any other international enterprise, political, economic, or social.

### *Jerusalem*

It was of the greatest strategic importance that the Jerusalem Conference should have come on the very eve of this more serious phase of post-war developments. At Jerusalem, sensing the new atmosphere that pervaded the world, the missionaries, nationals and missionary executives of many lands undertook a complete restatement of the missionary motive, considered a revision of missionary plans, and laid the foundations on which, in this new world, the missionary enterprise might build with confidence and security. The motive, reaffirmed at Jerusalem, was precisely that which led the first missionaries to forsake the comforts and opportunities of life at home for the uncertainties of life in strange new lands for the gospel's sake. To-day's motives were altered not one whit in their statement—they were only extended in their application. The Christian's purpose

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to bring the world to the feet of our Lord and Master is no longer Western, it is Eastern and Western, Northern and Southern. Christ's plan, now, is without geographical limitations. It is shared by all races of men and in this fact—that missions has made the missionary purpose indigenous—is one of the most significant achievements of our work and one of the surest guarantees of its future.

Jerusalem, however, did not end with Jerusalem. On the contrary, its spirit and purposes were carried to every continent and made the basis for a reappraisal of the Christian world program and a recommitment to its final success. Since Jerusalem, impetus has been given in many lands to movements for a closer interchurch unity, nationals have moved rapidly forward in the directing places in Christian work. In our own church, in particular, the last four years have witnessed changes more fundamental, perhaps, than any that ever occurred to its mission work in any similar period. Influenced by the far-reaching legislation of the last General Conference, Central Conferences have been developed, national bishops and general superintendents have been elected, a significant measure of unity has been achieved in Korea and Mexico, there has been a rapid increase in self-support on almost every field, and, in consequence, despite withdrawals and declining funds, a degree of vitality now characterizes our work which, in such a period of discouragement and distress, is striking proof of the wisdom with which that work has been established.

### *Missions Specialists*

Foreign missions, it should be emphasized, is increasingly the work of specialists. It is no longer enough to occupy a field. The new demands of our day require that our occupation be on the soundest and most effective basis. To that end we have increasingly called on technicians to assist us. The work of Dr. Kenyon L. Butterfield in Africa, India and China, is a case in point. We have sought, through the help of this distinguished authority on agricultural work, to make our Christian gospel of greater significance to the economic life of the communities in which it is preached. Our agricultural work, as a result, is of constantly increasing importance. Doctor Butterfield's studies, in this area of our missionary enterprise, have been of the utmost practical value. The same leadership has been found for our educational programs through the educational commissions in India and Japan and through the efforts of the Commission on Christian Colleges in China to restudy the problems of education in that land. In other words, in this time of readjustment, we have sought to avail ourselves of such counsel wherever we could secure the co-operation of an individual or a group of individuals qualified to increase the

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efficiency and the effectiveness of any aspect of our missionary undertaking.

### *The Strategy of Retreat*

It should be pointed out that there is, in foreign missions administration, a strategy of retreat as well as a strategy of advance. And the contraction of work by no means always implies its weakening. It has been our purpose through these four years of necessary restrictions to turn this shortening of our lines, wherever possible, to the strengthening of our work. There is, of course, a point beyond which this cannot be done. We have now gone far past that point. Further retreats to-day cannot be called strategic. They are only disastrous.

But, unquestionably, on many places in many fields, it has been possible, under the present financial pressure, to bring to pass many expedient changes which in more normal times could not have been so readily accomplished. Moreover, we have discovered, under this stress, new resources—particularly in the missionaries and the nationals on the field. Time and time again, ways have been devised for the saving of essential work even after the Board had reached the limit of its possible support.

It should be emphasized that, fundamentally, our missionary work to-day is on a sounder basis than for many years. Doubtful enterprises have been cut off, overextensions have been widely eliminated, duplications have been reduced to a minimum, self-support has been raised to a new high level. The foundations, in other words, have been strengthened. The peril, now, is that with continuing decreases in income we may be obliged disastrously to weaken the foundations.

### INDIA

In December, 1931, and during the spring months of 1932, there was celebrated throughout the Methodist Episcopal Church in India, the seventy-fifth anniversary of the founding of our work in that land. This is a notable occasion. The work in India has been one of the most remarkable pieces of Christian missionary work undertaken by our Church. On September 25, 1856, Dr. and Mrs. William Butler, with their two children, arrived in Calcutta. After a few weeks they proceeded to Lucknow, and Bareilly, arriving in the latter city on December 7, 1856. The first baptism in the Methodist Episcopal Church occurred in Bareilly in July, 1859. What amazing growth has come since that day! The great Mass Movements with all their victories and their problems have brought hundreds of thousands of India's rural people into the Christian fold. Our schools, colleges and churches have also touched the lives of a substantial number of men and women

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from the higher classes. The English churches which grew out of the work of William Taylor in 1870 and the following years have contributed also to the growth of the Christian movement. Our Church now has a total Christian community in India and Burma of 521,000. This rapid development has brought with it some of the most baffling difficulties and some of the most rewarding experiences in the history of foreign-mission work. To-day eleven Annual Conferences associated in a Central Conference with increasing powers in Southern Asia serve a growing church in thousands of villages and cities. This growth constitutes one of the major triumphs of foreign mission history. We rejoice in the victories of three quarters of a century of Christian work in India.

The legislation of the last General Conference is having an increasingly wholesome influence on the church in India. Ministers and laymen are growing in power and usefulness. There is a developing self-consciousness that is very hopeful. At the same time it must be remembered that the church in India, at present, is very largely composed of illiterate, backward, unprivileged folks. There are a few fine outstanding leaders, men and women of large influence, who are doing great things for the Kingdom. We have large numbers of laymen who, if trained, could take increased responsibility. But these few have to lift up a very large body of more or less ignorant members.

Up until the present the Church has developed largely along the lines of the churches in the West. Who knows what the final outcome will be? Some think that the present organization, with certain adaptations, will remain. Others feel that the organization and work of the Church should be more adapted to the thought and methods of India. We believe that our bishops and missionaries are anxious that the Indians themselves shall largely determine these matters. A very interesting and significant fact, and one that calls for serious consideration, is that many of the ministers of the Church in India, coming as they do from the depressed classes, living in scattered communities where Christians are few, surrounded on all sides by opposing forces, social, religious and economic, and still having something of a spirit of dependence, are fearful of any suggestion of being deserted by the Mother Church. But the whole church in India is facing the question as to whether or not the organization of the Church in the West is best adapted to the needs of India.

The Church in India is growing very rapidly, faster than in any other country in the world. Large numbers are being received every year. The Church faces the task of properly caring for these folks. These members are widely scattered. How can they be reached? How can they be taught? The children

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must be educated, leaders developed and trained. The task is tremendous. The Church in America must stand by the Church in India for many years to come.

The Church in India is utterly unable alone to carry out the most essential educational program and training. We are faced with the fact that nine out of ten of our Indian Methodists cannot read. There is tremendous need of primary education in the villages. We are pleased to record that our leaders in India recognize that fact and they are now making every effort to give the boys and girls of our Church at least the beginning of an education. The Church in America must support the Church in India in this work. Hundreds of village primary schools should be opened. The local constituency will pay part of the cost, but we must help them. Perhaps the greatest task in this direction is the training of teachers. Here the Church in America can render a very real aid. We can establish, equip and maintain schools for the training of the teachers that are needed. We already have several such training schools, such as Ghaziabad, Lodipur, and Asansol and other centers. In these schools, those who are to be teachers are, themselves, being taught not only modern methods of education, but how to use their hands, how to become self-supporting, and how to help the villages in which they are to work. We must stand by these in a very real way. Government educational authorities are anxious to co-operate with us and they are quick to recognize any contribution which the Church can make.

Then the Church in America must help the Church in India in its evangelistic work. How shall the preacher preach unless he be sent? The economic status of the Church in India, especially in rural communities, is on a very low basis. In many cases the Christians are the serfs of the landlords of the villages in which they live. That which they have they do not dare call their own. Yet even in the face of this, self-support is growing by leaps and bounds. Some churches are fully self-supporting. Large numbers pay half or more of the salaries of their preachers. Every church tries to do something toward the support of its pastor. But for some time to come the older Church must help the younger.

### *Preacher Training*

Of special urgency is the need for the training of preachers. Middle schools, high schools and colleges, which are the sources from which our ministers largely come, must be adequately maintained. The theological and Bible training schools, too, need our heartiest support. The Church in India cannot at this time undertake this burden. They are doing what they can. Parents are glad to pay fees for their boys. Men who can afford to give something are gradually being raised up and

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they are giving. But the task is too great for the Church there. Here is a place where the American Church can do great things for their brethren across the seas.

### *Baluchistan*

Our work in Baluchistan, on the northwest frontier of India, was begun about the year 1899, when the Political Agent of Baluchistan transferred, without cost to us, a plot of land in the city of Quetta, on which was erected by the local people an attractive church for the European and Anglo-Indian congregation. Some years later an adjoining piece of land was also transferred to us for the erection of a parsonage in connection with this English Church. As this English work grew and Quetta became a larger military settlement, numbers of native emigrants from the Punjab and from Hindustani-speaking sections of India found their way into Baluchistan as servants and menial laborers in connection with the growing military encampment. Among these emigrants were numbers of Christians. Gradually a small vernacular work grew up among these humble Christian folk who had migrated far from their homes. In 1913, an Indian local preacher was appointed to care for these Christians, and thus began our organized vernacular work. No work was attempted among the nomadic tribes from across the border nor among the fierce Pathans in these early years. Attention was concentrated on the emigrant Christians.

The English Church in Quetta has continued as a separate self-supporting church through all these years. Throughout the following decade, considerable sums of money were secured through special gifts and through the Milton Stewart Evangelistic Funds, with which a rather extensive property was secured, in an effort to strengthen the work. A missionary was appointed to give his full time to Baluchistan. Two bungalows, were erected at Sheikh Mandah, about six miles from Quetta, a dispensary was started to minister to the needs of the people, a small school for the Christian children was begun and a church was erected. After deliberation and in view of the present emergency your Secretaries were convinced that the lines of our work in the Indus River Conference needed to be drawn in, in order that the use of the Board's missionaries and the expenditure of Board funds might be more efficiently administered. We have, therefore, sold our property in Baluchistan to the Christian and Missionary Alliance for \$17,000 and these funds are to be applied to other property obligations in the Indus River Conference. On September 1, 1929, this society took possession of these properties, and so far as the Board is concerned we have withdrawn from Baluchistan.

Because the Church in India is a growing church, new fields are being opened and new churches are being established. Peo-

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ple of many castes are asking for instruction. Educated men are reading and thinking and talking about Jesus Christ. In every village and city wonderful opportunities face the missionary and preacher. In this work the young Church must have our help. They simply cannot face the situation alone. Work such as E. Stanley Jones and others are doing must be largely financed from America.

### *Leonard Theological College*

The Leonard Theological College at Jubbulpore is now affiliated with Serampore College, founded a century ago by Christian missionaries and empowered by government to grant college and theological degrees. Students of the theological college may now take the Serampore examinations at Jubbulpore and if successful receive the Bachelor of Divinity degree.

Bishop Adna W. Leonard, who last year on a world tour spent considerable time in India, was greatly impressed with the opportunity and the needs of this college. He gave assent to the proposals of the bishops in India that he assist in the creation at Jubbulpore of a fitting memorial to his sainted father, that great servant of God, the Rev. Adna B. Leonard, D.D., Corresponding Secretary of the Board of Foreign Missions from 1888 to 1912. The project has now been given the approval of the Board of Foreign Missions. Bishop Leonard proposes to raise within the Buffalo Area a special A. B. Leonard Memorial Fund of \$200,000, payable in five years, over and above World Service giving, one half of which is to be used to purchase additional property and erect the central main building for the college, to be known as the "A. B. Leonard Memorial Hall." The other \$100,000 is to create a permanent fund, the income of which is to be used for the current expenses of the enlarged institution. The Corresponding Secretaries have not only endorsed this proposal, but have given Bishop Leonard every help and encouragement possible, in what may become a most significant movement in providing the larger equipment necessary for those major institutions, which must go on from strength to strength if our churches abroad are to have the leadership necessary for future days.

### *Forman Christian College*

Forman Christian College, at Lahore, in the heart of the Punjab, is one of the fine Christian colleges in India established by the Presbyterian Church. Seven years ago, the Methodist Episcopal Church entered into co-operation with the college and one or more missionaries of the Board have been maintained on the staff since that time. There are now 1,100 students enrolled, representing all social groups and religions in India. The present facilities are thoroughly inadequate for

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the work which the college seeks to do. Students and faculty cannot be housed on the present site in the heart of the city. They are scattered in boarding houses all over Lahore, making it difficult to maintain intimate contacts between faculty and students. Furthermore, it is recognized that such a large student body, living off the campus, makes it almost impossible to develop a real Christian college life.

It has therefore been decided to transfer Forman Christian College from the heart of the city to a campus of two hundred acres on the edge of Lahore, and to establish a residential college with a maximum enrollment of 600, all of whom will live on the campus with the faculty. In this new site it is proposed to provide adequate facilities for modern collegiate education. The present valuable city property, with its fifteen acres of land, will be sold and the proceeds applied to the development of the new college.

The College Church, with all its activities, will be central in the new Forman Christian College. The quiet surroundings of the new location will make possible a deep spiritual influence upon the lives of the students.

Out of the colleges of India come the intellectuals who are profoundly influencing modern society. The better they are equipped with what Christian colleges may give—spiritually, culturally, socially and materially—the more nearly are they fitted for adequate leadership. The Commission on Higher Education, which recently studied all of the Christian colleges in India, reports that Forman Christian College holds a strategic position, and the commission heartily approves of the plans outlined above.

### *Lucknow Christian College*

Sometime ago the Secretaries of this Board called attention to the need of Lucknow Christian College, the only Methodist school of its grade for men in Southern Asia, serving our Church with its half a million members. The college has progressed steadily under the able leadership of Dr. J. R. Chitambar, the former principal, and his associates. When Doctor Chitambar was elected to the episcopacy, Dr. R. D. Wellons was chosen as his successor in the college. The scholarship standing is constantly improving, a fine spirit of loyalty is rapidly growing up among the alumni, and the college is being more and more recognized by government educational authorities and by the Church as an important agency in the building up of an intelligent, educated and wholesome Christian citizenry.

The financial condition of the college still gives cause for concern despite this splendid record. The school has practically no endowment and must depend upon income which can be secured from various sources in India each year, plus the Board's

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annual appropriation. This has resulted over a period of years in an indebtedness of approximately seventy-five thousand dollars. The interest on this debt must be found each year from the current budget and it is a source of constant anxiety to the Board and the college.

Plans are now being developed for an approach to the friends of Lucknow Christian College for funds for the clearance of this troublesome debt and for a sufficient endowment to provide additional income necessary to balance the annual budget of the college.

### *Area Conventions*

Some of the most significant meetings ever held in Southern Asia were the Area Conventions held during 1929 in the Delhi, Bombay and Calcutta Areas. Missionaries and Indian workers in the areas, both men and women, united with the bishops in an attempt to face seriously the problems of the areas and find solutions. It is the first time that such meetings have been held on such a comprehensive and ambitious scale.

"Building the Indian Church" was the general theme for these area programs and discussions. Such problems as center around the village church in the midst of a vast uneducated Christian community were freely discussed. Problems of indigenous leadership, self-support, religious education, Christian conduct in the midst of non-Christian environment, church administration, the relation of the work of the Woman's Foreign Missionary Society to the church on the field, the place of our schools in the attainment of a self-conscious, self-sustaining and self-propagating church—these and many other difficult questions were frankly faced and many constructive proposals were produced.

The Delhi Area met in two sections under the leadership of Bishop Robinson. The first section met for three days at Lahore, in April, 1929, to consider the evangelistic work. The second met at Meerut for three days in July to consider the extensive educational work of the area.

Commenting on these two meetings, Bishop Robinson states that they "have very decidedly increased the usefulness of the forces and plants we have, and, in a way we had not before succeeded in doing, have focused the vision of our workers, American and Indian alike, on the real objective of our effort, the establishment of a self-conscious, self-governing, self-propagating, and self-supporting Church."

The Bombay Area meeting was held at Bombay, July 13-17, and Bishop Badley describes the meeting as a great success and indicates that the actions taken were most significant.

The Calcutta Area meeting was in session October 31 to November 4. Preceding this gathering there was a far-reach-

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ing study made, and the program consisted of discussion of topics related to "the building of the Indian Church."

### *Calcutta Area Survey*

In February, 1930, before Bishop F. B. Fisher left India, there was authorized by the Calcutta Area Council a survey of the families living in the villages and cities throughout that area. The survey covered only the territory of the Bengal, Lucknow and Central Provinces Conferences. The total Christian community of our Church in these three Conferences is approximately 45,000, of whom 9,000 live in cities. The survey concerned especially the conditions in the Christian home and the environment in which Christian families are living. It deals with educational, economic and religious factors in these homes and communities and differs from other surveys in that the work originated and was carried through almost exclusively by Indians.

### *Mass Movement Survey*

The National Christian Council of India, at an enlarged meeting of the Council in Madras, December 29, 1928, to January 4, 1929, at which Dr. John R. Mott, the Rev. William Paton and other prominent visitors were present, approved a recommendation that some one be secured to make a thorough survey and study of the Mass Movement in the various sections of India. The Rev. J. W. Pickett, one of our missionaries, was appointed to direct this important survey.

Methodism has a peculiar interest in this study of the Mass Movement, because a very large number of our members and constituency in India are from the Mass Movement areas. We regard this study as most timely.

### *Doctor Butterfield's Studies in India*

During the past year, Dr. Kenyon L. Butterfield, at the invitation of the National Christian Council of India, Burma and Ceylon, and under the auspices of the International Missionary Council, made an extensive and unhurried study of rural India. The report of this visit, now available in a pamphlet of 150 pages, deserves our careful study, Doctor Butterfield's visit served to focus as never before the attention of Christian agencies at work in India on this vast area of human need and limitless possibilities. The Church and the administrators on the field should give careful attention to the recommendations made by Doctor Butterfield because they are the result of extended conferences with hundreds of missionaries and Indian leaders who are interested in rural reconstruction. Doctor Butterfield's standing as a rural sociologist gives his recommendations added weight.

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That Methodism is preparing a significant program in this great field is apparent from the work already under way. From time to time the attention of the Church has been called to one of the most hopeful pieces of work we have in India. It is at Asansol, in Bengal, and is called "Ushagram"—the Bengali word for the "village of the new day." In 1921, two of our missionaries, the Rev. and Mrs. F. G. Williams, were appointed to Asansol to take over an old boys' school. During the past ten years Mr. and Mrs. Williams have been building a school which has challenged the interest and attention of missionary forces and of government educational authorities throughout India. Ushagram has a combination educational program to fit village boys and girls to be better citizens in better homes in better villages. In addition to an adaptation of curriculum to meet the problems of Indian village life, they are attempting to work out a program of religious education and worship thoroughly Indian.

A similar educational effort, the Ingraham Institute at Ghaziabad, under the direction of the Rev. and Mrs. J. C. Pace, has on previous occasions received special mention. It is of no less significance and is on the same lines as Ushagram, but on a different economic level. The equipment at Ghaziabad is modern and of permanent construction with no attempt whatever to use the simple buildings of the surrounding villages as models. The point of view of the educational method is the same. The same combination of classroom, handwork, culture and village extension operates at Ghaziabad. As a part of the Ingraham Institute there is also a training school for village pastors under the direction of the Rev. and Mrs. William Dye. The whole furnishes a combination of the training of village laymen, teachers, and ministers. Ingraham Institute is in the heart of the great Mass Movement, which centers in the Northwest India Conference, but its ministry reaches far beyond the immediate vicinity. The Ingraham Institute has also been described recently in a list of "Fourteen Schools of Distinction in India."

In this connection we must not pass over another school of similar program at Lodipur under the leadership of the Rev. Harry A. Hanson, known as the Lodipur Community School. There is opportunity also for the development of a similar program at Nagpur, where the property is already available and a farm is in successful operation.

At Raewind, in the Punjab, twenty miles from the city of Lahore, the Rev. Earl Rugg and the Rev. Clyde Stuntz are attempting to develop a boys' school with a similar equipment and educational program. Efforts are now being made to complete the necessary buildings and clear off the indebtedness on the present property as a memorial to Bishop Homer C. Stuntz,

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whose interest in this sort of education and whose far vision both as secretary and bishop are well known to a wide circle of friends.

### *Central Conference of Southern Asia*

In connection with his visit to India as counselor for the Laymen's Foreign Missions Inquiry, Secretary Diffendorfer attended the Central Conference of Southern Asia, held in the city of Cawnpore. This was a privilege long to be remembered. It was most fortunate also that Bishop and Mrs. McConnell were present so that for ten days the representatives of the Board and the Woman's Foreign Missionary Society were in close touch with the discussions and the legislation of this epoch-making gathering. The election of Bishop Chitambar stands out in significance above everything else which happened at Cawnpore. It was a momentous step in the history of the Church in Southern Asia and is not without great significance for all phases of missionary activities in India.

In a message, formally adopted by the Board in 1930, the Central Conference of Southern Asia was asked to consider the possibility of creating a Council of Co-operation between the executive body of the Central Conference and the Board and the Woman's Foreign Missionary Society, to which could be referred matters concerning missionary policy. This proposal was considered and a recommendation was drawn up and will be presented to the Commission on Central Conferences at this meeting of the General Conference.

Pending the approval of this recommendation, the Executive Board constituted itself a Council of Co-operation. As one of its first functions in this new relationship there were referred to the Executive Board a variety of matters requiring immediate attention. This plan of an agency of co-operation deserves, we believe, the serious consideration of the General Conference.

The other item brought before the Central Conference which concerns us at this point was the question as to whether it was wise missionary policy, looking toward the development of a thoroughly indigenous Church in various mission fields, for the ordained missionaries of the Board to hold their Annual Conference relations on the field. A committee, composed entirely of Indians, proposed the following resolution, which was adopted:

WHEREAS, The Church of Christ is one and indivisible and acknowledges no differences based on race, color, class or status, and

WHEREAS, Past experience justifies the belief that the closest co-operation between Indians and missionaries on an equal footing in our Annual Conferences of South Asia works for the fullest possible development of strength in the Indian Church; therefore, be it

*Resolved*, That, having given careful consideration to the question relating to the withdrawal of membership by the missionaries from

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the Annual Conferences of Southern Asia, the Indian members of this Conference, while appreciating the good will of the Board, do not support the suggestion, but, on the contrary, urge the continuance of the existing practice.

The Board's resolutions, regarding the adjustment of the work in certain territories, were also brought to the Central Conference. One related to the Tamil work in South India, in which the Board recommended that as soon as possible appropriations be withdrawn and that approaches be made to donors of special gifts in support of that work to transfer their gifts to the strengthening of the Kanarese work in the South India Conference. This proposal was adopted and early in 1931 a conference took place in South India between representatives of the Society for the Propagation of the Gospel, the Madura Church Council of the South India United Church and of the Methodist Episcopal Church to work out plans by which the Methodist Episcopal Church would withdraw from the Tamil work in South India, particularly in the Tuticorin section. We believe this problem has now found a satisfactory and final solution.

### *Field Indebtedness*

During the session of the Central Conference, Secretary Diefendorfer called attention to the serious situation due to the large indebtedness being carried in India on several accounts. As a result, a Joint Survey Committee was appointed with three functions: to study all questions relating to property and debts, the occupation of the field, and a program of advance. This report, now available, is a noteworthy document. It represents a study of the whole field by a group appointed by the Central Conference. On the committee have served some of the most experienced nationals and missionaries in India.

The report not only reveals the extent of our debts, but, being in this complete form, it shows that we have ample assets in property valuations in India far in excess of obligations. When one realizes the foresight and wisdom shown in securing our properties we have cause for much thanksgiving. When these plans for debt paying have freed the Church in India from its present burdens, it will be in a position to take more advanced steps in its missionary activities.

The recommendation on Survey and Occupation are very interesting statements on how our work has developed over such widespread and scattered territory in India and Burma. The Call, finally concluding this report, states in compelling terms the need for conserving and building up the communities for which we have responsibility. It also brings the appeal of the millions in India who are still unevangelized, for whom we need to strengthen our evangelical forces, and especially that

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we should restore at once our missionary force to normal strength.

### *Madras Press*

Included in the survey is the question as to the future of the Methodist publishing house at Madras. This press was founded in 1885 and has expanded until it now has large equipment, valued to-day at about \$75,000. The press is under the control of the Central Conference of Southern Asia. The sudden death of the agent, the Rev. H. F. Hilmer, in 1931, led the bishops of Southern Asia to cable requesting the Board to send out a man immediately to take this work. The Board's decision was that, under present financial conditions, this was impossible and the whole question of future appropriations to this work was raised with the field. The report of the Committee on Survey reveals that there is an indebtedness on the press of approximately \$62,000. The Board does not feel that it can assume responsibility, in this emergency period, for a new missionary in this work or for appropriations either for the work or the indebtedness of the press.

There is a changed situation with reference to mission publishing houses and printing presses in practically every field. In the early days missionary printing presses were necessary because it was practically impossible to get good printing elsewhere. To-day it is possible to go into the open market and buy printing of every type and form. Furthermore, in South India, there are at least three very large and efficient Christian mission presses in or near Madras. If \$62,000 were available at this time for the production of Christian literature the Secretaries feel that this amount, placed in a permanent fund and the income used only for the production and distribution of Christian literature would be a far greater contribution in the meeting of the need than to use it to keep alive the Madras Press.

### *Church Union*

One of the most notable church union movements at present is in India. Definite proposals for union both in South India and in North India have been made, with the unconcealed hope that before many years have passed these two union churches may be joined into an All-India United Christian Church.

For the past ten years negotiations have been carried on in South India among (1) the present South United Church, which itself is a product of earlier unions; (2) the Wesleyan Methodist Church; and (3) what was formerly the Church of England, but which, by recent act of Parliament, is now the Church of India, Burma, and Ceylon. Three quarters of a million Indian Christians are involved in this proposed union. The

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representatives of these three churches in South India have now reached the stage of actual agreement among themselves for a basis of union. In March, 1929, the scheme of union was unanimously accepted by the Joint Committee, representing these three bodies, and it is now published and is being submitted to the respective Church bodies. It is a matter for profound thanksgiving to God that a group of Christians, representing so wide a variety of ecclesiastical forms and belief, have unanimously agreed to recommend a bold and courageous plan of church union. The Western churches, when asked for their blessing and approval, will be faced with issues that must powerfully influence their own future as well as that of the whole Church of Christ. The Tamil churches of the South India Conference, and especially those located in the extreme south of India, in and about Tuticorin, sooner or later will feel the pull of this movement toward church union.

In the northern part of this great land, also, negotiations are already under way for forming the Protestant bodies into the United Church of Christ in North India. Informal conferences have been held where representatives of the Methodist Episcopal Church have been present to discuss definite plans for union, and the time is not far distant when our Church will be faced with the question as to whether or not it will actively co-operate in definite plans for a union of the various branches of the Christian Church in Southern Asia. In the story of the expansion of the religion of Christ in India a new chapter is opening. None of us has the far-seeing wisdom which can confidently lay down plans adequate to the whole future.

### *E. Stanley Jones*

The special evangelistic work among the educated classes of India has been carried on with unabated vigor during the past years by Dr. E. Stanley Jones. He has traveled the length and breadth of India meeting thousands of educated Indians in public and in private, lecturing and preaching before non-Christian as well as Christian audiences. Despite the disturbed political conditions, Doctor Jones is having a wider hearing than ever before. It is not easy to measure the influence of his message and it is not possible to put down in statistics the results of his labors. The Gospel which he proclaims and lives is a great leaven in the life of thinking India.

### *Laymen's Movement*

One of the significant evidences of a growing consciousness on the part of educated laymen of the Church of India, is the movement which has been carried on during recent months by Mr. S. C. Mukerji, of Calcutta. Mr. Mukerji is a prominent lawyer of Calcutta, and has been giving his time to the stimulation of

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laymen's meetings for the purpose of discussing the Indian Church, especially from the standpoint of self-support and the laymen's part in the life of the Church. He has been visiting the churches in Bengal during his spare time, and has been a great inspiration to the Church.

At the Cental Conference at Cawnpore, Mr. Mukerji thrilled a large audience at the anniversary known as "Laymen's Night." On July 13, 1931, an important laymen's conference was held at Calcutta, at the call of Mr. Mukerji, with more than two hundred people present to discuss the type of leadership required in the Indian Church to-day and to promote self-support. This meeting was an indication of the interest in the subject of increased responsibilities being accepted by Christian Indian laymen and it is indicative of the possibilities within the educated Christian community. There must be developed in India a system of voluntary workers, carefully chosen men of character and spiritual experience, able to speak with conviction, men who will strengthen the hands of the pastors and give support and co-operation to the program of the Church. This movement is one of the hopeful factors in the Church in India. It has already resulted in the organization of a Methodist Laymen's Association and it is our hope that the movement may spread in many ways throughout the Church.

The present is a time both of great stress and of great opportunity for our Church in India. Reference has already been made to the Nationalist movement and its effect on our Christian missionary program. Whatever happens, politically, in India, it is vitally important to remember that, in season and out, through good administrations or bad, the needs of India's masses persist, the struggle of India's intellectuals for religious certainty persists, and the call for the life and the gospel of Christ continues to be heard above diverse clamors.

### BURMA

It will be recalled that "the opening of Methodist work in Burma was directly connected with that series of religious revivals under William Taylor that made all India feel the touch of Methodism and in which God earnestly compelled men to extend the activities of the Methodist Episcopal Church to regions previously unoccupied by that organization." More specifically, Methodist work began in Burma when James M. Thoburn visited Rangoon in 1879 and held a three weeks' revival campaign. One hundred and fifty people were converted in these meetings and many professed Christians were spiritually revived. The organization of the Methodist Episcopal Church in Burma was a result. A plot of land was immediately obtained for a church site and a simple wooden building erected as a church home. In 1896 that frame building was moved to the

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present site of the Epworth Memorial Church and in 1907 was replaced by an attractive brick building, which served until 1931, when the present beautiful new building was dedicated. From this center, Methodist work in Burma has proceeded until to-day we are interested in four great language groups, English, Burmese, Indian and Chinese.

The large high school for Burmese boys in the city of Rangoon is one of the outstanding schools of our Church in Southern Asia. The local English church has continued to maintain its place of leadership and recently conducted an ambitious campaign for the new church building. The Indian congregations are largely self-supporting and minister to the needs of the thousands of Indians who have crowded into Burma. Our Chinese work, too, has steadily grown since it was inaugurated twelve years ago. A self-supporting Chinese church, a Chinese school for boys and a social center have been significant parts of our program.

From Rangoon the work has spread to other nearby parts, until we have several centers with established churches and schools that are carrying on their ministry for needy people. The schools in Burma play a very important part in the work of the Church. In most of the towns they form the essential basis for evangelical service and impart religious instruction to the boys and girls of all classes. In 1928 the Burma Mission Conference became the Burma Annual Conference.

### *Proposal for Union with the Baptists*

It will be recalled that Burma is the original mission field of the Baptist Churches of America. Several times during the years of our occupation the question has been raised relative to the transfer of our work to the administration of the Baptists. The Secretaries of this Board proposed, under the urgency of our financial situation and because of the comity principles involved and because also the recent serious earthquake in Burma has damaged many buildings of both the Methodists and the Baptists, that reconstruction ought to take place around some new united program.

There are some difficult problems involved, especially as to the use of the missionaries and the national preachers and the transfer of the Methodist Episcopal Church members to the Baptist churches. Technically, the Board cannot withdraw the Methodist Episcopal Church from Burma. Only the Central Conference and ultimately the General Conference can disband an Annual Conference.

### *Central Conference Action*

The recommendation of the Central Conference of Southern Asia, relative to this problem, was as follows:

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WHEREAS, The Board of Foreign Missions has communicated to this Central Conference the following resolution of the Board:

"We recommend that negotiations be opened with the Woman's Foreign Missionary Society, with the American Baptist Foreign Missionary Society, the Woman's Baptist Foreign Mission Society, the Central Conference of Southern Asia and with the missionaries and churches in Burma regarding the wisdom and possibility of uniting the work in Burma with the Baptist Church," and

WHEREAS, Church union has been under consideration in Burma for some years through the Burma Christian Council and through various commissions on comity and co-operation, and

Although we appreciate the earnest desire of the Board of Foreign Missions to promote the union of churches wherever possible. Be it

*Resolved*, That the Central Conference records its judgment that it is not wise nor practicable to proceed at the present time with the proposals made by the Board of Foreign Missions in the above resolution, and be it further

*Resolved*, That we urge the Board of Foreign Missions and the Woman's Foreign Missionary Society to continue to aid in the development of our work in Burma.

### CHINA

Christianity in China during the last four years has gone through a succession of crises probably unparalleled in the history of modern missions. Beginning with the Communist outbreaks and the subsequent widespread missionary evacuation in 1927, the strain and the stress of the time have continued unrelaxed. Banditry in this period has been almost general and our own missionaries and those of other Boards have suffered not only great inconvenience in their work, but in certain tragic instances, bodily harm and death. Communist agitation, particularly in central China, has continued unabated and since the Communists regard Christianity as their only serious competitor, the rise of Communism means an increase in the difficulties confronting Christian work. Moreover, vast areas of China have suffered during the last eighteen months from flood and famine conditions which defy description. Now, in 1932, an otherwise serious situation has been further complicated by the hostilities between China and Japan in Manchuria and at Shanghai.

There has been, as yet, no general outbreak of anti-foreignism as a result of this last crisis. In fact, due to the leadership of the United States for peace in the Far East, Americans working in China occupy at present an unusually favorable status in the eyes of the people.

This, therefore, has been a testing time for the Church in China. It must be recorded that it has also been a time of triumph. The missionaries who were forced out of many stations by the outbreaks of 1927 returned, at the earliest possible moment, to their posts, and the welcome they received from their Chinese associates was so enthusiastic and whole-hearted as

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to provide considerable compensation for the suffering and uncertainties that had been undergone.

### *Central Conference of Eastern Asia*

One of the most significant events of Methodism took place in China in late February, 1929, when a session of the Central Conference, authorized by the General Conference of 1928, was called to meet in Nanking, where two bishops were elected. This marks the first time in Methodism when bishops were elected by a Central Conference and the first time that a national bishop has been elected on the field. Present at this Central Conference, in addition to Bishop L. J. Birney, resident bishop of Shanghai, were Bishops John L. Nuelsen and F. T. Keeney. Both visiting bishops had made itineraries of part of China; Bishop Keeney visited Foochow, where he had formerly been resident bishop. He was most cordially welcomed. Bishop Nuelsen had covered parts of Japan and Korea and had itinerated through North China, Central China and South China, where his addresses and counsels were received with very high appreciation.

### *The New Bishops*

The China delegates to the Central Conference of Eastern Asia elected the Rev. C. P. Wang and the Rev. John Gowdy as bishops. Both of these men have had long and excellent preparation for their new responsibilities.

Bishop Wang was educated in Methodist schools in China and in the United States of America and since his return to his own land has been teacher, Y. M. C. A. executive, pastor and district superintendent.

Bishop Gowdy's service in China dates from 1902 as teacher, president of Anglo-Chinese College, and president of Fukien Christian University. His appointments have been almost entirely in the educational field, yet he has retained an active interest in evangelism and has given part of his time to official connection with Foochow churches.

Taking up their duties at a time when China as a whole faced critical difficulties, when the Church was in considerable confusion and when the bishops appointed by General Conference could not be in China, the new bishops have courageously faced their tasks and deserve the prayerful support of the Church in America.

### *Evangelism in China*

During recent years there has been noticed a very general interest in evangelistic effort in China. This has been marked in gatherings of missionaries as well as in the Annual Conferences. Based upon this desire there has come a program for

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evangelism which was formulated by the bishops who administered the China field, and presented by them to each of the Annual Conferences. The program has been adapted to local needs and opportunities so that it is not uniform for all of China, but the major emphases are being placed upon, first, the consecration and training of church leaders, and, second, intensive work in the various districts. The meetings have ranged in length from four to sixteen days. In some places the pastor, with possibly the help of one colleague, has carried the work. In many other places teams of trained leaders have been available. Bishop Birney led in several general training groups in Fukien and in Central China, but one of the most remarkable revivals reported was that being carried forward by a young man in Hinghwa, one who studied in American schools, and returned to China in 1928. He, with volunteer helpers, has plowed deeply along the lines of traditional Methodist evangelism.

### *The Five-Year Plan*

This movement is not confined to Methodists—it is China-wide and interdenominational. At the last meeting of the China Christian Council a Five-Year Plan was laid out and Dr. C. Y. Cheng, General Secretary of the Council, was asked to give his major time to the promotion of such work. The aim has been well explained by the Chinese themselves as “the cultivation among Christians of a deeper knowledge of Christ, of a more intimate fellowship with him, and of a more glorious following of him in all relationships of life, and the carrying out of a vigorous evangelistic program, in the hope that within the next five years the number of Christians will at least be doubled.”

Various denominational groups expressed their loyalty to this five-year program, and are taking active steps in co-operation. Only two of our China Annual Conferences have met since this advance was projected, but both have enthusiastically adopted the program. One Conference is planning, if funds can be secured, to appoint a full-time evangelistic leader. As a Church, we should follow this and kindred movements with our interest and prayers.

### *School Regulations*

There still remains in China a definite anti-Christian attitude, particularly affecting the lower grades of educational institutions. The recent denial by the government of a petition from fifteen churches in China asking for the right to teach religion in the lower schools is evidence. We cannot fail to recognize the loss which China sustains in this anti-religious attitude, and the danger which may confront Christian education if this attitude is allowed to regulate all educational work conducted by

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Christian missions in China. We can scarcely believe that the denial of the petition for freedom for Christian teaching in primary schools will continue to characterize the practice of the government. Voluntary classes in the middle schools and colleges are permitted. Opposition to Christian work and persecution of Christian workers are not new to Christianity, nor are they new to Methodism. As a result there will certainly emerge a Christian society of greater strength and purity.

### *Leader Training*

With the rapid development of Chinese leadership throughout the whole Christian movement in China, the provision of the best possible training for leadership has become of first importance. It is given in sixteen colleges and universities, nine of which are union institutions. In six of these the Methodist Episcopal Church co-operates. That they may better serve the Church and the nation, the college authorities in China and their co-operating Boards in the West are at present engaged upon an undertaking which will bring them all into one comprehensive plan for Christian higher education as a whole. Each institution will assume these functions in a unified plan which it can best perform for the whole cause. Unnecessary duplications will be removed and the most economic use of personnel and of financial resources will be made. This will make possible the development of adequate graduate work for advanced training of exceptional men and women for which there is already an increasing demand. Heretofore the Christian Church has been in the forefront of educational progress in China. In face of rising standards in Chinese education and the demand for leadership with training equal to the best in the country, the Christian forces are thus making provision to maintain their position in the advancing intellectual and spiritual life of China. Chinese Christian leaders and leaders of the national education are enthusiastic for this development and are heartily co-operating.

### *United Educational Program*

As a first step toward the accomplishment of such a unified plan, and more effective administration, the following resolution was submitted from the field to the Board in 1931, and approved:

"We recommend, for consideration and adoption, to the boards of trustees of the various Christian Colleges in China, to the constituent Mission Boards in North America and Great Britain, and to the British United Committee for Christian Universities in China, the creation of a Joint Board for Christian Colleges in China in accordance with the recommendations given below:

"1. *Incorporation.* This Joint Board should be an incorporated body.

"2. *Functions.* To this Joint Board should, by such legal process

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as may be found valid in each case, be conveyed the responsibilities and the rights and duties of the uniting Board of Trustees of the co-operating Universities and Colleges, also the funds, titles, etc., held by these Boards of Trustees, but in trust for each of said institutions as originally held. The proposed Board should administer said trusts, and receive and administer new and additional trusts designated for any one institution, or undesignated and therefore available for any or all institutions.

"3. *Membership.* In the beginning, this Joint Board shall consist of all the members of the Boards of Trustees, Founders, or Governors of the various Christian universities and colleges that desire to join such Board.

"4. *Future Membership.* When this Joint Board is thus constituted it shall determine, subject to such agreements as it may make with the constituent Mission Boards and College Boards, the method and representation by which its future membership shall be elected.

"5. *Organization Meeting.* As soon as approval for the creation of such a Joint Board shall be secured from at least five of the Boards of Trustees, Founders, or Governors of the various universities and colleges, including at least four union institutions with three or more Mission Boards co-operating (Lingnan University also being considered a union institution), there shall be called a meeting of the members of such Boards that have given this approval, for the purpose of organizing this Joint Board and beginning the determination of its powers and functions."

### *South Fukien*

In 1930 the Board approved the principle of withdrawal from missionary work in South Fukien Conference. In 1873 Methodism was started within the bounds of the present South Fukien Conference by Chinese evangelists. Resident missionaries were later appointed and in 1922 a Mission Conference was set up in accordance with General Conference legislation. For a time there was in addition partial occupation of this field by missionaries of the English Presbyterian Church, but this has been withdrawn. Within the bounds of this Conference there is a population of about 600,000 people.

The sacrificial work of missionaries and Chinese Christians has resulted in an Annual Conference in which there are 29 full members with a church membership of about 2,500. This became an Annual Conference in 1925. School work is also carried on by our Church. In spite of this development of the Church in this region, there are several reasons for withdrawing our missionary force and appropriation.

First, the present necessity for a cutting of missionary personnel in China forces us to study the comparative importance and accessibility of fields.

Second, the withdrawal of medical work from Yung Chun, formerly carried on by missionaries of the English Presbyterian Church, makes it unwise to send missionary families so far from adequate medical care.

Third, for a considerable period of years, banditry and Communism has been so prevalent in this territory that missionary

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activity outside Yung Chun City has been very seriously hampered, and for months at a time missionaries were unable even to reside in Yung Chun.

Fourth, linguistic and trade relationships are between Yung Chun and the city of Amoy rather than Foochow. Amoy is a strong center of missionary work carried on by other denominations, resulting in a strong branch of the United Church in China. The language spoken by the Chinese of the South Fukien Conference is the Amoy dialect, which is not understood by members of the other Conferences in China.

Negotiations for the carrying on of this work are going on in China between Bishop Gowdy, the South Fukien Conference, and a sister denomination.

### *Sale of Shanghai Property*

Following the Centenary there were in Shanghai ten missionary families and six single ladies representing our Board. After considerable correspondence the Board approved the purchase of an available site and the erection of apartments for the workers. The Woman's Foreign Missionary Society built in the same location, as did also Bishop Birney.

During the succeeding years the number of workers has been decreased until at present there is only the general treasurer, and in the judgment of the Executive Committee of the Board there is little likelihood that the number will again require a separate Methodist Compound. Therefore, approval was given on January 22, 1931, for the sale of the property.

The sale was consummated last year and the net price was approximately \$345,000 (Mex.). By action of the Executive Committee, the proceeds were allocated as follows:

A sum still in process of settlement to replace part of the amount invested in the episcopal residence.

\$36,000 (Mex.) for a residence for the China General Treasurer. (At present on fixed deposit, the interest used for rent.)

\$50,000 (Mex.) for the registration of deeds on Board property in China.

\$125,000 (Mex.) to apply on the heavy debts in the North China Conference, most of which were caused by the slump in the value of real estate following the removal of the national capital.

The remainder to be converted into gold and applied to the notes held by the Board against the North China Conference.

The assistance given to the North China Conference was upon an agreement by which sacrificial economies are being put into effect on the field and by which all savings on interest payments are to be applied to the remaining principal of the debt until liquidated.

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### *Doctor Butterfield's Visit in China*

Late in 1930 Dr. Kenyon L. Butterfield began his intensive work in Eastern Asia, following a long period in India. Doctor Butterfield is an unquestioned leader in rural work. Many years of service in agricultural colleges have been followed by membership on governmental as well as interdenominational commissions. His work in Southern and Eastern Asia is a striking reply of the Western Church to the request of the younger churches for an occasional loan of specialists. This is a project of the International Missionary Council. Various Boards, including our own, are contributing to its support.

Letters from missionaries in the regions where he has worked commended the thoroughness of his researches and the sympathetic manner in which he has entered into the problems of the rural workers. Some of his recommendations in the field are already bearing fruit, and his full report is awaited with interest.

### *Dr. Jesse Lee Corley*

In response to an appeal from the field, the World's Sunday School Association asked Dr. Jesse Lee Corley to spend at least a year making a careful study of the religious education needs of the Christian churches in China. Doctor Corley is director of Religious Education in the Southern California Conference and he was given leave of absence in order to undertake this important work.

Accompanied by Chinese and missionaries familiar with the country and its problems, he has spent most of the past year in widespread yet intensive study.

His work has culminated in the organization of the National Committee for Christian Religious Education in China. It is affiliated with the World's Sunday School Association and also with the National Christian Council for China as its standing committee on Religious Education. Fourteen different denominations and other Christian agencies have officially joined this committee.

### *Medical Work*

In China, where banditry, flood and famine are taking such toll in human suffering, we feel grateful for medical institutions and their courageous, self-sacrificing staffs. Our new Wuhu Hospital is finding its capacity put to severe tests. Flood relief is demanding much of the staff's time while local receipts fall off tragically. In Kiukiang, Doctor Perkins is just finishing his new hospital building and the pressure of flood and famine refugees has been very heavy upon him. In Nanchang, the new hospital so generously given by the Ensign Family has had during the past year, for the first time, opportunity to demon-

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strate its capacity for service. Peiping was formerly the great center among our hospitals for the treatment of eye diseases. There have been many discouragements as the foreign medical staff has fallen off from eight (in 1925) to two at the present time. But, even with this depletion of staff, the last reported year showed 35,000 treatments and 700 in-patients, the greatest record of any of the hospitals for that year. The co-operative plans between the Woman's Foreign Missionary Society and the Board hospitals in this great center give added hope for strengthening the hands of our doctor and nurse.

Just a little to the north of Peiping is Changli, where medical work is reaching out in its service with plans for rural dispensaries that will touch numerous villages in a regularly systematized plan of visitation.

Marked progress has been made in the Foochow union medical project. A constitution has been carefully prepared by the field and by the three co-operating agencies: the American Board, the Woman's Foreign Missionary Society, and our Board. It is expected that in the near future the medical work will be transferred from the present hospital to the American Board center within the walled city of Foochow.

In Chungking, gratifying progress has been made in a program of medical co-operation with the Woman's Foreign Missionary Society. Discussions have been held in this country with representatives of the society and with the medical missionaries working in Chungking, who fortunately were together on furlough. In Chengtu, the three doctors have had another year of fruitful teaching and medical service. The West China Union University is proceeding with the erection of the clinical center, near the medical school. The ultimate plan is for the uniting of all missionary medical work in this center for more efficient service, and to afford better facilities for medical students. In Chengtu, Doctor Petersen and his staff are full of labors to the extent of the treatment of 60,000 patients a year.

### JAPAN

Christian people—more than any others—need to think straight these days in regard to Japan. The Church cannot compromise on the issue of war and peace. Neither in any given situation can the Church afford to be stampeded into a wholesale indictment of a people. It needs now to be recalled and re-emphasized that, despite the tragic events of Manchuria and Shanghai, not all of Japan is militaristic. It is of great interest that of all the petitions which the women of all nations presented to the Geneva Disarmament Conference, those from Japan had the largest number of signatures. Moreover, in Japan's universities, among the labor groups, and in the circles of big business, the peace movement has been rapidly gaining

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headway during the last decade. However, these groups may be temporarily silenced, their influence is certain to be felt again when the emotionalism of the present period has subsided.

It is, perhaps, in this peace movement that one finds some of the finest fruitage of the Christian movement in Japan. A small company of about 500,000 out of a total population of 60,000,000, the Christians, none the less, have provided peace with its most significant leadership. The presence and influence of Toyohiko Kagawa alone is enough, in a time like this, to justify the decades of sacrifice which have gone into the upbuilding of Christianity in Japan. Now, as never before, Japan needs the gospel of love and righteousness. It is our considered opinion that when this crisis has subsided there will be a revulsion against militarism that will give to Christianity a great opportunity to advance.

If you doubt the relationship between Christianity and the new life of Japan, we recommend a careful consideration of the purposes of the "Kingdom of God Movement," which is being led by Kagawa and in which our missionaries are co-operating. During the past summer Mr. Kagawa made an address to missionaries gathered at Karuizawa and told them that during the past year he had addressed a total of 250,000 persons, of whom 14,000 signed decision cards. He told the missionaries that should their friends and churches in the homeland be no longer able to support them as missionaries, they should take positions as English teachers, and thus, by supporting themselves continue to give help in this great campaign to win Japan. "We need you," he told the missionaries, "and hundreds of others, too."

The prospectus of the "Kingdom of God Movement" contains evidences of the fervency with which this campaign is being conducted. The goal is to win a million Japanese to Christ. The following quotations are taken from the prospectus of the Movement:

"Japan, the land of the gods, God's country! This is our prayer, our slogan, and our goal. Our Japan is in distress. Our Japan has lost her way. Man's distress, however, is God's opportunity. Man's perplexity is God's challenge.

"Distressed Japan is a humble Japan. Perplexed Japan is a changeable Japan. Self-satisfaction and pride are swiftly disappearing. The sound of the breaking away of the husks of the nation's thinking and of its life echoes gloomily far and near.

"The birth-pangs of a new Japan! The violent birth-quickening of the kingdom of God in Japan is on. The time is at hand. The kingdom of God is near. The time has come for repentance and for consecration to the task of spreading the Gospel.

"The thought life, life as a whole, politics, education, industry, everything in Japan must be brought under God's direct

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control. Through Christlike Japanese a Christlike Japan must be brought to the birth. To transform this vision into reality we must increase the present two hundred and fifty thousand Christians to a round million. Numerals are void of power, but there is strength in numbers. The mustard seed becomes a tree. And unless it becomes a tree it cannot shelter the birds of the air.

"We believe that one million Christians will make possible the Christianization of Japan's public opinion and conscience and realize through the Church a really Christianized Japan.

"Every Christian a soul winner, winning one soul a year and thus in three years quadrupling the number of Christians; this is the program of the Million Souls Campaign. It goes without saying that God's plans differ from men's thoughts, yet is our faith so small that we would spurn this as a goal and characterize it as an empty dream? Has our courage fallen into decay? Our prayer should be 'Increase our faith.' Anew we need to hear the voice from on high, 'Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom.'

"There is the skill and sacrifice of our Christian colleagues who all over the land are guarding the meshes of this net. Behold this host of noble evangelists who, for ten or twenty years burying themselves in out-of-the-way and isolated places, have familiarized themselves with local conditions and local psychology—an adjustment which it takes five or ten years to make. Here is an agency so unique and valuable that no other organization has anything to parallel it.

"Moreover, behold the evangelistic agencies which the various denominations have built up! Our evangelism does not consist merely in a proclamation of words. It is expressed in the growth of the Church as the body of Christ. Is this not a line of dynamics laid down by God himself against such a day as this! Each denomination, through the development of its own particular gifts, has produced an evangelistic asset. For this we should not only be grateful, but it should stimulate our faith toward God."

It is significant of the quality of Japanese Christianity and indicative of our responsibility that when a large representative body of Christians in that land were asked recently whether the Western Church should send to Japan more missionaries or more money, they replied, unanimously, that the need was for more missionaries.

### *Aoyama Theological Department*

A building project of importance to all Methodist work in Japan was completed this past year. On May 19, 1931, the new theological building of Aoyama Gakuin was dedicated free of all debt and with funds available for its equipment and for the

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installation of a pipe organ. The successful completion of this enterprise was largely due to a gift from the Wallace Fund and a lapsed annuity established in memory of Charles Oscar Miller.

Since the destructive earthquake of 1923, the prospective preachers have been forced to study in frame shacks, supposedly constructed for temporary use. Now, there is a well-built structure, fireproof and erected to withstand earthquake shocks. It occupies what is undoubtedly the most commanding position in the architectural layout of the school. In it are administrative and class rooms ample for all theological needs and for part of the college's work in religious education.

In accordance with the terms of Mrs. Miller's gift, there is a commodious chapel, designed to be the church center for Aoyama Gakuin. The dean and his colleagues are laying plans to center all the worship and religious education activities of Aoyama Gakuin in this building.

The Secretaries wish here to express their congratulations to Dr. Arthur D. Berry who at this time completed twenty-five years of service with Aoyama Gakuin, the latter years as dean of the theological department. Almost simultaneously with the dedication of this new unit another dream of Doctor Berry's came to reality. The school authorities accepted his resignation and elected Dr. Yoshimune Abe as the dean of theological education. Doctor Abe's preparations and experience have amply qualified him to carry on the work so well begun.

### *Hirosaki Fire*

Fire at Hirosaki in July, 1930, destroyed the wooden building of To-O-Gijuku, the Methodist boys' school in that city. For a long time this building has been a menace to the welfare of the school. Part of the loss was covered by insurance. Some additional building funds were in the treasury. The Rev. C. W. Iglehart was authorized to make a short-term canvass in this country for further money. He met with some success so that building was begun at an estimated cost of \$50,000.

Great care in letting the contracts, coupled with favorable prices for material and equipment, lead to the hope that a splendid fireproof structure will now be completed relatively free from debt. When this is finished each of our boys' schools in Japan will have at least one modern and attractive building. In addition, Japanese alumni and friends have contributed largely to the purchase of an athletic field on which they are carrying a debt.

### *Committee on Co-operation in Japan*

When the independent union churches in Mexico and Korea were established, there was immediately recognized the need

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for a body analogous to the displaced Field Finance Committees. Such a body was necessary to administer work on the field and also to serve as a point of contact with the Boards and Society in the United States.

Japan, where there has been an independent union Church for a quarter of a century, has no such group. It has a General Conference, two Annual Conferences, and an ad interim committee serving the Church. In addition there is the Japan Mission Council, to which up until this year only missionaries of the Board of Foreign Missions could belong. The Council now contains missionaries of the Woman's Foreign Missionary Society.

In an attempt to simplify this somewhat cumbersome organization and also to make uniform the relations of the Board with the fields in which there are national union churches, your Secretaries express a hope that a Committee on Co-operation can soon be organized in Japan and they ask your authorization to take up this question with the field through the Japan Methodist Church and the Japan Mission Council and also with the other Boards concerned.

### KOREA

Korea has been and is to-day one of the world's most hopeful fields for Christian progress. The steady advance of Christianity in that land and the extraordinarily high quality of the leadership which our faith has raised up among the Korean people is attested on every hand. Developments indicative of the strength of Korean Christianity have taken place there during the last quadrennium.

The Joint Commission of the Methodist Episcopal Church and the Methodist Episcopal Church, South, on the uniting of the two Methodist Conferences in Korea into an autonomous Methodist Church, held its sessions in Seoul, Korea, from November 18 to November 29, 1930, inclusive.

### *Korea General Conference*

The first General Conference met in the city of Seoul, from December 2 to December 13, 1930, inclusive. This General Conference received the Constitution as adopted by the commission and discussed and adopted a complete *Discipline* for the guidance and use of the new Church, elected the necessary personnel to provide for its Boards and general officers, and adjourned with a feeling of high expectation for the future of this branch of the Protestant work in Korea.

While this Board is vitally concerned and interested in every phase of the work of this commission and the General Conference, its chief official concern has to do with the relations of the Board and its missionaries to the new Church. These

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relations can be most clearly explained by quoting three sections of the report of the commission:

### *The Relation of the Korean Methodist Church to the Missions of Mother Churches*

1. A clerical missionary holding full or probationary membership in an Annual Conference of the Mother Churches shall be accorded the privilege of like membership in an Annual Conference of the Korean Methodist Church.

2. A clerical missionary who is unable to accept full or probationary membership in an Annual Conference of the Korean Methodist Church shall be accorded the privilege of associate membership.

3. It is understood that a clerical missionary in addition to the regular associate membership in an Annual Conference of the Korean Methodist Church may also sustain such relationship to his home Annual Conference as the General Conference of his Church may allow.

4. A lay missionary shall be accorded the privilege of associate membership in an Annual Conference of the Korean Methodist Church.

### *The Relation of the Korean Methodist Church to the Mission Institutions of the Mother Church*

"All the existing mission institutions shall continue for the present as heretofore in their ownership and maintenance and only such changes shall be made as the normal development of each may require.

"The Central Council shall investigate the whole question of a better arrangement of the existing holding bodies and make recommendations to the Board or Boards concerned."

### *The Central Council*

"In order to correlate the work of the Korean Methodist Church and the work of the Methodist Episcopal Church and the Methodist Episcopal Church, South, there shall be established a Central Council.

#### *"A. Composition of the Central Council*

"The Central Council shall be composed of thirty-five members:

"1. Ex-officio, the General Superintendent of the Korean Methodist Church, the bishops of the Methodist Episcopal Church, and the Methodist Episcopal Church, South, officially appointed to Korea.

"2. Sixteen members from the Korean Methodist Church, including ministers, lay women and lay men, to be elected as the General Conference of such Church may direct.

"3. Sixteen missionaries, eight of the Methodist Episcopal

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Church, South, four women and four men, and eight of the Methodist Episcopal Church, four from the Board of Foreign Missions and four from the Woman's Foreign Missionary Society, to be elected as the bishops officially assigned to Korea and the missionaries may determine.

"4. As soon as practicable after the adjournment of the first General Conference the whole number of elected members of the Central Council shall be divided into four classes: eight to serve for four years, eight to serve for three years, eight to serve for two years, and eight to serve for one year.

"5. Vacancies among the Korean representatives shall be filled by the General Superintendent of the Korean Methodist Church. Vacancies among the missionary representatives may be filled by the same procedure by which the original elections are made.

### "B. Functions of the Central Council

"1. To pass upon all estimates for grants-in-aid for the evangelistic work of the Annual Conferences, all estimates for mission institutions and budgets for other special lines of missionary work, and to transmit the same to their respective Boards.

"2. To receive the appropriations from the Boards, and to distribute to the work through the Treasurer of the Council, observing such designations as are made by the Boards.

"3. To appoint a Committee on Appointment to confer with the General Superintendent of the Korean Methodist Church, and, when practicable, with the officially appointed bishops of the Mother Churches regarding the appointment of missionaries in institutional work.

"4. To appoint the members of the Boards of Managers or Trustees of Institutions heretofore appointed by the Annual Conferences of the missions, and to formulate and approve new constitutions for such Boards.

"5. To determine the type and number of new missionaries needed and to make request for them through the Boards.

"6. To pass upon the acceptability and return of missionaries at the beginning of each furlough period.

"7. To integrate as far as possible all institutional work, educational, medical and social evangelistic, with the general policies of the Korean Methodist Church.

"8. To choose a Treasurer of the Central Council, the same to be confirmed by the co-operating Boards.

"9. To prepare annually a report of the work of the Central Council and to transmit the same to the Korean Annual Conference, to the General Conferences of the three co-operating Churches, to the three bishops, and to the supporting Mission Boards."

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A careful study of the functions of the Central Council will indicate that, in the main, it followed the precedent set by the Commission in Mexico, in that the Central Council becomes a clearing organization for relationships between the new Church, and the Boards in America, and corresponds to the Council of Co-operation set up in Mexico.

This Central Council is a strong representative body and has been a main factor, during the year, in making the necessary adjustments in the establishment of the new Church and in determining the principles which are to be followed in the development of the work. The field treasurer and the field finance committee have turned over to the Treasurer of the Central Council, who has already been appointed and approved by the Board, all of their functions, except those that relate to the support of missionaries and the care of distinctly Board of Foreign Missions properties.

### METHODISM IN KOREA

In connection with its report, the Commission of Unification printed the following facts concerning Methodism in Korea, which give a very brief picture of our present strength in that country:

"In Korea it is officially stated that 96 per cent of the entire population of 22,000,000 profess no religion at all. Of those declaring themselves adherents of some faith nine tenths are Christians. The Presbyterian Church of Korea is the largest of Christian denominations, the Roman Catholic Church next. All others, save the Methodist, are small in numbers.

"In the new united Korean Methodist Church are three hundred and fifty pastoral charges, five hundred local preachers, two hundred Bible women, and one hundred and thirty foreign missionaries. There are 18,000 full members, excluding the non-resident or inactive; 5,000 probationers, 8,000 baptized children, and 26,000 seekers, a total constituency of 57,000. These worship in more than nine hundred church buildings, and maintain nearly one thousand Sunday schools with 46,000 pupils.

"Connected with the Methodist churches are almost one hundred kindergartens, with 4,000 pupils; one hundred primary schools, with 14,000 boys and girls enrolled, and twelve high schools, with 3,700 students. There are ten hospitals, with two hundred beds. The value of church, parsonage, school and hospital properties is estimated at more than \$2,000,000. The total annual contributions of the native Church for the support of the work amount to something over \$100,000. Theological and Bible training for both men and women, liberal college courses for both, and medical education are carried on in union with other denominations."

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There have been many necessary adjustments during the brief period since the adjournment of the Korean General Conference. The problems are great, but we believe that the new Church in its leadership and in its membership possesses the necessary courage, faith and determination to face these problems and to emerge as victor in the fight.

When it is remembered that the success to which we have been referring is the accomplishment of a brief period of only forty-six years, we marvel at what God hath wrought.

Korea has been one of our most fruitful mission fields and it presents to-day one of our greatest opportunities for aggressive evangelism. There should be no thought upon the part of any of our people that the Korean Methodist Church is able to carry on with its own resources, either of men or of money.

This new Church did not have its inception in a desire for independence or in a feeling that it was now capable of carrying on alone. Its inception was in a desire for union. Korean Methodism could not understand why the difficulties existing in American Methodism in 1844 should divide brethren in far Korea in 1930. From every Korean standpoint it was desirable that these two groups unite and face their tasks in a common endeavor. The Corresponding Secretaries are sure that the Church in America will wish to extend its hearty felicitations to the new Church in Korea, through its General Superintendent, Dr. J. S. Ryang, and to pledge co-operation to the fullest extent.

### MALAYSIA

It will be recalled that in recent years the work in the Dutch East Indies, by mutual agreement with the Dutch Missions Consul, the bishop and Finance Committees on the field, and the Board through its annual meeting of November 16, 1927, has been concentrated in North Sumatra. The Board had one missionary in West Borneo, the Rev. C. M. Worthington, who has returned to the United States and taken the retired relationship. The missionaries from Java, both of the Board and the Society, have transferred to North Sumatra and the whole group has now had several years for careful study of their field. Bishop Lee has conferred with them at length and has traveled extensively throughout the territory assigned to the Methodists in North Sumatra. It was fortunate, therefore, that Secretary Diffendorfer could pay a visit to the annual meeting of the North Sumatra Mission Conference at Medan on February 10, 11, 1931, at which Bishop Lee was presiding.

### *Plan of Advance*

After thorough discussion of the needs of the field and especially of the different peoples, the group at Medan agreed upon a

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"Feasible Methodist Missionary Program in Sumatra," and the following actions were taken:

1. Co-operation with the Rhenish Mission in the development of the Batak National Church.

2. Development of Chinese work along the East Coast, and the Palembang residency as a separate district, probably later to be connected with the Malaya Conference.

3. A distinctive approach to the Moslem Malay, principally in the Palembang residency and in sections along the East Coast, for example, the Batoe Bahra section.

4. The temporary employment in the development of the Batak Church of one or two of the Rhenish missionaries especially equipped for work among the Simeloengoen Bataks of whom there are about 120,000.

5. It appears that the most feasible task for our Methodist missionaries in North Sumatra is the extension of mission work among the pagan Bataks in this territory which is now assigned to us.

6. Medan shall be considered the center for both church and educational work for the Board and for the Woman's Foreign Missionary Society.

We are glad to report that the entire group in the Netherlands Indies are not only now adjusted to the new field in Sumatra, but are quite agreed to the wisdom of this concentration of our hitherto scattered efforts in that part of the world. After the move was made it was planned that time should be given to study the field before any proposals were made. The Secretaries now feel that the workers are united and eager to proceed in this territory where, by mutual agreement, the Methodists have a territory exclusively to themselves.

### *Batak National Church*

The Batak National Church is the result of the missionary labors of the Rhenish Mission among the Batak hill people over the last century. Once confined to the hills, these people now are migrating in large numbers to the coast lands, being rapidly developed in new plantations, especially rubber, tobacco, coffee, date palms and pineapples. The jungles of the coast country are gradually being conquered and new cities and settlements are growing up. In common with the rest of the world it is suffering to-day in a financial depression, but there is a bright future for this virgin garden spot of vast extent.

When these Bataks move into our territory, the question arises at once as to whether they shall be asked to join the Methodist Episcopal Church or whether we will accept the Batak National Church and use our missionaries and funds to develop that Church as a separate ecclesiastical organization. Since a matter

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of policy is involved, the proposals were referred to the Board's Committee on Policy and Program at its meeting in New York City on May 19, 20, 1931, and after full discussion it was voted that the committee approve and recommend to the Board the program in Sumatra as outlined, carrying with it the fostering of the interests of the National Batak Church rather than a separate Methodist Episcopal Church.

Our work in Sumatra naturally divides itself into two geographical units, that in South Sumatra and that in North Sumatra. In the South, the center of our work is at Palembang, where we have a school of 450 pupils, which is providing valuable contacts for a more extended evangelistic appeal to the Moslem Malays. Here we already have a Malay-speaking congregation, a small Hokkien Chinese congregation and a rather vigorous Batak congregation which is a product of the Rhenish Mission and not yet officially related to us. Palembang is a strategic center from which to approach a large and important Moslem group. There is a real possibility that we can present the Christian message and program of life to the Moslems of South Sumatra with increasing effectiveness.

In North Sumatra we have been longer at work. In the city of Medan we have two important schools, one for boys and one for girls, with a total enrollment of 600 pupils. Here also, is a church for English-speaking people conducted by our missionaries. The evangelistic work of North Sumatra has had a steady and consistent development and the young church there is making good progress.

At Tebing Tinggi we have an attractive church and school building with residences for the Batak and Chinese pastors. Here, also, is the headquarters for the Tebing Tinggi district with a missionary in charge, and the Conference Training School for Preachers is located here. Other schools and churches have been established throughout this field. As our expanding work carries us away from the coast towns up to the foothills of the mountains, we are brought into direct contact with raw paganism. Many of these pagan Bataks are now being influenced by the ever-widening contacts with outside forces. Islam is growing rapidly and it is no secret that thousands of these pagan Bataks are drifting surely into Mohammedanism. Then there is the increasing Chinese populations. Chinese are coming over from Malaya as well as direct from China in large numbers. Some of them are already Christians; most of them are not. They are another important factor in the complex task of bringing Christ's kingdom to Sumatra. There is an element of daring and difficulty in the situation that lures us on. Here is one of the most interesting, most challenging, most needy, and yet most hopeful fields for evangelization that we

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face. The future is full of promise. The Cross will yet be lifted high in this great island world.

### *The Malay Peninsula*

Special reference should be made regarding the vitality of the work in the Malay Peninsula. Here our educational institutions are unexcelled. With a certain measure of government support they occupy a status that is unique and provide a correspondingly unique opportunity for educational evangelism. Under the leadership of Bishop Lee, distinct progress has been made in this territory toward the development of self-supporting Christian churches—self-support, incidentally involving not only the costs of maintenance, but in many instances, the cost of the construction of the churches themselves.

It is notable also that we have begun in Malaya, under the leadership of the Rev. R. A. Blasdell, an important Moslem work. The overwhelming majority of the population of these states is Mohammedan and, by his special preparation for this work, Mr. Blasdell has made a significant beginning among them. Similarly it should be recorded that the sale of the publishing house in Singapore has proved to be a prudent move.

Another notable achievement of the quadrennium was recorded in Borneo. There a disastrous fire wiped out the city of Sibü, in which our work had been significantly developed by James M. Hoover. Undismayed by the destruction of our buildings, Mr. Hoover initiated a rebuilding program which has almost wholly replaced those destroyed by the fire and our work there is probably on a more adequate basis than ever before in its history.

### THE PHILIPPINE ISLANDS

There has been steady progress in the work of our Church in the Philippine Islands. Here we have a clear indication of the advantages of missionary work in a land where the government assumes a large measure of educational responsibility. Our representatives in the islands, because of the adequacy of the educational program of the United States government, are freer, perhaps, than in any other field in the world to carry on their direct evangelistic work.

This work in the Philippines reaches to all classes of the islands' population. It appears likely that, at present, it is entering upon an even more significant period of enlargement. After a careful and intensive study, Bishop Edwin F. Lee presented to the Board in its meeting of 1931 a ten-year program for the work in this section of his area.

### *Ten-Year Program*

Bishop Lee's suggested program for advance involves the following points:

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1. A ten-year period of aggressive activity in the Philippine Islands on a basis presented in some detail.

2. A further period of ten years during which there will be a gradual withdrawal of our organized mission activities.

3. Following these two periods, the Philippine Island Conference would make such requests for exchange of personnel for lectures, professorships, and other activities as it might desire.

4. An annual appropriation of \$50,000 during the first ten-year period to be used approximately as follows:

For the support of missionaries.....\$30,000

For the support of the work..... 13,000

For supplements to endowment funds..... 7,000

5. Endorsement and co-operation by the Board in a plan to raise from interested individuals \$20,000 a year for ten years, this amount to assist in the building of Methodist churches and student dormitories.

6. Co-operation with other denominations in providing an endowment for the Union Theological Seminary in Manila.

This proposal was welcomed most cordially. It was believed to be the type of a study and program that is calculated greatly to enhance foreign missions. It gives an inspiration to the national Christians. It presents a definite basis of appeal to the home Church. The proposal is based on the fact that the Philippine Islands have been one of our most successful mission fields, successful in the number of communicants enrolled, in the training of forceful leaders, and in the attainment of a large measure of self-support. The plan is also based on the indication that the work in the future in the islands will continue on this same basis.

Since, however, this plan called for increased appropriations for the Philippines at a time when the Board faced unusual financial problems, it was finally voted:

1. That the leaders on the field continue to study the proposal in the light of the developing needs and opportunities in the Philippines and seek to discover a way to overcome those difficulties involved in policy and administration that would have to be faced by the Board before the program could be actually adopted.

2. That every member of the Board during the ensuing twelve months read carefully the proposal and study it in all its details and implications.

3. That the executive officers of the Board likewise give close attention and study to the proposal with the purpose of formulating counter proposals on points involving practical problems of administration.

4. That the Committee on Policy and Program be asked to

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give special consideration to the appeal from the Philippines during the ensuing year, and make a report on the subject at the annual meeting of 1932.

### *Student Work*

It is particularly in the Philippines that the student work of the Church is confronted with unique opportunities. Under the influence of the public school system, the future leaders of the islands have broken with or are indifferent to the older forms of the Roman Catholic Church existing there. The immediate problem of the youth of the islands is not whether they are to be Protestant or Roman Catholic, but whether they are to have any interest at all in religion. These thousands of young people are eager for an education and are responsive to the social and religious appeal of evangelical Christianity. In sixteen centers of the Annual Conference our Church has established a student work on the order of the Wesley Foundation, which seeks to minister to the needs of these eager young people. We have built dormitories for students away from home. We have churches and student pastors and we have made an excellent beginning in a positive constructive ministry to the student life. No other country in the world offers a more immediate opportunity for a definite Christian impact upon young men and women who are rapidly taking places of leadership in their country.

### AFRICA

Increasingly the claims of Africa are emerging in view of their manifold importance in missionary and international relations.

### *Liberia*

In Liberia, our oldest field, where in 1918 we had sixteen missionaries in six stations, we have five missionaries to-day in only three centers. Bishop Shepard returned from his last visit with the conviction that we should restrict our depleted energies to three main points, the College of West Africa, the work among the large Kru tribe along the coast, and the center at Ganta in the interior among the Mano people, and that we should endeavor to make these enterprises thoroughly strong and representative. These conclusions are based on the very able survey made by the Rev. R. L. Embree during the preceding year, in which he visited all our stations, studying the total situation and developing a plan of procedure for this difficult period in Liberia's history.

Our Board continues to provide its share toward the new Booker T. Washington Agricultural and Industrial Institute which is regarded as the most promising co-operative enterprise

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in Liberia. Several buildings have been erected on the new site at Kakata, and the institute is soon to open for regular instruction. The Board of Trustees is now incorporated and is expected to move steadily on to the fulfillment of the dream of Miss Olivia Phelps Stokes and other devoted friends of Liberia. The Liberian government, under the presidency of the Hon. Edwin Barclay, is rendering every assistance in this enterprise, having granted a revised charter as requested by the Advisory Committee, and is providing grants of land and funds.

The Advisory Committee on Education in Liberia and the constituent Boards and Societies have placed themselves on record as heartily in favor of supporting the Committee of the League of Nations in endeavoring to find a solution of Liberia's problems of administration and finance upon which the successful emergence of the country from its present serious difficulties is considered to be dependent.

As we approach the end of one hundred years of missionary service in Liberia, we see some of the ideals of the noble founder of our mission, Melville B. Cox, coming to fruition. The new building of the College of West Africa is named for him. It should be completed and adequately equipped before the date of the anniversary of his arrival in March, 1833.

### *Rhodesia*

During the past year, the Rhodesia has become an Annual Conference and has elected its first delegates to the General Conference. The Conferences of South and Central Africa are growing in strength.

### *Southeast Africa*

In 1930 the Southeast Africa Mission, acting with the authority of the Board, turned over the station at Tavane in the Limpopo District to the Church of the Nazarenes. This was accomplished with the very definite understanding on the field that the forces thus relieved and the funds obtained would be utilized by our mission in the more adequate occupation of the territory which lies in the vicinity of Gikuki and Kambini on Inhambane Bay, and to the north which is definitely recognized as the responsibility of our Church. The mission earnestly appeals for support in carrying out this agreement, which has involved a very large sacrifice on the part of the missionaries who have given years of devoted service to the work at Tavane, and of several thousand members and adherents who have agreed to accept the shepherding of the Church of the Nazarenes, with the understanding that they are thus releasing forces and funds for ministry to those who are now without the Gospel and the blessings which it has brought to them.

During a part of this quadrennium our mission in Southeast

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Africa was confronted with new legislation which threatened to curtail very seriously any use of the vernacular in education or in literature, and otherwise hamper and prevent the freedom of the missions in their service to the people. As a result of very earnest representations by the missionary association of Portuguese East Africa to the officials and with the co-operation of the Boards and the International Missionary Council, in consultation with leading officials in their homelands and in Portugal, we are grateful to be able to report that very marked modifications have been secured. The negotiations have resulted in a better understanding and it is hoped that as time goes on further modifications may be secured in the interest of the people.

The Portuguese authorities are especially concerned with the teaching the Portuguese language and our missionaries are encouraged in every way to master it and to teach it in our schools. We believe that this will of itself tend steadily to a better understanding and may in time permit the wider use of the vernacular.

### *Institutions*

The Central Training School at Kambini, Portuguese East Africa, has been accepted by all Protestant missions in that territory as the center for the training of supervising teachers whose function is to assist and encourage teachers in the small bush schools. The Phelps-Stokes Fund has offered \$1,500 a year for five years for this purpose with the understanding that a similar amount will be provided by the Board for the strengthening of this school.

Our training center at Quessua, Angola, is being developed on lines similar to those which have been so successful at the Old Umtali and Kambini, as a memorial to Bishop William Taylor, who selected Quessua as a site for one of his mission stations and helped with his own hands to erect the early mission buildings.

The Woman's Foreign Missionary Society has selected Quessua as the center for its work in Angola and has an excellent outfit of school and other mission buildings. Unfortunately the Board does not have a satisfactory school building, and the one which was in use has been condemned by the Portuguese government and six months allowed in which to erect a new building under penalty of closing the school. The Board is seeking \$12,000 with which to erect this school and it is one of the urgent needs of the coming year.

The important industrial centers in Elisabethville and Pandalikasi in the Belgian Congo are being equipped with large central churches costing approximately \$35,000 each and seating over one thousand people. The funds for these memorial

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churches have been contributed by a noble friend of the Board who is also a member of another communion.

### *West Africa*

The West Africa Conference, which was held at Leopoldville, the capital of the Belgian Congo, in September, 1928, was the first meeting of its kind in tropical Africa, bringing together representatives of Protestant missions and governments from Liberia to Angola. A large number of the Boards in America and others in Great Britain and Europe sent delegates, our Board being represented by Associate Secretary Donohugh. The occasion was the celebration of the Jubilee of Protestant Missions in the Congo. A total of about 180 delegates were present; by far the largest gathering of this character which has ever been attempted on the West Coast. After the Conference delegates visited their various fields of service, returning with a knowledge of the work of other Boards which had hitherto been known only to the supporting groups.

### *Language Problems*

The problems involved in providing Christian literature in Africa with its approximately 850 languages and dialects, by far the greatest language problem in the world, are for the first time being scientifically approached by Professor Westermann, of Berlin, and Dr. Labouret, of Paris, the Secretaries of the Institute of African Languages and Culture, organized as a result of the International Conference on Africa at Le Zoute, Belgium, in 1926. The work of the institute has now been supplemented by the organization of the International Committee on African Christian Literature, which was also proposed at Le Zoute.

### *Treaties Affecting Africa*

The Executive Committee of the Board at its February meeting, 1929, authorized the Corresponding Secretaries to petition the Senate of the United States of America to give early attention to the ratification of four international treaties, namely: the Convention Revising the General Act of Berlin and the General Act of Brussels, signed at Saint Germain, September 10, 1919; the Convention relating to the Liquor Traffic in Africa, signed at Saint Germain, September 10, 1919; the Convention on the International Trade in Arms, signed at Geneva, June 17, 1925; and the Slavery Convention, signed at Geneva, September 25, 1926.

Two of these treaties, namely, that of the Slavery Convention and the Convention on the Liquor Traffic, were ratified by the Senate shortly before its adjournment on March 4, 1929.

The Corresponding Secretaries feel that it is now desirable to

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urge again the early ratification of the Convention Revising the Acts of Berlin and Brussels. The Revising Convention affects certain rights in regard to trade and missionary enterprises in Central Africa. It applies to the conventional basin of the Congo, which includes parts of the French Cameroons, Angola and French Equatorial Africa. The zone also includes Kenya, Uganda, Nyasaland, Tanganyika, parts of Northern Rhodesia, Italian Somaliland, and Portuguese East Africa as far south as the Zambesi.

### *Withdrawal from Madeira*

At the annual meeting in 1927, the Board adopted the following recommendation of the Commission of Ten with reference to Madeira with the understanding that the same would be passed on to the Executive Committee for more detailed and thorough consideration:

"We recommend first that arrangements be made if possible for the transfer of our work in Madeira to some other evangelical church; second, that the Board discontinue its appropriation to the work in Madeira, excepting necessary obligation, and that property of the Board be transferred or sold, the proceeds to be used for work of the Board in other needy places."

The Board continued its appropriation to Madeira of \$2,900, of which \$1,100 was for missionary support. On April 1, 1930, the responsibility for the work in Madeira was taken over officially by Sr. Antonio Rolim, the representative of the Brazil Conference of the Methodist Episcopal Church, South, which has now become the Methodist Church of Brazil, and very favorable reports were received.

We regret to report that the Methodist Church in Brazil has been unable to continue the arrangement owing to fallen support and Mr. Rolim has returned to Brazil. The local church in Madeira desires to carry on under the leadership of the Rev. B. R. Duarte, one of our retired missionaries, and to become self-supporting in three years.

### *Africa Centennial*

The commission appointed by the General Conference to make appropriate arrangements for the celebration of the anniversary of the sending out of the first missionary of our Church, the Rev. Melville B. Cox, has held two meetings. The commission is working in co-operation with a similar commission appointed by the Liberia Annual Conference.

The plans, which have been considered thus far, include the following items, which are of special interest. With deep appreciation of the Christlike spirit of devotion and sacrifice, which were so evident in the life of Melville B. Cox, and the profound need of a reawakening of this spirit throughout the

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Church, we have recommended the preparation of a new life of Cox.

The commission recommends further that the life of Cox be given special consideration in the topics of the Epworth League during the centennial period, which would come properly in the fall of 1932, and the winter and spring of 1933. It recommends further that other Methodist groups who were a part of the Church when Cox was sent out as a missionary, especially the Methodist Episcopal Church, South, and the Colored Methodist Episcopal Church, be approached with reference to their co-operation in the celebration. The Woman's Foreign Missionary Society is also urged to enter Liberia with special efforts on behalf of the women and children of the land, and with the hope that this may be an accomplished fact when the time of the celebration arrives. The commission commends heartily the efforts which the women of the Covington Area are making to raise funds for a girls' home and dormitory for the College of West Africa, which it hopes to complete at the same time.

### *College of West Africa*

The raising of a fund of \$100,000 for the further endowment of the College of West Africa is also commended. This is now, and has been for many years, the largest school in Liberia. It is greatly in need of the completion of the new building and of increased funds for the strengthening of its service to the community and to the Church. The commission favors the recommendation that the Board arrange for the sailing of a new missionary to Liberia on the anniversary of the date of the sailing of Melville B. Cox.

## MEXICO

### *Union in Mexico*

The Commission on Unification in Mexico, constituted by the General Conference at Kansas City, and the General Conference of the Methodist Episcopal Church, South, at Dallas, Texas, in May, 1930, met in the Chapel of the Union Theological Seminary in Mexico City on Monday morning, July 7, 1930. Bishop Candler was elected chairman of the commission; Bishop McConnell, vice-chairman; Juan N. Pascoe, Spanish secretary, and R. E. Diffendorfer, English secretary. From the minute that Bishop Candler took the chair until the closing sessions on Tuesday night, the deliberations were characterized by seriousness of purpose, freedom and frankness of discussion, with a unity of purpose and with complete agreement on every issue. Indeed, only one vote showed a divided commission and that was 16 to 2. This unity was due in part to a realization that the laws of Mexico required some change in the relation of the American Churches to the supervision of the work in

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Mexico, and in part, to the apparent advantages that would come from a united Methodism in Mexico. Not once were the factors in evidence that have divided our churches in the United States. Why, then, should the divisions be perpetuated outside of the United States? The orderliness of procedure of the work of the commission was due to the fact that all realized that there was not being held a committee meeting or conference on common problems, but a legally constituted body for the creation of a new ecclesiastical organization.

### *Council of Co-operation*

In view of the financial help which must be given the new Church in Mexico for many years to come, some way had to be devised for the Mother Churches to co-operate with the new Church in the distribution of its financial subsidies. The Board of Foreign Missions has had its Field Finance Committee composed largely of Mexicans; the Woman's Foreign Missionary Society has had its Field Reference Committee composed largely of its missionaries; and the Board of Missions of the Methodist Episcopal Church, South, has had an Executive Committee on the field which in recent years has been entirely Mexican. With the setting up of the new Church, the above named denominational machinery lapsed. Something had to take its place. Here was the opportunity to provide a plan for safeguarding the investments of the Mother Churches, provide organic connection with them, and at the same time recognize the autonomy of the new Church. The result was the setting up of a Council of Co-operation consisting of sixteen members, eight elected by the General Conference of the Methodist Church of Mexico, all Mexicans, ministers, laymen and laywomen; two elected by the Board of Foreign Missions; two by the Woman's Foreign Missionary Society, and four by the Board of Missions of the Methodist Episcopal Church, South. To this Council of Co-operation will be referred all matters having to do with financial subsidies from the Mother Churches, all items concerning the property now owned under the authority of the Mother Churches, and all items concerning the foreign missionaries. It thus becomes an important body and something distinctly new in missionary administration. All felt that it was an improvement over the arrangement made in Japan twenty years ago. One thing is noticeable and that is that the whole "mission" conception is gone. There is no longer any "mission" in Mexico or organization of missionaries, or a "Mission Council" as was provided in Japan. What we now have is a self-governing Church, free and independent as far as its own church life is concerned, with an official body through which the Mother Churches can co-operate with the new Church. There may be some who will not be satisfied with this arrangement and will

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say that it is temporizing with the situation. They will ask, why not turn over all the money to the Mexican Church? The Americans on the commission were more ready to do this than the Mexicans were to have it. The Mexicans never felt the need of our co-operation more than they do to-day, but they want it as a self-respecting free Church and not of mission control. For the present this is a distinct gain, and, whenever the time comes, the Council of Co-operation can be dissolved by a concurrent vote of the three General Conferences, and the Methodist Church of Mexico can enter another stage in its development.

### *Mexico General Conference*

There was no opposition and scarcely any debate on authorizing the calling of a General Conference as soon as possible. The date set was September 16, 1930, Independence Day in Mexico, a national holiday. It seemed only fair for the commission to authorize as large a first General Conference as possible. They, therefore, voted to call as official delegates to the first General Conference all the full members of both Annual Conferences in Mexico and one layman from each charge served by a full member of an Annual Conference. In order to make the lay and ministerial delegates equal in number, eight lay delegates at large were provided for to equal the eight district superintendents.

### *Constitution*

For a Constitution for the new Church, the commission felt that the Mexicans ought to have large freedom to determine the matter for themselves. At the same time, a new Church could not be set up without a Constitution. Turning to the *Discipline* of our own Church, the Mexicans all desired to retain our present Articles of Religion "for historical reasons" although, of course, they had to modify paragraph 23, which they made as general as possible, intimating that they wanted to pledge their allegiance to no particular form of government. At first they started to revise the General Rules, but finally voted to include them all with a footnote as follows:

"These Rules were formulated by Mr. Wesley when the first churches or Societies, as he called them, were established. Although they contain some points which do not apply literally to-day, we desire to retain them in their original form, because they are the expression of a very high ideal of Christian conduct."

This footnote was written and proposed by a Mexican and accepted without any hesitancy.

Pursuant to the call authorized by the Commission on Unification, the first General Conference of the Methodist Church in Mexico met on September 16, 1930, in Holy Trinity Church in Mexico City. It was organized by electing Dr. V. D. Baez

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as president. The Conference remained in session through the evening of September 22, after voting that the next session of the General Conference be early in the month of September, 1934, in the city of Saltillo. The *Minutes* include the report of the Committee on Episcopacy and the election of Bishop N. Pascoe; the providing of general agencies of religious education, missions and church extension, and the provision for the creation of General Rules and Articles of Religion for the Church in a commission which is to report at the next General Conference, and for the revision of the *Ritual*. The item which is of particular interest to the Board of Foreign Missions is the appointment of the eight Mexican ministers and laymen to the Council of Co-operation as follows: Benjamin Fernandez, J. de la Fuente, Mrs. Argentina S. de Vargas, Andres Osuna, E. Velasco, S. Avila, Carlos Laguna, and Mrs. Elisa S. Barranco.

It is also of interest to know that the Mexican churches provided for the expense of the General Conference, fixed the salary, rent and secretarial help of the new bishop at 6,360 pesos a year, and provided that the amount be raised by the congregations of the two Annual Conferences. Provision was also made for the expense of the next General Conference by apportioning the necessary amount to the churches. We refer to these two items to show the sense of responsibility for the new Church which the Mexican leaders have evidenced. It is not the only index of the strength and stability of the new Mexican Church, for one is impressed by the apparently incidental way in which this financial burden was assumed. The dominant impressions were the sense of the new responsibility which had come to them for the evangelization of their country and of their anxiety regarding the highest possible type of Christian life and fellowship for the new Church.

Immediately at the close of the General Council in Mexico City, the newly organized Council of Co-operation met for two sessions with fourteen out of the sixteen members present. Most of the time was spent in general discussion as to how the Council is to operate. It is not to be expected that it will unify the approach of the two Mother Churches to the new Church without considerable adjustment. We shall look with interest upon this new adventure in Christian co-operation and missionary endeavor. It has some difficult administrative problems growing out of the independent approach in times past of the Board of Foreign Missions and the Woman's Missionary Society, and the Board of Missions of the Methodist Episcopal Church, South, to what is now one Church. Probably some co-operative body between these three missionary agencies will have to be set up for the clearing of the common problems which are sure to arise as the new Church advances in its work.

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### *The New Mexico*

One is impressed with the tremendous changes taking place in the social, industrial, rural and educational life of the people. These four words gather up the major program of a revolutionary party now constituting the government of Mexico. They signify, however, more than a theory of government. There are evidences on every side of the practical working out of attempts to reconstruct Mexican life and to lay the foundations of a new unified progressive state.

One cannot understand the deep significance of what is going on in Mexico, at the present time, without some knowledge of her history, and the social, rural and industrial heritage which nearly four hundred years of foreign influence, ecclesiastical, political and commercial, have left upon Mexico.

The present revolution of Mexico consists essentially in an effort to give the twelve or more million of peons or serfs the essentials of useful living. This means that they must have access to the soil and must be trained in responsible farming. Labor must no longer be exploited. Everybody must be educated, and the health of every community be safeguarded.

An essential phase of the revolution is the complete divorcing of the Church from all political movements and civil institutions. These religious regulations were first being enforced four years ago when Bishop George A. Miller, then resident bishop in Mexico City, made the transition to a Mexican presiding officer in the Annual Conference. Those regulations forced a changed status upon all clerical missionaries, the separation of all schools from church control, the elimination of all religious teaching from elementary schools, the confiscation of church property, the registration of all this property with the state, and the giving up of all civil rights by ministers of the Gospel. Naturally those days, four years ago, brought much confusion, uncertainty and many difficult problems.

### *The Evangelical Movement*

The Evangelical Movement is now well adjusted to the new conditions. The decision of the evangelical leaders four years ago gladly and quietly to adjust themselves to the law, including all the regulations regarding property, schools and registration, contrasted with the attitude of the Roman hierarchy and the so-called strike of the Catholic clergy, is now well known throughout Mexico. One may say that the Evangelical Movement now has an acknowledged natural place in the life of Mexico.

The evangelicals have an increasing influence in the life of the country, showing strength, initiative and a sense of responsibility. The evangelicals were more than prepared for the

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socialized program of the revolution. To them it is a part of their religion. They have been teaching that human welfare is the essential program of Jesus.

The churches have gained in leadership. They are continually growing in self-support. They are beginning to stand on their own feet. It must be remembered that the Board of Foreign Missions has only two missionary families in Mexico at the present time.

### *Education*

The increased emphasis on education by the government so manifest throughout the whole republic will sooner or later make it necessary for the evangelicals to define the purpose of the church schools in Mexico—a problem that is appearing throughout the world. It is trite to say that there is no place in Mexico in the future for any evangelical school except the very best. In both teaching method and in character building, the church schools have something very different and very much better than those controlled by the government. Out of these schools is coming not only the lay and ministerial leaders of the evangelical churches, but also a liberal and sympathetically-minded group of influential people in the social and educational and political life of Mexico who do not ally themselves openly with the Protestant churches.

In addition to standing by the new Church with our sympathy, understanding, prayers and financial support, there are some new opportunities arising in modern Mexico which are a distinct challenge to the evangelical forces. Outstanding among these is a new approach to the young, educated Mexicans—the product of government schools, the rural and state normal schools for teachers and the National University. This group is increasing in number by the thousands each year. Many of them have long since lost interest in the Roman Church in Mexico and in view of the events of recent years we are likely now to see a generation of young Mexicans, educated, influential, and modern in every respect, but without any religious education whatever. Some, indeed, will be agnostic to all religion for the influences from Russia and elsewhere to this effect have already penetrated Mexico and are common talk in educated circles. This need can only be met at the present time by a sympathetic and kindly approach outside the ordinary evangelical church circles. A new type of missionary, non-ministerial, but deeply religious, socially-minded and with sympathy and understanding of Mexico's cultural heritage, could render this group an enormous service in the coming days.

Another opportunity of almost equal importance is the provision of a Christian literature of the right sort, for children, boys and girls, young people and the educated adults.

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### *Agricultural Missions*

An equally significant missionary opportunity is in the field of agricultural missions. One of the great purposes of the revolution was to adjust the agricultural life of Mexico so that hundreds of thousands of peons could be restored to the lands, own small farms and be trained in independent economic living. While this phase of the revolution has had probably more serious difficulties than any other, and has only been partially successful, yet it represents an effort fundamental to the future of the country. It is a field in which foreign missions can render a much needed contribution at the present time.

At the heart of the new church is the Union Theological Seminary where the ministers are to receive their training for their work. To get this seminary out of its present uncertain rented quarters, an old house, into a well-equipped modern building with decent living quarters for its teaching staff and students and to strengthen the teaching staff until it is second to none, is probably the most important contribution which the friends of Mexico in the United States can render to the Evangelical Movement at the present time.

### SOUTH AMERICA

Your Secretaries believe that the condition of the Evangelical Movement in South America is most encouraging. The Educational Campaign, launched in 1926, is bearing a rich fruitage. In Buenos Aires, Santiago, La Paz and Lima, schools either wholly or partially under the direction of this Board are in the midst of building enterprises of great significance, which will be described in detail later in this report. So important are these developments that it is no exaggeration to say that they promise to open a new era of progress in Christian education in South America. These schools will soon be able to meet in a much more adequate way the amazing opportunities which years of intelligent and truly consecrated service have created.

It is not strange that this confidence in our evangelical educational institutions should be accompanied by an increasingly widespread interest in our evangelical Christian message.

Large numbers of the so-called "intelligentsia" who have broken entirely from the Roman Catholic Church are ready to lend an attentive ear to a reasonable presentation of New Testament Christianity. We have been fortunate to have as our spokesman to this group Dr. George P. Howard who has reached the students of these republics in unprecedented numbers and with remarkable results.

### *Centennial*

The centennial of evangelical work in South America will be

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observed in 1936 and your Board, at its 1931 meeting, voted to co-operate in the observation of that significant date. The first foundations for missionary work were laid in the Argentine in 1936, when the first worker of the Methodist Episcopal Church was established in Buenos Aires.

To-day, without question, a new world is fast forming in the southern hemisphere. President Hoover recognized it in the tour of South America which he made before his inauguration. The government of the great nations recognize it, and are raising their ministries to embassies in many national capitals on that great continent and increasing their consulate and commercial attache staffs. The industrial development is commensurate with the genius of modern scientific enterprise. Sao Paulo in Brazil has become a city of a million souls, trebling her population in thirteen years. Buenos Aires, in Argentina, is the largest city south of the equator, the third largest city on the western hemisphere and the largest Spanish-speaking city in the world. Ships from all shores, and heavily laden, bear immigrants from many lands to South America, and carry her products of factory and farm throughout the world. Polyglot peoples jostle each other in the great port cities of this vast continent.

Intellectually, the republics of South America are struggling to the light. There is a hungering and a thirsting after knowledge which will be richly fulfilled.

South America is a continent of contrasts. Low-lying lands, bordering on the sea, and then shortly the highest table lands inhabitable by man. Vast stretches of jungles and swamps, fever-infested and formidable; and then arid lands, awaiting the time when the desert shall rejoice and blossom as the rose. Civilizations too ancient to be remembered and senile into forgetfulness; and yet, close by, there will be found the latest and most modern; and the most compelling of human developments. People in places moping along illiterate; and on the other hand, world famous authors and scholars of vast learning, and people of the rarest artistic skill. A continent rock-ribbed with never-moving everlasting hills, and yet sections tremulous always with the tremors of the earth, and a lurking fear that even whole shore lines may slide eventually into the sea. South America, with the most beautiful harbors in the world on one coast, and yet another coast with no natural harbor for five thousand miles. Land of mystery and might, old and yet ever new. Governments all democratic in form, some to which revolutions came too soon, and some to which they come too frequently; but all moving and minded to go it alone and intending to go straight ahead. It is the challenge of these fast-moving nations that gives such great significance to the 1936 centennial.

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### *Increased Opportunities*

The Committee on Co-operation in Latin America finds itself in the position of greatest usefulness in its history. This is due in part to the enlarging interest in Latin America in the United States, which has developed through increasing trade relations. While there are grave dangers to missionary service connected with some of these matters which are compelling the fixing of our attention on Latin America, we emphasize them to show signs of how this new interest in our southern neighbors gives not only to the Committee on Co-operation, but to the churches working in these republics, an enlarged opportunity.

The second situation, which increases the usefulness of our work, is the new demonstration of interest in the spiritual life given by many leaders in these lands. As the Minister of Education of Argentina expressed it: "Strange movements and awakenings are being felt among us. Men not in the ministry are beginning to write about Christ. There are signs that a need is being felt and confessed and men are seeking to have that need satisfied in the Divine."

### *Educational Program*

As a result of intensive study of the educational situation in South America, the Secretaries of this Board are convinced that some fundamental changes are necessary if our schools are to function adequately under the new conditions which now exist. In every republic rapid advance is being made in the building of new and well-equipped government and private schools, in the training of teachers, and in the stiffening of the requirements on educational lines.

Our schools have been suffering for years with the struggle to maintain self-support, including the salaries of missionary teachers, and with increasing competition not only with the national institutions, but with well-equipped schools opened by European interests, some of which are heavily subsidized. We are faced in South America, therefore, with the alternatives of permitting our schools gradually to deteriorate or closing them immediately or of choosing among them those which have the largest promise and strengthening them in building, equipment and staff until they become leaders in education and in Christian character building. There is continued recognition of the opportunity and need of Christian schools which present the best of North American thought and ideals, and ample evidence that such schools will have a large and influential clientele if they are even reasonably equipped and properly reinforced with well-trained North American missionary teachers.

### *Santiago College*

Santiago College in Chile offers perhaps the best illustration

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of the possibilities along these lines. For very nearly half a century it has occupied an enviable position in the training of the young womanhood of Chile. The life and spirit of the school have been maintained notwithstanding the handicap of an inadequate building and an inadequate teaching force. The Trustees have recently incorporated the school as a Junior College under the Regents of the University of the State of New York, thus giving it a unique standing among all the girls' schools of South America.

A year ago sufficient funds were in hand to enable the Trustees to purchase a new campus on the edge of the city in a rapidly developing, high-grade residential section. This property is all paid for. The efforts which have been made to provide a new school plant have met with an enthusiastic response in Santiago. The support by non-Methodists of this work is striking testimony to the value of the work of our Church in the mission field. It is, moreover, an eloquent proof of the value of Santiago College in directing the lives and characters of thousands of Chilean and other Latin American young women toward that finer Christian womanhood which is the ultimate aim of this institution.

### *La Paz*

In La Paz, Bolivia, the American Institute is equipped with new dormitories and dining hall, replacing some of the old and utterly unsuitable buildings which have been occupied during the period of rapid growth of the school into its present position of leadership. Funds secured for these new buildings and their construction during 1930 and 1931 has further strengthened the position of the school as one of the strongest institutions in the capital city of Bolivia.

### *Colegio Ward*

Another remarkable piece of work is the Colegio Ward, which was founded in Buenos Aires in 1913 by Mr. George S. Ward, a New York City business man, as a memorial to his mother who died while he was visiting the city. In the beginning the school was solely a Methodist institution. Now it has expanded until its influence is felt far beyond the circles of our own denomination. Since 1918, in fact, the Disciples of Christ have participated in its maintenance. Plans are now going forward for the construction of Oldham Hall, a memorial to the great influence of Bishop William F. Oldham—the cost of which will eventually be nearly half a million dollars, the Pfeiffer dormitory and other buildings on the splendid new site of eighteen acres in one of the suburbs.

### *Religious Education*

During this quadrennium steady progress has been made in

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the writing and printing of the latest and best works on religious education under the leadership of the Rev. H. C. Stuntz, whose work extends not only through our own, but through other denominations. Extensive preparations are now in progress for the meeting in Rio de Janeiro in July, 1932, of the World's Sunday School Convention.

### *Central America*

At the 1930 annual meeting, the Board adopted the following recommendation with reference to Central America:

"We recommend that when the work in that country can be cared for properly, we no longer assume responsibility for Central America as a mission field of the Methodist Episcopal Church.

"We recommend that the Corresponding Secretaries be authorized to negotiate with the Methodist Church of Mexico with reference to the responsibility for Costa Rica and with the Committee on Religious Work in the Canal Zone, with the hope that this union movement may undertake the responsibility for the missionary work in Panama in co-operation with the union churches on the Zone, with the understanding that our Board will endeavor to provide for some assistance for the work."

When this action was communicated to Bishop Miller and to the mission, very earnest letters of protest were received, together with the appeal to be permitted to continue the most important phases of the work upon a greatly modified basis.

These communications were referred to the Executive Committee in December, and by it to the Administrative Committee, and the following recommendations of the Administrative Committee were approved by the Executive Committee on January 22, 1931:

"1. That the proposed budget of \$14,827 for the work in Central America for 1931 be approved tentatively, with the understanding that at least \$1,500 of this amount will be raised locally from the Union Churches or from other sources.

"2. That the sum of \$1,827 be set aside from the Adjustment Fund for Central and South America to be made available to supplement the appropriation to Central America for 1931, pending further and more detailed report after the forthcoming session of the Central America Conference in February.

"3. That a special committee, consisting of J. R. Joy, E. S. Tipple, J. W. Langdale, together with Secretary Edwards, be appointed for the purpose of meeting with Bishop Lowe on his return from Central America on or about March 9, to consider the proposed redistribution and budget for Central America, when the same is worked out in detail, for further report to the Executive Committee."

## EUROPE

### *Scandinavia*

Dominant on the horizon of Scandinavian Methodism is the Union Theological School of Gothenburg, an institution whose function it is to train leadership for the churches of Sweden, Norway, Denmark and Finland. The school is supported

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through the appropriation of a sum approximating \$5,000 from the Board, plus a similar amount provided by the co-operating Conferences. The Board has agreed to provide one third of the indebtedness resting on the institution on condition that similar amounts are raised by the Conferences in Scandinavia and by Scandinavian friends in this country.

A careful program for complete self-support for the churches in Sweden, Norway, and Denmark was approved by the Board in 1930, and began to operate with the present year. This has been accepted in excellent spirit by the Conference, though we are fully cognizant of the heavy burdens which they are carrying in these difficult years. By this process self-support will be attained by these Conferences in six, seven and eight years respectively.

Following the adjournment of the annual meeting, the special committee appointed to raise funds for Helsingfors organized and began its campaign. Bishop Wade took the leadership in an exceptionally effective way, and as a result of this campaign there was received up to the close of the fiscal year, \$81,447.79. But it was made perfectly clear to the Board that the only way to save the Helsingfors situation was to raise, in cash, approximately \$100,000, and to refinance the balance of the indebtedness by a loan in New York at prevailing rates of interest. There was no possibility of saving the situation by financing a part of the indebtedness in Finland and paying the high rates of interest required there.

After careful consideration, the committee on Helsingfors recommended that this refinancing be entered into under certain conditions. All mortgages which were held against the property were taken over by the Board, and are now in possession of the resident bishop of the Stockholm Area and the Treasurer of the Board of Foreign Missions.

The trustees of the Conference have entered into a definite agreement with the Board that they will not use any of the income from the building for any church purposes in Finland, that they will not make any extensive repairs on the building without the consent of the Board; that they will enter into no further financial obligations of any kind, and that there shall be monthly remittances of all receipts above expenses to the Board, to apply on the interest of the loan and amortization of the principal.

### *Russia*

The Commission of Ten recommended in 1927 that "a most careful study of the work in Russia be undertaken and that a definite policy be recommended to the Board." It has been difficult to make anything like a thorough study of our work in Russia, or to forecast the future accurately.

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Bishop Wade has made two visits to Russia in the past year. His statements show that "under present conditions at home and in Russia the strong temptation will be to withdraw. We must face then the renunciation of our property, particularly in Leningrad, where \$50,000 was invested at one time, a gift from Mrs. Fannie Nast Gamble. It means leaving our Russian deaconesses and preachers to starvation and probably death. Perhaps even more is involved in loss of morale and belief in goodness and God on the part of a loyal sacrificial group of laymen. Nor could cessation of support be made, apart from a retired allowance for Sister Anna, who invested all her private fortune in our properties and work in Russia, and who now, broken and aged, must be supported by an appropriation. We are now paying her \$30 per month out of the appropriation."

For any further statement, we refer to the bishop's report on the Stockholm Area.

### *Germany*

It is, we believe, a matter of great significance and an indication of the vitality of Methodism in this area that on January 1, 1931, the South Germany Conference became completely self-supporting, following the example previously set by Central Germany and Switzerland.

In Jugo-Slavia, the work has been hampered by government restrictions which obliged us to convert our school into a Mother House and Home for Deaconesses under the direction of a trained deaconess sister. More recently, government decrees have made it possible for our ministers in this country to baptize, marry, record their membership, and bury the dead. Prior to the Annual Conference in 1931, one pastor alone baptized 104 persons in one month. The whole atmosphere in which our work is carried on seems to have been changed by this more liberal policy.

Bulgaria—where similar handicaps have held back our work—now reports that an increased number of young men are being trained for the leadership of the Church.

Spain, under the new regime, presents a unique opportunity. Already Methodism is well entrenched both at Alicante and in Seville. Because of the great influence of Spain throughout the entire Latin American world it has been deemed advisable to continue the support for the work there. Particularly since the emergence of the republican regime in that land, the future of Protestant work seems to hold much of hope.

### *France*

In 1930, your Board approved a plan for the complete withdrawal from our work in France by 1932. Following a proposal worked out between the Board and Bishop Shepard, the school

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at Charvieu was closed and the property sold, that at Poissy will be continued for the present, although it is held subject to sale if a favorable opportunity arises. The churches in the Alsace District of the France Mission Conference have applied to the General Conference for inclusion within the Switzerland Conference. The Board has agreed to continue the work at Toulon and Cannes and also at Domfort Rochereau, but with the exception of this work the churches in France have been discontinued from missionary appropriations. The splendid piece of work carried on for a decade by Dr. and Mrs. Julian Wadsworth has been taken over by the local community and by choice of the local people the name Methodist has been retained in connection with the institution.

### *Italy*

In Italy there has been some significant response toward the appeal for a wider degree of self-support. Following the resignation of Dr. Samuel Irwin, Professor Earl F. Roberts was elected president of Monte Mario College in Rome. The work of this institution has prospered. A new building has been completed and funds are now being raised to further improve the grounds of the school—this money having been secured, in considerable part, by Dr. J. W. Maynard, vice-president of Monte Mario and pastor of the American Church in Rome.

Summing up the situation in Europe, it seems plain that—despite the above enumerated reductions of activities—Methodism is still strongly situated on the Continent. There can be no doubt of the vitality of our work in Germany and in Switzerland where it is on a self-supporting basis and where, continually, the influence of the Church is expanding. This situation, we believe, will soon characterize the work in Scandinavia, with the exception of Finland, and, at a somewhat later date, the work in Italy. In Southeastern Europe, Finland, Spain and North Africa, our work is still on a distinctly mission basis. But out of the present suffering and unrest the opportunities in these areas seem to be on the increase and it is unthinkable that we could further withdraw our support from the courageous and devoted ministers and their congregations who are carrying on there against such heavy odds.

### *North Africa*

Dr. E. F. Frease has given twenty-two years of devoted labor as superintendent of our work in North Africa. Formerly a missionary to India, Doctor Frease has been in missionary service since 1887. In the last session of the North Africa Annual Conference he indicated his purpose of asking for the retired relation in 1932.

We present the following facts concerning our North Africa

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work, which are gathered from a historical summary presented in connection with Doctor Frease's annual report:

"In 1907 a shipload of American delegates to the World's Sunday School Convention at Rome, visited Algiers under the guidance of Bishop J. C. Hartzell, Mrs. Hartzell having for two months studied the missionary situation there. No great Protestant Church had up to then undertaken missionary work in the vast and historic region from Egypt to the Atlantic, save the French Evangelical Methodist Church in one small station in Kabylia.

"Bishop Hartzell wrote, 'Individuals and small groups have worked patiently and well. The work of all these abides, but up to this time there has been no effort to develop any form of ecclesiastical organization.' After meetings on shipboard and at Rome, delegates of different denominations, a resolution was passed 'expressing the profound conviction that it was incumbent on the Methodist Church to open work in Algeria at once.' About fifty thousand dollars were subscribed to be paid in five yearly installments. The General Missionary Committee in 1907 authorized opening the mission. 'Thus it came,' adds Bishop Hartzell, 'that the Methodist Episcopal Church was providentially called to this field.'

"Workers who were already on the field, as missionaries of experience to the Arabs in Tunis and in Algiers were accepted in 1908 as missionaries of the Methodist Episcopal Church. A little later, the Rev. and Mrs. E. F. Frease were transferred from the superintendency of the Gujarat District, India. They began work in 1910. Soon after, missionaries who were already on the field were added to the work in Constantine.

"The first annual meeting of the mission was held in April, 1910, presided over by Bishop Hartzell. Dr. A. B. Leonard, Missionary Secretary, and others were present. Bishop Luther B. Wilson, accompanied by Bishop Hartzell, presided over the annual meeting of 1911 when two new stations were entered, including the populous Kabyle mountain country. The Woman's Foreign Missionary Society began work in 1910 and has gradually increased its help. The years have developed along the following lines:

*"Church Organization.* In Constantine, the Methodist Church in North Africa began with 27 full members, 30 probationers and 470 Sunday-school scholars.

*"Training and Development of Local Workers.* The training of available material was undertaken and courses of study prepared for all grades of workers in different languages.

*"Work Among Children.* Hostels and homes for children were established for those who were receiving their secular

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education in the government school. This work began with four boys in Constantine.

"A Mission Conference was organized in 1913. The work grew, and in 1914 there were 37 appointed workers of all grades, 7 organized churches with 111 members and probationers and 233 adherents and 983 Sunday-school pupils. These represented the following nations and languages: English, Irish, Scotch, American, French, German, Berber, Arab—using in all, among them, 16 languages.

"The war—1914-18—brought its difficulties, hindrances and perplexities. Dr. Harlan P. Beach, Yale Professor of Missions, after a visit to the field, wrote: 'The French government . . . is hedging you in on every side. You face next to an *impassé*. Perhaps no mission of your Church has so hard a proposition to face as the Moslem bigotry and the French backing of Mohammedanism.'

"Legal status was needed, both for the protection of the work and workers for the holding of property. After conference with the Governor General, early in 1915, a formal legal declaration was made, first of the Woman's Foreign Missionary Society and of the Board of Foreign Missions and regularly accepted, thus giving the legal status desired in Algeria.

"In Tunisia, after patient negotiations with the French secretariat, the necessary decree was issued in 1915 for authorization of a religious association.

"Purchases of property followed. In 1915, work was opened in the numerous Ouadia tribe, following a written petition from a group of Roman Catholic Kabyles who, dissatisfied, long had been appealing to us.

"In 1914, Bishop Anderson accompanied Bishop Hartzell to the field and on Bishop Hartzell's retirement, in 1916, took episcopal oversight of the work which at the request of the Mission Conference, was attached to the Europe division. In 1918 new tribes were entered at Agouni Bourar, near Fort National. By the end of 1918, the number of children in the Homes had been increased to 90.

"Bishop Anderson and Dr. Frank Mason North visited the field in connection with the Centenary early in 1919. They reinforced every department. Some work was taken over from the Wesleyan Methodists. In 1920 the North Africa work became a part of the Paris Area, in charge of Bishop Blake. Reinforcements of missionaries were made and the European and native staff were considerably increased. Properties were acquired in all stations so that by the end of 1923, we possessed 18 good buildings and 3 excellent sites."

A comprehensive program of work, prepared by Superintendent Frease, was adopted by the Conference in 1921. In five

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years the staff increased from 36 to 76; European members and probationers from 131 to 252, nearly double; the Arab and Kabyle members and probationers from 51 to 182; Sunday-school scholars from 259 to 1,748; children in the Homes from 90 to 179. The only limit then or since has been financial resources. In 1919 the amount raised on the field was 5,890 francs; in 1924, 47,673 francs.

From 1924 to 1931 the field has shared its part in lessening appropriations. The superintendent analyzes in the following terms: "This is still a new mission. The advance under the adopted program is even still more recent. A partially completed structure yields to sudden shocks; an immature organism to under-nutrition more readily than a completed or mature one. This was a grave danger." Moreover, the formidable exodus of Kabyle and Arab workmen to France, which began during the war, reduced our members, dislocated family ties and social conditions and produced perplexity, unrest and impatience of all restraint.

Consolidations have been effected, work restricted. Only one station, Sousse, and one branch, industrial training for which the government is now making ample provision, have been closed. The work at Sousse is being continued by another society. In the past five years, the Board's missionary staff has been reduced by half to five families, ten persons in all. Special effort has been made to avoid the reduction of European and native staff. The number of boys in the Homes have been reduced by 30 while the character of the work done has been distinctly on the upgrade. At the same time, European members and probationers have increased from 252 to 345; Arabs and Kabyles from 182 to 193, and support on the field from 47,388 francs to 83,388 francs per year. The French Church at Constantine is practically self-supporting. Three others may be expected to reach self-support in 10 years. The young people's work is very encouraging.

This sketch reveals phenomenal results among colonials and Moslem natives. It may be said of the Arabic work, foundations for the future have been laid during the years of the mission's existence. By the plodding effort of the Rev. Percy Smith, the first portion of the New Testament (Saint Luke) in Algerian Colloquial was published in 1908. Mr. Percy Smith was working on Saint John when he joined the mission group in 1910. Since then, he has worked on the rest of the New Testament and the Psalms. The New Testament is being prepared for the press. Portions already published have been revised and republished in uniform size for binding together. This version is used by all the missions in Algeria and Tunisia.

The Arabic hymn book, the first published in North African Arabic, appeared in 1916. It contained 67 hymns composed for

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the needs of the Homes and evangelistic work. The second edition (1923), contained 212 pieces. A new edition is needed. New hymns will bring the number to 250. This hymn book also is used by the other missions in Algeria and Tunisia.

1. *Discipline*. (Translation revised by Pastor Peret and P. Smith.)
2. *Membership Manual*. (Translation by Benezet.)
3. *Muir's Mahomet et Islam*. (Translation by Benezet.)
4. *Muir's Rise and Decline of Islam*. (Translation by Benezet.)
5. Bible study by Periods. (Translation by Danic.)
6. *Testimony of Maulvi Bultan Mohammed Boulos*. (By Percy Smith.)
7. *Abdullah—Servant of God*. (Translation by H. B. Smith.)
8. Rouse's Tracts (6). (Translation by Pastor Paul Villon.)
  1. Integrity of the Gospel.
  2. Which? Christ or Mohammed?
  3. The Prophet Without Sin.
  4. Death and Resurrection of Jesus Christ.
  5. Prophecies Concerning Jesus Christ.
  6. The True Islam.

These, with the New Testament mentioned above, and the Beyrouth Version of the Scriptures in literary Arabic, form the basis of all ulterior Church and evangelistic work in Arabic in this field. Other publications in French and in Arabic are being produced as funds for this purpose become available.

The session of the North Africa Annual Conference, in October, was the last Conference presided over by Bishop Shepard. He was universally honored and loved on this field. His sudden taking away, so soon after the close of the Conference, came as a great shock and was felt as a personal bereavement by all.

Here is a field from which our great missionary world Church should not draw back.

### *The Newman School of Missions*

The four-year agreement with the governing body of the Newman School of Missions for the use of the property at Thabor, in the city of Jerusalem, for an annual grant from the Newman Trust Fund for the current expenses of the school comes to an end in July, 1932. It will be recalled that the various evangelical missionary societies at work in Palestine have established with our co-operation, in Thabor, a school for missionaries specializing in Islamics and Hebraics. There is also a working arrangement of other educational institutions in Palestine for such studies in Biblical geography and archæology as to make possible a well-rounded preparation for those who intend to serve as missionaries in countries or among groups where such training is necessary.

During the last four years the Newman Fund has placed the buildings in Thabor in good condition, has repaired the retain-

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ing wall of the vacant lot across the street from Thabor, and has made an annual grant of \$2,000 toward the current expenses of the school. This last year an extra grant of \$500 was added for the support of an additional member of the teaching staff. Reports have been submitted regularly each fall. The auditor's and treasurer's statements have been received and are in good order. The school itself has met with favor and has had an adequate enrollment of both full-time and part-time students.

The governing body, at a regular meeting on September 23, 1931, presided over by our representative, Dr. A. C. Harte, has sent the following "Fresh Proposal With Regard to Thabor and the Newman School of Missions, from July, 1932":

"The governing body of the Newman School of Missions having heard that the Church Missionary Society is prepared to continue co-operation in Thabor so long as Mr. and Mrs. Bishop are in the service of the Society, and that the Danish Mission to the Orient has also promised their co-operation through Pastor and Mrs. Nielsen for an indefinite period from 1932, and that other societies hitherto interested in or supporting the Newman School of Missions have likewise expressed themselves, would ask the Trustees of the Newman Fund and the Board of Foreign Missions of the Methodist Episcopal Church to continue the very generous support enjoyed during the past four years, which has made the school possible, for a further period of ten years from the summer of 1932. At the same time it would record its grateful thanks and that of individual missions in the area for the great help afforded through the Methodist Episcopal Church to the missionary community of Syria and Palestine and even further afield."

These proposals were considered by the Board's committee on the Newman Trust Fund on October 30. The committee recommended the following, which was approved:

1. That the Corresponding Secretaries be authorized to make an agreement with the governing body of the Newman School of Missions for continued use of Thabor for the purposes of school for a ten-year period, beginning July, 1932.

2. That there be appropriated from the income of the Newman Trust Fund \$2,500 for the year July 1, 1932, to June 30, 1933, toward the current expense of the school.

3. That the Board of Foreign Missions continue to be represented on the governing body as at present, that the appointment of Dr. A. C. Harte, as the Board's representative be reaffirmed.

4. That the warden and governing body be asked to submit annual reports regarding the state of the school and properly audited treasurer's accounts for review by the Board of Foreign Missions through its Committee on the Newman Trust Fund.

5. That the agreement be made with the understanding that should unforeseen circumstances render a change necessary, one year's notice should be given.

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### *Bishop McConnell in India*

During the past year our Church and this Board have been signally honored by having Bishop Francis J. McConnell as the Barrows Lecturer in India. Bishop and Mrs. McConnell and Miss Dorothy McConnell arrived in India, November 14, 1930, and spent three and one half months in that land. The bishop traveled over the country from Lahore to Colombo, and from Calcutta to Bombay, back and forth, lecturing and preaching and meeting the leaders of India's educational and religious life.

He made a profound impression upon India and we are indeed grateful for all that he did for the Christian movement in Southern Asia. He attended the Central Conference of the Methodist Episcopal Church of Southern Asia as the official representative of the bishops of the Church, and presided at some of its sessions. He also presided at some of the Annual Conferences and although his duties as the Barrows Lecturer occupied the major portion of his time he came in contact with much of our Methodist work.

### *Secretarial Visits*

During 1929-30, Secretary Edwards visited the work of the Church in Japan and in parts of China. Secretary Diffendorfer visited Mexico as a member of the commission setting up the Mexican Methodist Church; and, later, while on the Fact-Finding Commission, he had the opportunity of seeing much of the work in India, Burma, Malaysia, China and Japan. Assistant Treasurer George F. Sutherland, as a member of the Commission on Unification in Korea, visited also some of the work in Japan, Korea, China, India, Philippine Islands and Malaysia—discussing largely local financial matters—and, at the cabled request of the Board, went to Helsingfors to study the situation of the Central Finnish Church.

Associate Secretary Donohugh made a very worthwhile contribution by his presence and services to the West Africa Missions Conference held in the Congo, in September of 1928. This Conference was held as a follow-up of the Conference held in Le Zoute, in the fall of 1926. The Congo Conference provided larger representation of nationals and missionaries from the field by the very reason of its location.

### *The Laymen's Inquiry*

A most significant undertaking for foreign missions is involved in the Laymen's Foreign Missions Inquiry, the final reports of which are not yet available. That inquiry had two major stages: (1) fact-finding by technical staffs, and (2) appraisal by a commission of eminent persons who will visit the fields and arrive at judgments on the basis of the data assembled

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by the technical staffs and of their own observations, inquiries and experience.

By action of the Board, a year ago, Secretary Diffendorfer spent two months in India as consultant to the fact-finding group and later conferred with the fact-finders in China and Japan on his way home.

The fact-finding groups returned to America in the summer of 1931, and early in September presented their reports to the Institute of Social and Religious Research. Later these reports were presented by the institute to the Committee of the Laymen's Foreign Missions Inquiry. In the meantime, the inquiry had chosen a group to appraise or evaluate the facts found by the institute and to prepare the final reports. These commissioners sailed the latter part of September to visit India, China and Japan. With the facts prepared by the institute they will visit these fields, make studies on their own account and prepare their report. This report will then be transmitted by the directors of the inquiry to the lay forces of the churches and to the mission boards.

The expense of the fact-finding work which is being done by the institute is provided by the institute. The expenses for the commissioners and for publishing and distributing their findings will be borne by the laymen's organization.

It is hoped that the report of this commission will mark nothing less than the beginning of a new creative era in the initiative, intelligent participation and effective leadership of laymen in the world mission of Christ.

### *Central Conferences*

The Secretaries believe that the Church is increasingly aware of the relation of the development of the Central Conferences to missionary policy on the field and to the support of foreign missions in the home churches. There always have been and there probably always will be people who will be looking for excuses to relieve them of missionary giving. Just now, some of them feel that with these developing church organizations on the field our American responsibility ceases. Possibly this group can be persuaded differently, possibly not. Our main concern is with the more thoughtful and intelligent group of people who want to see on the field strong, self-supporting, self-governing and self-propagating churches, increasingly self-reliant, and to know how we can share with them our common life, and help them to do what are increasingly becoming common tasks. Possibly there is no better caption under which to deal with this whole problem than that of the Central Conferences.

These Conferences are in a sense the pinnacle for Methodists of church life abroad, occupying in their various territories almost the same strategic position as does the General Confer-

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ence for the people of the United States and for the Church throughout the world. The Board recognizes that the Central Conference, as it has developed through the years, has become, now, one of the great dynamic units of the world-wide organization of the Methodist Episcopal Church.

The Board's interest in Central Conferences is twofold. A Central Conference rests upon the foundation of Annual Conferences, district groups and local societies in which both laymen and ministers have a recognized place. When a Central Conference arises in a mission field it of necessity is built upon the work done through the years by the missionaries of the Church, and developed by national leaders in co-operation with the bishops and missionaries, the whole depending largely on the financial support of the Board of Foreign Missions. We do recognize, in a sense, therefore, that the ecclesiastical structure of the Church in the mission field is a product of missionary endeavor, guided and molded to be sure by the General Conference and by the General Superintendents.

The Board has an additional interest in the Central Conferences because the tendency, as expressed in the legislation from quadrennium to quadrennium, is to make these Central Conferences self-governing and to commit to them the responsibility for the direction of the whole life of the Church in their respective regions. When, therefore, the Central Conferences pass legislation affecting the establishing, directing and developing of the churches, the Board of Foreign Missions, whose missionaries, funds, institutions, and property are involved, has at once a vital interest in all such proposals.

It is increasingly evident that the development of the Central Conferences is changing the worldwide structure of the Methodist Episcopal Church. It is apparent with the discussions in the last General Conference and in the Commission on Central Conferences, that there is necessity for studying this problem further, especially in all its bearings on our ecclesiastical organism.

### THE JERUSALEM MEETING

No survey of the four-year progress of foreign missions would be complete without reference to the enlarged meeting of the International Missionary Council in the spring of 1928. There were represented in this meeting 240 delegates from 26 churches and organizations and from 51 different countries.

When on Easter morning these delegates streamed down from the Mount of Olives at the close of two weeks of conference and study, it was as clear as the noonday that one of the great creative hours of the Christian mission in the world had fully struck. For one of the really great crises of their history confronts the Christian forces of the world, and "Jerusalem, 1928"

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was an honest, devout act by the responsible leadership of the Protestant Christian missionary enterprise, to discover the will of God for the whole movement at this critical hour.

### THOSE CALLED HOME

During the quadrennium many missionaries have gone to their reward. There are thirty-two names in the honored list, which includes men and women who have served with distinction in India, China, Japan, Malaya, Africa, Madeira Islands and South America. They represent a total service on the various fields of 874 years—an average of twenty-seven years of devoted service for each missionary. Memorials for these were presented in the annual meetings of the Board through the quadrennium.

The following bishops who gave service to the field have died during the quadrennium:

Missionary Bishop Joseph C. Hartzell, Missionary Bishop Isaiah B. Scott, Bishop Francis W. Warne—all in the retired relation; Bishop William O. Shepard, of the Paris Area, who died in active service on November 30, 1931. Bishop Luther B. Wilson, who died June 4, 1928, was president of the Board for sixteen years during his term as resident bishop of the New York Area.

In addition to Bishop Joseph F. Berry, who was a member of the Board during the period of his active episcopal service, and Bishop Theodore S. Henderson who, as a member of the Board, died in active service, the following members died during the quadrennium: the Rev. William I. Haven, Mr. William H. Van Benschoten, Mr. Charles A. Ogren, Mr. William J. Stitt, Mr. Hanford Crawford, the Rev. J. L. Hurlbut, the Rev. George P. Mains, Mr. Joseph B. Morrell, Mr. Francis E. Baldwin, Mr. James A. Huston.

Recognition of the lives and services of these honored brethren has been made in the Memorial Services of the annual meetings of the Board during the quadrennium, except for Bishops Shepard and Warne, whose death occurred since the last annual meeting.

"They rest from their labors and their works do follow them."

### POLICY AND PROGRAM

The annual meeting of the Board of Foreign Missions on November 17, 1931, received the report of the Committee on Policy and Program—a committee appointed by the Board a year previously—which committee submitted its report after two prolonged sessions.

The Board's action authorized the Committee on Policy and Program to present recommendations to the General Conference as follows:

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"A. We emphasize the importance of observing with great care in our approach to the Church the principle of co-operation and good will among the Boards, in order to prevent overlapping and competition.

"B. We reaffirm our belief in the maintenance of a central group to hear the askings of the Boards and to fix the amounts to be apportioned to the churches.

"C. The Boards of the Church should be asked to co-operate in every possible way in all their activities, but at the same time we feel that the appeal for general benevolences under a common name and with uniform budgets sacrifices the personal interest of the donors in our work and makes concrete and moving appeals impossible. On such a plan the education and training of the people becomes general and ineffective.

"D. It must be clear that the Foreign Missionary Movement is different in its nature from the undertakings of the other Boards. It is a movement for the whole life of the Church and not simply for one branch of its work. Furthermore, in every field, the Board of Foreign Missions must maintain the interests represented by all the other Boards now working in the United States."

It was therefore VOTED by the committee:

"1. To recommend that all the work in the foreign field represented by the World Service Agencies, shall be administered by the Board of Foreign Missions in harmony with paragraph 459, of the *Discipline*. (This item was referred back to the committee. See action, page 20.)

"2. To recommend that a separate apportionment be made to each local charge for foreign missions based upon the approved askings of the Board.

"3. To recommend that a separate column be printed in the *Annual Conference Minutes* and in the *General Minutes*, in which to report all contributions for foreign missions.

"4. To recommend that churches, individuals or groups may designate their benevolent offerings, now classified under World Service, to the work of the Board of Foreign Missions if and when accepted by the Board, and that such specific gifts shall not be subject to division among the other benevolent agencies and credit shall be given for such gifts.

"5. To recommend that in informing the Church, emphasis shall be placed upon a separate appeal for the work of foreign missions that shall be more specific and that causes and definite projects, rather than the general appeal covering all the causes, shall be emphasized."

### EDUCATION AND CULTIVATION

Against the background of continued decline in missionary

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giving we find that the Board of Foreign Missions has been carrying forward a comprehensive and carefully planned program of education and cultivation.

Through the Co-operating Staff, the Board of Foreign Missions has participated in all the widespread program of World Service promotion.

Then beyond that, and planned in co-operation with the World Service Staff and the other Boards, it has had its own program of cultivation. This has included continued "team" cultivation in all the areas for which the Board has had special responsibility. These have usually been in the nature of district or sub-district meetings. The personnel of these "teams" has included E. Stanley Jones, Mr. and Mrs. James Ding, Mr. Hugh Cynn, George P. Howard, Mr. H. K. Moudal, Miss Dora Chitambar, and others. Five hundred and seventeen such "team" meetings have been held during the quadrennium just past.

Then, in addition, the Board has engaged in the following specialized forms of promotion and education.

### *The Golden Bowl*

The Golden Bowl, the pageant of a "well of water springing into everlasting life," has been in constant use throughout the entire quadrennium. During this period it has been presented twenty times in such cities as Portland, Dallas, Philadelphia, Atlantic City and Trenton. Its production is preceded in each community by six weeks of enlistment, study, rehearsal and prayer around the great episodes of India, Africa, Latin America, and China. Each presentation enlists 600 participants, and lifts the missionary movement to a central place in the work of the churches and of the community where it is produced.

### *Laymen's Conference*

June 20-22, 1930, a group of laymen came together at Niagara Falls, New York, to consider some of the fundamental questions concerning foreign missions. This conference was called by a general committee of laymen constituted by the Board. Papers were presented by laymen and missionaries. There was general discussion and the findings of the group have already been presented to the Church.

### *Preaching Conferences*

As part of its effort to assist the entire Church in thinking through the problems relating to the World Mission of Christianity in the present changing world situation, the Board encouraged a widespread use of the eight volumes covering the Jerusalem Meeting of the International Missionary Council. Recognizing the value of these reports coming out of what

## *The Board of Foreign Missions*

Bishop McConnell described as the most significant and creative ecclesiastical gathering he had ever attended, the Board assisted in the organization throughout the Church of one day seminars of ministers for a consideration and study of these reports.

More than 100 such seminars were conducted. Each seminar, based upon the Jerusalem Meeting Reports, was preceded by individual study on the part of the ministers participating and the discussions centered around outlines of the studies thus made.

### *Delaware Study Conference*

These seminars led on to what has come to be popularly known as the "Delaware Study Conference on the Significance of Jesus Christ in the Modern World." Fourteen commissions were organized to prepare the preliminary papers which were to be the basis of the discussions at the Conference itself. On June 24, 1931, the 312 delegates from forty-eight states, and nine countries and other territories outside the United States, came together on the campus of Ohio Wesleyan University at Delaware, Ohio. Ten days were spent in a consideration of the preliminary papers and the questions which they raised regarding the world outlook for religion. The revised papers were placed in the hands of an editorial committee and were later issued by The Methodist Book Concern as a series of booklets. These studies are now being purchased and used throughout the Church for individual study and group discussion among both ministers and laymen.

In the months following the conference there appeared in the Church papers, and other publications, articles describing the conference in detail and evaluating it as a great intellectual and spiritual experience. The conference, by formal vote, requested the Board to appoint another committee to arrange for the organization and work of a similar conference for the summer of 1934.

### *Missionary Education*

During the entire quadrennium the Board of Foreign Missions, through the Co-operating Staff, has had a very vital part in the regular promotion of mission study in the Sunday school, the Epworth League, in separate mission study classes, through Church Training Nights, dramatics and other methods.

At the same time the Board has been giving far more attention than formerly to the development of plans for centering education and promotion in clearly defined projects and needs. In accordance with this plan the Board's entire budget has been put on the project basis. A comprehensive program of helps centering in these projects has been developed. We are in con-

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stant touch with churches, groups and individuals having special projects in our plan for project cultivation.

In addition to the cultivation already described, the Board has rounded out its program with the following: The "team" work in district and sub-district groups has been followed in many instances by charge to charge work which has involved a missionary entering a district and going from charge to charge in special cultivation, quite often accompanied by the district superintendent. Such close cultivation has been carried on in ninety-two districts during the quadrennium.

During the quadrennium a number of great missionary conventions have been held in such strategic centers as Pittsburgh and Indianapolis. In addition to the program outlined above, the office made speaking dates for many missionaries, nationals, and others, an approximation of which follows: area meetings, 50; district meetings (including team work), 776; individual church services (including charge to charge work by missionaries), 4,828; Epworth League institutes, 82. Of especial importance is the fact that the Board's work was represented at 356 annual conferences. Then, beyond that, thousands of addresses of which we do not have record have been made by missionaries, nationals, Board members and others.

The Board's program of cultivation and education has been quite comprehensive. It has been planned in the light of the changing conditions of our day. It has been followed through carefully. Certain results have already appeared. We are confident that in due time the results of such careful cultivation will be fully realized.

### *Education Through Publicity*

During the quadrennium the Board's publicity office has maintained most cordial and helpful relations with the several *Christian Advocates*, official and unofficial, and with *Zion's Herald*. More than 900 different major articles on foreign missions have been submitted to these publications, and hundreds of pages of space have been given in the papers to this material. The "copy" has been largely gleaned from statements, letters and reports of the missionaries and visitors to the fields—thus preserving the local color. Special articles have been placed also in the *Epworth Herald*, the *Adult Bible Class Monthly*, and in others of the Sunday-school family, and in a number of interdenominational publications.

The office has prepared also a series of booklets, written in popular style, picturing the mission work in the various fields, and considerable literature dealing with special needs and phases of the Board's activities.

A steady stream of newspaper articles and reports goes to the newspapers of the country. They may be classified as: reports

## *The Board of Foreign Missions*

of meetings and conferences in America and overseas; advance announcements of addresses by missionaries and Board officers, and reports of these addresses; news covering the missionaries and the mission situation (such as the flood in China) received by cable and letter.

The publicity office this year also prepared the volume *The Imperishable Message*, which, in a new form, is the 1930 and 1931 annual report of the Board. The volume is filled with "pen pictures" from the missionaries, woven together to give a presentation of each field in the spirit and through the eyes of the missionaries upon that field. *The Imperishable Message* should be read in conjunction with this report to the General Conference, to give one the spirit of our missionary enterprise.

### MISSIONARY PERSONNEL

Last year a study was made of the number of new missionaries who have sailed during each of the one hundred years since Melville B. Cox went to Africa in 1832. Along with this there was also included the total number of active missionaries of the Board for each year, beginning in 1880. This list tells an interesting story and it is appended here for the information of the Church. Since October, 1931, the total has been still further greatly reduced and the number of missionaries of the Board on April 1, 1932, was 725. It will be observed that this total is less than for any year since 1908.

Year	Number Sailed	Total No. of Missionaries	Year	Number Sailed	Total No. of Missionaries
1832.....	1	....	1858.....	12	....
1833.....	5	....	1859.....	20	....
1834.....	2	....	1860.....	2	....
1835.....	4	....	1861.....	17	....
1836.....	5	....	1862.....	12	....
1837.....	5	....	1863.....	3	....
1838.....	5	....	1864.....	4	....
1839.....	3	....	1865.....	10	....
1840.....	3	....	1866.....	10	....
1841.....	0	....	1867.....	8	....
1842.....	2	....	1868.....	7	....
1843.....	0	....	1869.....	4	....
1844.....	0	....	1870.....	17	....
1845.....	1	....	1871.....	7	....
1846.....	1	....	1872.....	9	....
1847.....	9	....	1873.....	32	....
1848.....	0	....	1874.....	15	....
1849.....	7	....	1875.....	14	....
1850.....	4	....	1876.....	21	....
1851.....	10	....	1877.....	10	....
1852.....	1	....	1878.....	31	....
1853.....	1	....	1879.....	34	....
1854.....	6	....	1880.....	54	160
1855.....	7	....	1881.....	25	169
1856.....	5	....	1882.....	29	179
1857.....	14	....	1883.....	28	206

## *The Board of Foreign Missions*

<i>Year</i>	<i>Number Sailed</i>	<i>Total No. of Missionaries</i>	<i>Year</i>	<i>Number Sailed</i>	<i>Total No. of Missionaries</i>
1884.....	33	208	1908.....	71	663
1885.....	30	188	1909.....	68	728
1886.....	35	194	1910.....	68	750
1887.....	47	265	1911.....	70	757
1888.....	47	269	1912.....	50	791
1889.....	39	293	1913.....	68	827
1890.....	41	352	1914.....	63	861
1891.....	27	351	1915.....	80	916
1892.....	36	396	1916.....	89	929
1893.....	58	426	1917.....	46	900
1894.....	57	441	1918.....	72	905
1895.....	27	449	1919.....	96	1,049
1896.....	36	463	1920.....	202	1,133
1897.....	32	392	1921.....	149	1,168
1898.....	31	479	1922.....	72	1,187
1899.....	54	506	1923.....	108	1,209
1900.....	42	523	1924.....	62	1,187
1901.....	54	505	1925.....	33	1,125
1902.....	37	469	1926.....	45	1,066
1903.....	81	492	1927.....	31	972
1904.....	77	503	1928.....	33	881
1905.....	70	561	1929.....	38	825
1906.....	84	572	1930.....	33	820
1907.....	84	673	1931.....	10	780

### THE BOARD'S PREFERENTIAL

At the end of May, 1932, the Board's debt of 1924 will have been reduced from \$3,101,330.27 to \$50,612.49.

The Secretaries desire to express, on behalf of the members of the Board as well as of themselves, heartfelt appreciation to the co-operating benevolent boards of the Church, the World Service Commission, and to the Church at large, for the very great assistance rendered to the work of foreign missions by way of a preferential of \$50,000 a month for the quadrennium of 1924-28, and \$25,000 a month for the quadrennium now closing. While the setting aside of these proportionate amounts month by month from the regular World Service income, and their application to the Board's debt may have worked apparent hardship upon some of the other boards and upon some of the work of the Board of Foreign Missions itself, we believe the Church is justified in the course it has taken. It is proper that we should here review the main outline connected with the formation of this debt and the plans for its payment.

The General Conference of 1924 appointed a Special Committee to give consideration to the debt of the Board of Foreign Missions. After due deliberation that committee recommended a plan which included the floating of a bond issue and payment to the Board of three per cent of the total income of World Service, after deducting the expenses of the Chicago office, and the application of certain income such as legacies, lapsed annuities, etc., to the liquidation of the debt. This plan was based

## *The Board of Foreign Missions*

upon expected World Service income of at least \$12,000,000 annually.

It may be in place to indicate here the main items which entered into the calculation of that debt. (For a detailed statement see the *Journal of the Annual Meeting of the Board of Foreign Missions*, for 1924, pages 64 and following.) They embrace the following: (1) pre-Centenary expense of surveys, official meetings, education and promotion leading up to the five-year subscription; (2) Columbus Celebration, held June 20 to July 13, 1919; (3) Interchurch World Movement; (4) loss through exchange; (5) expense incurred through certain properties in the United States which came into possession of the Board during the Centenary period; (6) promotional expense during the Centenary years; (7) interest charges; (8) War Emergency and Reconstruction appeal; (9) loans and advances to the field. It will be seen from the above that the debt of the Board came from the fact that it provided the funds for the enlarged Centenary program and at the same time attempted to remove the above-mentioned obligations and to do both things on what proved to be a falling income.

The general World Service income fell far below the anticipated \$12,000,000 mark which made the handling of the debt situation on the basis authorized by the General Conference, impossible. The Board, in 1924, requested the World Service Commission to give it a release from the General Conference legislation regarding the debt and asked that permission be granted for a special campaign in 1925, to remove the Board's debt at such a time and in such a manner as may be mutually agreed upon by the proper committees.

A Committee of Fifteen was appointed to carry out this provision. In due time representatives of the other benevolent boards of the Church made counter proposals for the payment of the debt of the Board of Foreign Missions. The final plan for the payment of the debt grew out of a series of conferences succeeding the annual meeting of 1924. The procedure and the plan devised was reported to the General Conference of 1928. (See *Handbook*, pages 137 and 138.) The plan mentioned is the Preferential. This was: Preferential on the basis of \$50,000 per month. At the beginning of the present quadrennium, the debt had been decreased to \$1,251,355.65. On account of the lowered standard of World Service receipts and the large reduction in the Board of Foreign Missions' debt which had been accomplished in the quadrennium of 1924-28, the World Service Commission, at its June meeting in 1928 (following General Conference) voted to reduce the Preferential from \$50,000 a month to \$25,000 a month. This amount has been paid regularly throughout the quadrennium.

## *The Board of Foreign Missions*

The Board, through its Executive Committee, on March 17, 1932, took the following action:

"It is the sentiment of the Executive Committee of the Board, inasmuch as the debt of 1924 of \$3,101,330.27 has been steadily reduced and by May, 1932, will have reached an amount of \$50,612.49, that it is not to be expected the Preferential shall continue beyond the close of the present quadrennium."

### THE BOARD'S FINANCES

Unfortunately, the income of the Board for the fiscal year ending October 31, 1931, was \$483,158.75 less than the amount disbursed. At a meeting of the Board at Philadelphia on November 14-18, 1931, the question of how this additional debt should be handled was discussed for several days. It was finally concluded that appropriations from the General Fund should be made over a period of years according to the following table:

1933.....	5 per cent
1934.....	10 per cent
1935.....	10 per cent
1936.....	15 per cent
1937.....	15 per cent
1938.....	20 per cent
1939.....	20 per cent

At the same meeting of the Board an appropriation of \$25,000 for the year 1931-32 was made to apply on the new debt.

## FINANCIAL STATEMENT OF THE BOARD OF FOREIGN MISSIONS For Quadrennium, 1928-1931

### I. RECEIPTS

	1928	1929	1930	1931	Total
	\$	\$	\$	\$	\$
Designated.....	941,969.41	920,053.22	921,577.92	873,129.69	3,656,730.24
Undesignated.....	2,509,530.88	2,308,802.46	1,976,912.01	1,539,620.61	8,334,865.96
Total Receipts.....	3,451,500.29	3,228,855.68	2,898,489.93	2,412,750.30	11,991,596.20
Preferential for Debt.....	475,000.00	300,000.00	300,000.00	300,000.00	1,375,000.00
Contributions.....	500.00	473.16	150.00	25.00	1,148.16
Grand Total.....	3,927,000.29	3,529,328.84	3,198,639.93	2,712,775.30	13,367,744.36

# The Board of Foreign Missions

## II. DISBURSEMENTS

### 1. DISBURSEMENTS TO MISSIONS INCLUDING DESIGNATED GIFTS

#### A. DIRECT

	1928	1929	1930	1931	Total
<b>EASTERN ASIA:</b>	<b>\$</b>	<b>\$</b>	<b>\$</b>	<b>\$</b>	<b>\$</b>
CHINA:					
Central China.....	67,839.11	64,169.04	59,209.65	16,372.38	207,590.18
Chengt'u, West China.....	45,504.19	31,234.70	25,614.79	7,350.78	109,704.46
Chungking, West China.....	35,745.90	30,526.95	29,249.12	12,114.12	107,636.09
Foochow.....	86,162.92	88,795.80	79,878.93	30,672.73	285,510.38
Hinghwa.....	39,294.25	49,166.05	40,832.98	15,345.59	144,638.87
Kiangsi.....	47,313.99	64,339.72	45,423.58	15,282.99	172,360.28
North China.....	102,438.81	126,261.35	84,111.43	27,281.08	340,092.67
Shantung.....	24,346.40	23,270.80	22,880.80	8,734.28	79,232.28
South Fukien.....	16,411.97	16,668.18	13,898.61	6,127.65	53,106.41
Yenping.....	26,199.00	24,048.53	23,433.55	10,364.93	84,046.01
China Connectional.....	24,479.00	19,402.73	16,102.00	10,687.86	70,671.59
Fukien Christian University.....	5,328.00	4,341.00	4,157.00	4,090.00	17,916.00
Nanking University.....	7,107.43	7,634.57	7,060.00	7,156.00	28,958.00
Yenching University.....	3,500.00	6,057.66	4,618.00	4,026.00	18,201.66
West China Union University.....	7,230.00	8,744.48	9,800.96	8,835.00	34,610.44
Missionary Support.....				204,268.73	204,268.73
Total.....	538,900.97	564,661.56	466,271.40	388,710.12	1,958,544.05
<b>JAPAN AND KOREA:</b>					
Japan.....	184,236.97	188,219.31	111,039.92	72,634.08	556,130.28
Korea.....	109,198.24	113,489.16	108,952.64	58,639.29	390,279.33
Manchuria.....	1,370.00	1,370.00	1,370.00	1,131.00	5,241.00
Chosen Christian College.....	4,100.00	4,415.00	4,513.50	4,488.00	17,516.50
Severance Union Medical Sch.....	925.00	865.00	1,220.00	845.00	3,855.00
Missionary Support.....				96,599.58	96,599.58
Total.....	299,830.21	308,358.47	227,096.06	234,336.95	1,069,621.69
Total Eastern Asia.....	838,731.18	873,020.03	693,367.46	623,047.07	3,028,165.74
<b>SOUTHEASTERN ASIA:</b>					
Malaya.....	46,131.91	46,254.35	35,468.99	17,413.21	145,268.46
Netherlands Indies.....	23,028.99				23,028.99
North Sumatra.....	25,718.51				25,718.51
Sumatra.....		49,026.87	44,360.35	11,271.15	104,658.37
Philippine Islands.....	41,502.08	59,999.95	54,312.74	17,173.78	172,988.55
Missionary Support.....				64,187.91	64,187.91
Total Southeastern Asia.....	136,381.49	155,281.17	134,142.08	110,046.05	535,850.79
<b>SOUTHERN ASIA:</b>					
Bengal.....	41,620.52	37,972.28	36,447.19	11,876.00	127,915.99
Bombay.....	52,829.51	38,666.73	38,488.83	20,335.42	150,320.49
Burma.....	35,883.79	40,251.73	44,639.35	11,675.06	132,449.93
Central Provinces.....	40,540.05	46,207.97	40,270.27	21,283.96	148,302.25
Gujarat.....	59,997.51	59,964.05	55,222.98	39,715.46	214,900.00
Hyderabad.....	86,756.93	55,621.69	51,646.83	29,197.78	223,223.23
Indus River.....	42,720.17	44,799.80	50,111.04	19,397.93	157,028.94
Leonard Theological College.....	13,597.00	24,653.78	44,879.05	25,139.37	108,266.20
Lucknow.....	58,768.01	62,407.87	54,169.08	21,445.80	196,790.76
Lucknow Christian College.....	36,168.80	50,228.20	52,139.65	14,164.46	152,701.11
North India.....	113,378.41	107,383.71	108,246.44	54,963.88	383,972.44
Northwest India.....	91,940.47	81,419.03	74,264.49	49,091.68	296,715.67
South India.....	56,312.79	59,351.84	47,511.17	17,968.18	181,143.98
India General.....	76,320.20	48,302.91	49,010.39	34,219.24	207,852.74
Missionary Support.....				281,980.42	281,980.42
Total Southern Asia.....	806,834.16	757,231.59	747,046.76	652,454.64	2,963,567.15

# The Board of Foreign Missions

## II. DISBURSEMENTS—(Continued)

	1928	1929	1930	1931	Total
	\$	\$	\$	\$	\$
<b>AFRICA, CENTRAL AND SOUTH:</b>					
Angola.....	32,152.81	35,510.09	34,236.72	12,126.49	114,026.11
Congo.....	91,481.47	49,427.63	40,155.76	12,547.88	193,612.74
Liberia.....	45,310.25	50,494.35	47,288.15	23,526.57	166,619.32
Rhodesia.....	59,399.77	45,923.42	39,402.26	19,467.75	164,193.20
Southeast Africa.....	35,000.88	43,659.16	43,549.24	24,229.69	146,438.97
General.....		2,974.00	1,498.80	1,496.00	5,968.80
Missionary Support.....				85,444.61	85,444.61
Total Africa, Central & South.....	263,345.18	227,988.65	206,130.93	178,838.99	876,303.75
<b>LATIN AMERICA:</b>					
Bolivia.....	28,589.58	29,128.00	26,752.09	12,230.52	96,700.19
Central America.....	30,370.67	31,852.82	28,295.23	9,930.91	100,449.63
Chile.....	52,349.41	100,877.99	128,983.60	30,923.74	313,134.74
Eastern South America.....	74,233.08	59,660.23	94,496.91	38,641.04	267,031.26
Mexico.....	83,497.10	68,227.00	58,449.46	43,821.00	253,994.56
North Andes.....	40,558.87	54,072.94	35,879.17	14,542.72	145,053.70
Latin America General.....	20,344.02	18,515.50	17,658.34	6,791.66	63,309.52
Missionary Support.....				64,986.93	64,986.93
Total Latin America.....	329,942.73	362,334.48	390,514.80	221,868.52	1,304,660.53
<b>EUROPE AND NORTH AFRICA:</b>					
<b>STOCKHOLM AREA:</b>					
Baltic and Slavic.....	19,668.35	18,246.16	17,727.00	15,856.00	71,495.51
Denmark.....	34,223.22	9,300.00	8,400.00	6,982.29	58,905.51
Finland.....	5,925.00	6,000.00	5,750.00	86,283.29	103,958.29
Finland Swedish.....	4,500.00	19,500.00	4,100.00	3,500.00	31,600.00
Norway.....	12,550.00	11,062.00	11,199.00	8,528.00	43,339.00
Russia.....	3,760.00	4,500.00	8,211.00	3,220.00	19,691.00
Sweden.....	20,499.50	14,910.00	6,850.00	7,323.00	49,582.50
Gothenburg Theological Sem.....			8,161.20	5,000.00	13,161.20
Total.....	101,124.07	83,518.16	70,398.20	136,692.58	391,733.01
<b>ZURICH AREA:</b>					
Austria.....	6,609.00	7,839.90	6,545.00	6,016.00	27,009.90
Frankfort Theological Sem.....	6,560.00	5,825.00	5,925.00	5,583.00	23,893.00
Hungary.....	6,632.00	7,349.10	7,248.80	6,285.00	28,014.90
Northeast Germany.....	7,665.50	6,515.00	6,050.00	5,212.00	25,442.50
Northwest Germany.....	6,900.00	5,925.00	4,975.00	3,955.00	21,755.00
South Germany.....	4,060.00	3,072.00	2,030.00	1,015.00	10,177.00
Southwest Germany.....	11,885.00	7,270.00	6,400.00	5,447.00	31,002.00
Switzerland.....	4,500.00	3,173.00	1,510.00	174.11	9,357.11
General.....		2,512.70	2,294.98	902.50	5,710.18
Total.....	54,811.50	49,481.70	42,978.78	35,089.61	182,361.59
<b>PARIS AREA:</b>					
Bulgaria.....	16,455.87	9,510.52	7,060.00	6,630.00	39,656.39
France.....	46,379.50	44,445.63	39,367.87	16,403.50	146,596.50
Italy.....	60,926.00	66,209.66	53,863.00	42,828.63	223,827.29
Jugo-Slavia.....	10,005.60	11,632.60	9,863.80	8,444.50	39,946.50
Monte Mario College.....	35,717.44	23,371.88	16,859.37	24,999.00	100,947.69
Madeira Islands.....	4,405.00	3,800.00	2,400.00	1,002.50	11,607.50
North Africa.....	64,909.63	60,739.88	49,762.10	22,737.62	198,149.23
Spain.....	9,889.98	9,250.00	10,297.00	6,025.00	35,461.98
General.....		6,825.95	800.00	2,240.00	9,865.95
Missionary Support.....				30,008.22	30,008.22
Total.....	248,689.02	235,786.12	190,273.14	161,318.97	836,067.25
Total Europe & North Africa.....	404,624.59	368,785.98	303,650.12	333,101.16	1,410,161.85
MISCELLANEOUS.....	14,650.28	7,482.30	5,720.91	62,107.72	89,961.21
Less RECEIVED IN DESIGNATED GIFTS.....	30,158.51				30,158.51

# The Board of Foreign Missions

## II. DISBURSEMENTS—(Continued)

### B. DISBURSEMENTS TO MISSIONS, INDIRECT

	1928	1929	1930	1931	Total
	\$	\$	\$	\$	\$
Co-operation Fund.....	12,436.00	14,337.00	14,832.00	14,201.00	55,806.00
Purchasing, Shipping, Transportation (%).....	9,546.69	10,929.99	11,637.68	9,986.87	42,101.23
Retired Missionaries.....	66,079.50	70,858.01	75,510.67	78,379.79	290,827.97
Personnel Department.....	6,654.84	7,989.23	6,729.19	5,106.57	26,479.83
Medical Department.....	7,241.00	7,524.64	6,860.50	5,931.42	27,557.56
Personnel Preparation.....	7,141.50	8,250.00	2,100.00	1,600.00	19,091.50
China Emergency Fund.....		10,694.30			10,694.30
Architectural Advisor.....			928.59	222.60	1,151.19
Total Indirect.....	109,099.53	130,583.17	118,598.63	115,428.25	473,709.58
TOTAL TO MISSIONS.....	2,873,450.63	2,882,707.37	2,599,171.69	2,296,892.40	10,652,222.09

### 2. HOME EXPENSES

#### ADMINISTRATION

	1928	1929	1930	1931	Total
	\$	\$	\$	\$	\$
Corresponding Secretaries.....	19,616.22	19,292.13	21,191.18	19,392.83	79,492.36
Secretary Counsel.....	6,080.77				6,080.77
Associate Secretaries.....	19,269.34	21,121.54	20,902.99	20,539.87	81,833.74
Recording Secretary and Research Office.....	12,523.50	15,739.28	14,422.11	12,521.56	55,206.45
Rent.....	17,859.98	15,232.69	15,791.94	16,099.09	64,983.70
General Office.....	29,657.32	32,075.83	32,349.27	29,660.44	123,742.86
Board and Committee Meetings.....	6,118.94	6,293.58	8,890.71	6,266.99	27,570.22
Treasurer's Office.....	17,396.09	15,595.55	16,099.40	15,433.28	64,524.32
Accountant's and Cashier's Office.....	28,896.35	29,596.36	28,666.49	22,831.84	109,991.04
Auditing, Bonding, and Safeguarding Securities.....		2,770.91	3,237.98	3,059.26	9,068.15
Purchasing, Transportation, and Shipping (¼).....	3,182.22	3,643.33	3,879.22	3,328.96	14,033.73
Less Income from Permanent Fund Administration.....	160,600.73	161,361.20	165,431.29	149,134.12	636,527.34
	7,188.37	8,938.92	10,317.66	10,654.37	37,099.32
Total Administration.....	153,412.36	152,422.28	155,113.63	138,479.75	599,428.02

#### INFORMING THE CHURCHES

	1928	1929	1930	1931	Total
Designated Income.....	20,529.13	19,603.91	20,983.20	20,122.02	81,238.26
Legal and Property.....	1,577.35	3,819.54	2,740.01	2,828.21	10,965.11
Field Cultivation.....	30,490.40	34,318.90	43,155.15	32,301.93	140,266.38
Publications.....	18,810.43	15,717.20	17,067.99	6,353.98	57,949.60
Travel.....	6,864.41	12,797.65	24,020.02	9,586.17	53,268.25
Annuity Cultivation.....	3,820.71				3,820.71
General Conference.....	7,850.68	1,000.00	1,000.00	1,000.00	10,850.68
Less Income from Permanent Fund for Informing the Churches.....	89,943.11	87,257.20	108,966.37	72,192.31	358,358.99
	3,594.19	4,813.25	5,555.66	5,736.97	19,700.07
Total Informing the Churches.....	86,348.92	82,443.95	103,410.71	66,455.34	338,658.92
Share of World Service Commission Operating Staff Expense.....		177,581.94	166,319.31	135,769.71	479,670.96
TOTAL HOME EXPENSES.....	239,761.28	412,448.17	424,843.65	340,704.80	1,417,757.90

## The Board of Foreign Missions

### II. DISBURSEMENTS—(Continued)

#### BOARD OBLIGATIONS AND INTEREST

	1928	1929	1930	1931	Total
	\$	\$	\$	\$	\$
Interest.....	90,526.22	67,288.11	49,410.21	40,157.42	247,381.96
Deficit.....	142,393.00		43,218.81	218,154.43	403,766.24
W. F. M. S. Interchurch World Movement Underwriting.....		15,000.00			15,000.00
<b>TOTAL BOARD OBLIGATIONS AND INTEREST.....</b>	<b>232,919.22</b>	<b>82,288.11</b>	<b>92,629.02</b>	<b>258,311.85</b>	<b>666,148.20</b>

#### RECAPITULATION OF DISBURSEMENTS

To Missions.....	2,873,450.63	2,882,707.37	2,599,171.69	2,296,892.40	10,652,222.09
Administration.....	153,412.36	152,422.28	155,113.63	138,479.75	599,428.02
Informing the Churches.....	86,348.92	82,443.95	103,410.71	66,455.34	338,658.92
Share of World Service Co-operating Staff Expense.....		177,581.94	166,319.31	135,769.71	479,670.96
Board Obligations and Interest.....	232,919.22	82,288.11	92,629.02	258,311.85	666,148.20
Applied on Debt.....	475,500.00	300,473.16	300,150.00	300,025.00	1,376,148.16
	3,821,631.13	3,677,916.81	3,416,794.36	3,195,934.05	14,112,276.35
Less Borrowings on Deficit.....			43,218.81	218,154.43	261,373.24
<b>GRAND TOTAL.....</b>	<b>3,821,631.13</b>	<b>3,677,916.81</b>	<b>3,373,575.55</b>	<b>2,977,779.62</b>	<b>13,850,903.11</b>

Grand Total Disbursements.....\$13,850,903.11

Grand Total Receipts.....13,367,744.36

Current Work Deficit October 31, 1931.....\$483,158.75

### III. SPECIAL COMPARATIVE TABLES

#### 1. TOTAL PERMANENT FUNDS AND OUTSTANDING ANNUITY AGREEMENTS ON HAND AT CLOSE OF QUADRENNIUM INDICATED

	Permanent Fund	Annuity Agreements
	\$	\$
1907.....	104,971.40	102,806.67
1911.....	153,191.88	477,497.59
1915.....	490,055.14	695,128.93
1919.....	908,431.67	1,848,765.45
1923.....	1,388,492.79	2,492,211.45
1927.....	2,328,829.78	4,627,166.88
1931.....	2,558,561.57	4,246,164.83

#### 2. RECEIPTS FROM LEGACIES AND ANNUITIES FOR THE QUADRENNIUM INDICATED

	Legacies	Annuities
	\$	\$
1908 to 1911 inclusive.....	135,424.74	27,952.94
1912 to 1915 inclusive.....	193,367.02	61,665.08
1916 to 1919 inclusive.....	273,937.48	229,038.70
1920 to 1923 inclusive.....	395,338.86	648,285.57
1924 to 1927 inclusive.....	778,089.03	123,197.22
1928 to 1931 inclusive.....	476,357.53	127,619.97

# *The Board of Foreign Missions*

## III. SPECIAL COMPARATIVE TABLES—(Continued)

### 3. MEMBERS, RECEIPTS, AND PER CAPITA SINCE ORGANIZATION

	Members and Probationers	Total Receipts	Per Capita
		\$	\$
1907.....	3,307,275	1,401,920.28	.423
1908.....	3,379,584	1,357,336.06	.401
1909.....	3,444,606	1,342,122.78	.389
1910.....	3,489,696	1,477,699.92	.423
1911.....	3,543,589	1,511,124.42	.426
1912.....	3,628,063	1,539,403.97	.424
1913.....	3,755,791	1,482,528.18	.392
1914.....	3,962,316	1,588,755.29	.401
1915.....	4,033,123	1,700,573.80	.422
1916.....	4,130,864	1,933,256.31	.468
1917.....	4,282,771	1,940,304.02	.453
1918.....	4,241,059	2,333,737.86	.550
1919.....	4,175,504	5,352,973.16	1.282
1920.....	4,393,988	6,166,989.75	1.403
1921.....	4,492,401	5,409,912.21	1.204
1922.....	4,566,146	5,426,129.03	1.188
1923.....	4,659,267	5,350,473.52	1.148
1924.....	4,712,528	3,152,962.70	.669
1925.....	4,738,093	3,465,269.96	.73
1926.....	4,750,766	3,766,538.23	.793
1927.....	4,781,357	3,907,725.45	.817
1928.....	4,783,590	3,927,000.29	.82
1929.....	4,739,519	3,529,328.84	.74
1930.....	4,722,076	3,198,639.93	.677
1931.....	4,658,862	2,712,775.30	.582

### STATEMENT OF DEBT

Reported DEBT as of October 31, 1924.....	\$3,101,330.27
Received to October 31, 1931—	
Preferential.....	\$2,825,000.00
Contributions.....	33,315.78
Appropriation 1926.....	17,402.00
	<u>2,875,717.78</u>
Balance as of October 31, 1931.....	<u>\$225,612.49</u>
Amount received to October 31, 1931, applied as follows—	
Current Work Debt—1924.....	\$1,247,831.73
Loss on Foreign Exchange.....	259,293.33
Advance to Missions—Permanent Fund.....	91,809.04
Advance to Missions—Annuity Fund.....	26,067.33
Advance to Missions—General Fund.....	1,077,522.85
Designated Gift Adjustment Fund.....	174,193.50
	<u>\$2,875,717.78</u>
Reported DEBT as of October 31, 1931.....	\$225,612.49
*Received to March 31, 1932.....	125,000.00
	<u>\$100,612.49</u>
Due from Preferential to May 31, 1932, action of World Service Commission...	50,000.00
Estimated Balance on DEBT of \$3,101,330.27.....	<u>\$50,612.49</u>

\* Applied on Advance to Missions—General Fund.

## *The Board of Foreign Missions*

### THE WENDEL ESTATE

On the death of Miss Ella Virginia von Echtzel Wendel, of New York City, in March, 1931, the Board of Foreign Missions became one of the residuary legatees of the estate. The residuary estate is divided into 200 shares, 35 of which are willed to the Board of Foreign Missions, the income of which is to be used for the maintenance of Nanking Theological Seminary in Nanking, China. The share of the Board of Foreign Missions in this estate has been variously estimated at three or more millions of dollars.

A great deal of publicity has been given to this will, so that we need make little reference to it in this report. A number of claimants have appeared and the usual efforts are being made to set aside or change the will. It is our understanding that the will will not be admitted to probate until claims of this character have been disposed of. No definite report, therefore, can be made at this writing. The counsel of the Board, and a Special Committee, authorized by the Executive Committee and appointed by the Finance Committee, have been given power to make decisions which may be necessary in connection with the settlement of the estate.

Nanking Theological Seminary is a union institution, supported by Presbyterians, Disciples, Southern Methodists and ourselves. When the money becomes available, it will make possible a service to China which will rank among the great contributions of the West to the Christian movements in the Far East. A foundation for training Christian leaders—men and women—in China is most challenging. No theological school can finance itself. All must have supplemental funds or endowments. This is true in America and more than ever true in a great mission field like China.

### “UNTIL HE SHALL REIGN”

It is an unfortunate necessity that fills reports such as this so largely with materials and things, with programs, buildings and budgets. It is doubtful, however, if in many decades a report from this Board has been written under the shadow of greater crisis. The record of the past four years is filled with the tragedy of our restricted ministry. Schools, with their windows boarded up, hospitals and dispensaries where no healing ministry is performed, preaching places in which there is none to preach—it is in these appalling terms that we are obliged to think of that far-flung line along which, for Christ, we were once advancing.

The eternal Christ is not an elective in contemporary life. He is essential if the very powers we have unloosed are not to

## *The Board of Foreign Missions*

plunge us into catastrophe. He is adequate to the needs we face as is no one else of whom the world has ever heard.

In view of such a fact one question confronts us: Have we faith to seize the strategy of events for him? Men are waiting expectantly for a leader. It is the Master's opportunity to capture their imagination. Are we such men that he can speak through us? The giving of our money has little meaning unless we are.

Gratefully we acknowledge the sacrificial giving of many of our people. Deeply we sympathize with those who face economic hardship and insecurity. The urgency of the hour, however, calls to no retreat. It is for just such times that Christ has come. His word to us is "Command my people that they go forward." We pledge ourselves, with all we have, and urge our brothers and sisters in Christ to join with us, to carry on, until all the kingdoms of this world become his and he shall reign whose right it is.

For the Board of Foreign Missions:

JOHN R. EDWARDS,

RALPH E. DIFFENDORFER,

*Corresponding Secretaries.*

## THE WOMAN'S FOREIGN MISSIONARY SOCIETY, 1932

*To the General Conference of 1932:*

In the words of the first message flashed over the telephone wires, the members of the Woman's Foreign Missionary Society say as they come to the close of this quadrennium, "What hath God wrought!" In spite of the unusual economic conditions of the last quadrennium, especially of the last year, the work of the Society has not been curtailed and all obligations have been met.

In all departments there are reported 487,581 members in 17,771 organizations in the United States. In these figures are not included the 468 indigenous organizations in so-called "mission fields" having more than 11,000 members. During the quadrennium there has been a decrease in membership which is partially explained by the fact that there have been several thousands of members in Europe who have transferred their membership from the Woman's Foreign Missionary Society in America to their own national missionary organizations. In 1929-1930, 7,350 German and Swiss members transferred to the Central Europe Unit of which their countries are a part. In 1930-1931, 7,310 members were transferred to the Scandinavian Unit. In this country the Swedish speaking and German speaking members are rapidly growing less, the reason being that they are transferring into English speaking churches. During such a readjustment, it seems inevitable that some members are lost.

### SIXTIETH ANNIVERSARY

During this quadrennium the Society has attained its sixtieth birthday, which happy event occurred in 1929. The anniversary was fittingly celebrated under the chairmanship of Mrs. F. I. Johnson, in Columbus, Ohio, when women from nearly every state in the Union and from many foreign lands more than filled Convention Hall, seating four thousand. Here a program was presented which reviewed the achievements of sixty years and envisaged the "unfinished task." Thirty-three nationals and one hundred forty-three missionaries home on furlough brought reports of accomplishments. Love gifts—three hundred thousand of them—came from the ends of the earth to "Mother Society." Among them were the three thousand communion cups from China which were used in the communion service held on the last great day of the meeting when at four-thirty on that dark rainy morning eight hundred women were standing on the steps of Memorial Hall waiting for the doors to open. For three hours the procession moved forward to

## *Woman's Foreign Missionary Society*

receive the sacred elements and to join in the song sung at communion services held around the world on this day, "The light of the world is Jesus."

There were many unforgettable moments in this anniversary meeting, one when a huge scroll sixty yards long dotted with sixty thousand stars, each one representing a patron (made so by the gift of \$5 to the Retirement Fund) and representing a total of \$300,000, was carried across the platform by the eleven branch presidents. Another, when in response to a call for sixty one-thousand-dollar gifts to mark the years of the Society, nearly twice that number, one hundred twelve persons, made their way to the platform with their offerings. Another, when on the huge world map at the back of the platform an electric light flashed on in each of scores of mission stations and ran its lighted path to Columbus, as a cable of greetings and love just received from that far-away place was read. It may be that this "Delectable Mountain"-top experience of the sixtieth anniversary has made it possible to walk without faltering through the "Slough of Despond" of economic depression.

### INTERNATIONAL FELLOWSHIP

Probably the most significant action taken at this anniversary was the launching of the "International Department." This is a co-ordinating agency between the Methodist women of sixteen countries who have organized societies under various names and with varied programs. The unifying purpose of all is the practice and extension of the Gospel of Christ—"to know Christ and to make Him known." The International Department is in no sense an overhead or directing agency but a clearing house for Methodist women's organizations. It serves as a medium of exchange of reports, plans, programs, and projects. The Department as such will ultimately disappear when a sufficient number of national units have been formed to make a truly international federation possible. In some of the sixteen countries national units have been formed consisting of local, district, and conference organizations. Previously, many of these organizations reported their membership and contributed their funds through the Woman's Foreign Missionary Society. Now as they form their own national units to administer their own work and funds these are withdrawn. That the national units have experienced the impetus that comes from the assumption of more responsibility is shown by the fact that there has been an increase in membership and money even under the trying world conditions.

The Scandinavian Unit is supporting a missionary in Korea, the Central Europe Unit has taken over two missionaries formerly employed by the Woman's Foreign Missionary Society. The Mexican Unit is supporting a worker among the native Indians. In Austria every congregation in the Conference has an auxiliary and this is true of Denmark also. The women of Norway are being organized and have a young woman in

## *Woman's Foreign Missionary Society*

training whom they expect to send to India as their first missionary. Germany is sending a missionary to Sumatra as "the first fruits of their newly founded missionary society." Korean girls are supporting scholarships in an Indian College and Bible women in Manchuria; Italian women are mothering little black "Diana" in Africa; Indian girls are working joyfully, "excitedly" the missionary writes, in peanut fields to earn their Thank Offering. These facts are but illustrative of the growth in many lands of the Christian ideal of sharing.

### NATIONAL LEADERSHIP

The spirit typified by the motto of Isabella Thoburn College, "We receive to give," is further demonstrated by facts like these: Of the teachers in our educational institutions 90 per cent are nationals, 10 per cent are missionaries. The total staff of workers in all departments numbers 6,362. Of these 5,411 are indigenous workers. There are thirty-three national doctors to sixteen missionary doctors, eighty-seven national nurses to thirty-three missionary nurses with 336 pupil nurses in training. Of the nineteen hospitals operated by the Society, twelve receive more support from the field than from the Society. Of the nine hospitals in China four are directed by nationals and each of the three dispensaries in China are staffed by nationals. Bible women to the number of 2,333 are carrying the evangelistic message. Increasingly nationals are taking positions of leadership and are carrying their work effectively. They are filling administrative places not only in secondary and primary education but in college ranks. Hwa Nan and Ginling Colleges in China and the Woman's Christian College of Japan all have nationals as presidents.

### FACTS AND FIGURES

The missionaries of the Society in active service number 722, of whom 115 went out during the quadrennium. Three hundred fifty-six of this number are teachers and they have associated with them 3,627 national teachers. In the schools of the Society comprising all grades are 67,216 pupils. Two colleges supported by the Society and ten union colleges in which we share are providing higher education for leaders.

In the nineteen hospitals, thirteen dispensaries and three welfare centers of the Society, during the last year 15,278 in-patients were ministered to while the total out-patient treatments numbered 34,352. In the dispensaries 249,870 treatments were given. If we consider the quadrennium, we are confronted with the surprising totals of 60,396 hospital patients, and 1,264,676 dispensary and out-patient treatments.

The publication office of the Society continues on a self-supporting basis and reports no deficit. Three magazines with a subscription list totaling 131,242 keep the constituency informed concerning current missionary facts. The ratio is one subscriber to 3.6 members. In addition, thousands of pages of

## *Woman's Foreign Missionary Society*

educational and promotional material are published each year for all departments of the work.

### FINANCES

From the viewpoint of the Society's finances the quadrennium has been of unusual interest. For the fiscal year closing October 1, 1928, the total receipts were \$2,415,693.77; the year closing October 1, 1929, (the 60th Anniversary Year) showed an increase of more than \$379,000; 1930, returning to more nearly normal conditions, brought \$2,396,073.75 and 1931, \$2,085,112.23. The total receipts for the quadrennium are \$9,692,079.-29, an increase of \$168,100 over the previous quadrennium.

During the four years \$653,539.31 have been received in bequests. One bequest of \$274,000 was made to the Society by Miss Emma E. Dickinson, who served as a missionary in Japan from 1897 to 1926.

Average annual collections for the quadrennium were \$2,423,000 as against \$2,381,000 in the previous four years. The collections of 1931 were 13 per cent less than those of 1930, reflecting, in a modified form, the depressed financial conditions in the world as a whole. The Society closed the quadrennium with a deficit, all told, of less than \$100,000 which it is confidently expected will be largely covered before the current year ends. This is the only indebtedness of the organization.

Invested funds amounted on October 1, 1928, to \$1,493,611, and on October 1, 1931, to \$2,328,708, an increase of 55.9 per cent.

In 1929 total appropriations were \$2,397,810; in 1932, \$2,178,765. Appropriations for missionary support have increased from \$677,000 to \$720,000, an indication that there has been no decline in personnel. Building appropriations have decreased from \$222,358 in 1929 to \$86,503 in 1932, a decrease intentionally made, so as to limit the size of the Society's physical plant and improve the quality of the work done in and through it. Current work, including support of schools, scholarships, hospital support and evangelistic work, has been maintained on as high a level as in 1929. Appropriations for overhead expense, education, cultivation and promotion at the Home Base, have decreased approximately 2 per cent.

### DEPARTMENTS

The newest department of the Society is the Wesleyan Service Guild which does both home and foreign work and which this last year celebrated its tenth anniversary. The growth of the Guild is made very evident by the comparison of the statistics of 1921 with the totals of 1931. In the first year of its organization fourteen units with a membership of a few over four hundred, turned into the work of the Woman's Foreign and Woman's Home Missionary Societies about \$2,200. The tenth year of the Guild showed an increase to two hundred seventeen units, a membership of over four thousand and over \$28,000

placed in the treasuries of the two Woman's Societies. In the ten year period in which the Guild has been functioning, over \$142,000 have been given to the work of the two Societies, an annual per capita giving of over \$7. These figures can only suggest the broadening of outlook and the deepening of the spiritual lives of hundreds of business and professional women whose interest has been directed by this agency toward missionary service. The field for this department of the work enlarges as women go increasingly into business and the professions. There are now 10,000,000 employed women in the United States. During the quadrennium there has been an increase in the number of Guild Units of 126 and in membership of 2,282.

The Student Department attempts to make contact with the Methodist women in the colleges, helping to bridge the gap of the four years spent away from the home church with its missionary organizations. Sustaining and arousing missionary interest in college women is partially accomplished through \$20,000 given by American college women to Sister Colleges in the Orient. That the response to ideals of service is not growing less among college women is evidenced by the fact that last year through the student department more than one hundred volunteers were reported. To provide friendly contacts with foreign women students is another phase of the work of the student department, realizing as it does the influence that will be exerted by the 1,800 foreign women students in our colleges as they return to their home lands.

"Girls not goals" has been the watchword of the Young People's Department, but the results show that when girls are won goals are also achieved. The 56,417 young people of this department support one hundred missionaries. Conveyances for missionaries, and special help for Lima High School and for Kwassui, Hwa Nan and Ehwa Colleges, have been made possible by their Thank Offering gifts during the quadrennium. The training of leaders has been emphasized in this department and a correspondence course which was put out by the national secretary and designed to equip missionary workers, has been studied by 840 individuals in one year. Another fruitful source of leaders is found in the Methodist and interdenominational schools of missions. Last year 3,000 Methodist women and girls received intensive training in these schools.

The Junior Department with its membership of 126,985 supports sixty missionaries and gives a Thank Offering averaging about \$14,000 each year. Far more important than the money itself is the development of the child in his thought of others. Not to exploit the child but to enrich him by the development in his character of the qualities of loving understanding and sympathy has been the aim of this department. While the membership in this department and in the young people's department has decreased somewhat during the quadrennium, the loss is explained in part by the promotion of the correlated program in the church schools.

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Library Service, a department of the work of the Society, which is beginning its second decade, has continued its needed ministry of supplying hospitals with latest medical helps, schools with needed literature and individual missionaries with books especially requested. Over a period of five years Hwa Nan College is receiving \$2,500 for its college library. Each year one, two or three books have gone to each mission station so that all have been remembered. Children's books are being supplied on a definite basis to a few schools in India.

Because no nation liveth unto itself and the world work of the Woman's Foreign Missionary Society is vitally affected by national and world issues, the Society through the leadership of its world citizenship committee has sought through the creation of public sentiment to advance world peace, law enforcement and better motion pictures.

### CO-OPERATION

The Society is affiliated with the Federation of Woman's Boards of Foreign Missions of North America and unites its forces with those of other boards in co-operative interdenominational efforts. Interdenominational schools of missions, publications for united study, Christian literature for women and children in mission fields, support of world peace measures and law enforcement, a world day of prayer—all these and other objects are in the program of the Federation.

The Society is also a member of the Foreign Mission Conference of North America and as a member of this organization becomes a part of the International Missionary Council, in which organization twenty-eight national councils are federated. The Society is privileged in that its president, Mrs. Thomas Nicholson, has been from the beginning (nine years) a member of the continuing committee of the council.

Two years ago a joint commission of representatives of the Woman's Foreign and Woman's Home Missionary Societies was appointed by the respective organizations, to meet for the prayerful consideration of problems and topics of mutual concern. As a result of recommendations from this joint commission, the members of the two Societies have worked together effectively in a widespread movement for law enforcement; for Federal control of the motion picture industry, and in many well directed efforts toward the achievement of world peace.

They have co-operated successfully in the joint stewardship campaign of the Church. The commission has initiated and promoted a fellowship known as "Fellow-Workers for the Truth" which is a call to the womanhood of Methodism for participation in a unified effort to deepen the spiritual life and to assist in every possible way in raising the moral and spiritual standards of the local community. During the first four months of the fellowship's existence, about four thousand women have signed the affirmation, attesting their spiritual desire and purpose.

## Woman's Foreign Missionary Society

### MEMOIRS

In these four years fourteen active and fifteen retired missionaries have passed to "life immortal." Those who had given service in China are as follows: Clara Cushman, forty-six years; Gertrude Howe, forty-five years; Anna D. Gloss, thirty-nine years; Hu King Eng, M. D., thirty-four years; Ella E. Glover, thirty-three years; Jean Adams, twenty-nine years; M. Lillian Halfpenny, fifteen years; Jean Loomis, fourteen years; Mrs. Susan Tippet, eight years.

Those in India: Theresa J. Kyle, twenty-eight years; Sarah Deline, eleven years; Emily L. Harvey, thirty-six years; Laura J. Suhr, nine years; Nianette W. Henkle, eleven years; Rue Anne Sellers, forty-one years; Julia I. Kipp, twenty-five years.

Those in Japan: Ella J. Hewett, twenty-five years; Elizabeth Russell, forty years; Rebecca J. Watson, thirty-nine years; Mary Sophia Hampton, thirty-six years.

Those in Korea: Mary R. Hillman, twenty-eight years; Ethel M. Estey, twenty-nine years.

In Malaya: Kate Evalyn Toll, twenty-six years. In the Philippine Islands: Elizabeth Parkes, twenty-five years; Rose Ellen Dudley, twenty-one years; Annette Finlay, nine years; Mrs. Cornelia Moots, two years. In South America: Frances E. Strever, nine years. In the Straits Settlement: Clara Martin, thirty-two years.

With this "glorious company" have gone on also Mrs. William Fraser McDowell, president of the Woman's Foreign Missionary Society 1908-1921, and vice-president-at-large 1921-1930; Mrs. Amos W. Patten, vice-president 1908-1916, and first chairman of the home department; Mrs. Lucie F. Harrison, Secretary of Junior Work 1901-1919; Mrs. N. Walling Clark, editor of the *Junior Missionary Friend* 1920-1931; and Mrs. Ellen J. Knowles, recording secretary for three sessions of the General Executive Committee, 1874, 1886, and 1904.

### MCDOWELL FELLOWS

Thirty elect young women from the Orient have done graduate work in the best schools in America on grants from the Clotilda Lyon McDowell Fellowship fund—a five thousand dollar annual fund established in 1921 to honor the retiring president. Most of these are among the number in their respective lands who are giving conspicuous Christian service. This living memorial is most fitting for Mrs. McDowell. She loved it.

### COLLEGE ABROAD MOVEMENT

The College Abroad Movement, which has been a major project of the Society this last year, has had two aims in view: first, to interest through the formation of College Abroad Circles, the young women, especially the young college alumnae, throughout the United States in the problems of their sisters across the seas; second, to secure a fund to provide urgently

## *Woman's Foreign Missionary Society*

needed help to five women's colleges in the Orient, Kwassui in Japan, Hwa Nan and the Women's College of West China in China, Ehwa in Korea and Isabella Thoburn in India. Publicity was given to the movement through a nation-wide radio "hook-up" when through the Columbia service, fifty-eight stations broadcast a program informative and challenging. Approximately \$100,000 was given for the colleges which in itself shows the interest that was aroused. An effort is being made this year to obtain as regular members of the auxiliaries the young women who have become interested in the colleges abroad, and thus to make a permanent addition to the forward march of Christian womanhood the world over.

### ON THE FIELD

The "Field" consists of Africa, Burma, China, India, Japan, Korea, Malaya, Philippine Islands, Sumatra, Europe and North Africa, and Latin America.

#### AFRICA

The work of the Woman's Foreign Missionary Society in Africa is carried on in six stations, divided among three conferences. In Angola, Portuguese West Africa, remarkable revival meetings have been held with two thousand conversions in one year. The evangelistic work conducted from Gikuki, Portuguese Southeast Africa, in outlying areas, has also been markedly successful. Gikuki is happy in the completion of a new nurses' home.

In Rhodesia, British territory, the work of the Society is largely coeducational. At Old Umtali six new dormitories have been built; a new school building at Nyadiri and a maternity ward at Mutambara have been erected during this quadrennium. At Umtali, the hostel, so long needed for protection of native girls in this busy railroad center, has been completed and its worth recognized by government as well as missionary circles.

Interdenominationally the Society has co-operated in Dr. J. H. Oldham's study trip to Africa, and in the work of the African Literature Committee.

#### BURMA

National leadership begins to be manifest in Burma. Illustrative of this is the university scholarship awarded to a pupil in the Burmese School, Rangoon; increased willingness to accept responsibility among national teachers; growing self-reliance of Bible women.

In Rangoon, one of the cosmopolitan cities of the world, there are three Woman's Foreign Missionary Society schools, one for Burmese girls, one for Chinese and one for Anglo-Indian girls which is an English school. These schools are self-supporting except for the salaries of the missionaries who have charge of them. The English Girls' School, limited to five hundred be-

cause of space, has wiped out its debt; the Burmese school, similarly limited to four hundred plus, has added a boarding department; the Chinese school has an enrollment of over two hundred, but only one girls' school, with one missionary, for 60,000 Chinese!

The coeducational Anglo-Indian school, since moving from Thandaung to Kalaw, has increased to five hundred, with a long waiting list.

The growth of the evangelistic passion in Burma among all Christians is evidenced by the launching of the "Burma for Christ Movement" which purposes to double the Christian membership in five years. Student gospel teams have gone out, operating as far as India.

#### CHINA

The past four years have been a most difficult period in China. Revolution, banditry, floods and famine have wrought inexpressible hardship and desolation. It is nothing less than amazing that despite these untoward circumstances the work goes on. Though many of the schools of the Society are in areas which have been affected by the political and economic disturbances, they have been able to keep in operation almost without exception. Boarding schools in all sections have had capacity enrollment. Schools have been increasingly registered with the government following the regulation of 1924. Many educationalists are convinced that the purely voluntary religious classes and chapel attendance have led to deeper and more lasting results than were attained under compulsory attendance. Perhaps the Baldwin School at Nanchang furnishes a fair example of what occurs under the new regulations. There, last year about ninety per cent of the students chose religion as an elective subject.

All the work of the Society has been integrated into the Five Year Movement, that great evangelistic effort which seeks to double the Protestant membership in five years. Two of our missionaries have been released from other work to give full time service to this movement under the National Christian Council.

Mass education, having as its objective the making of villages one hundred per cent literate and Christian, is wonderfully successful. Closely connected with this is the Better Homes Movement which is seeking to make Christian living a matter of every day.

The government has called for the teaching of home economics in all middle schools. To help meet this situation Dean Milam, head of the Home Economics Department of the University of Oregon, is giving a year in the colleges of Korea, Japan, and China to help perfect the economics curriculum to meet the needs of the women of the Orient.

Increasingly, nationals are assuming responsibility. As principals of schools, supervisors of district evangelistic work,

and in other places of influence they are proving their fitness for the task. Because trained leadership is essential, more and more the importance of the college is being recognized. Four of the ten union colleges in which the Woman's Foreign Missionary Society has a share are in China, while one college, Hwa Nan, is distinctly Methodist. Because the record of the alumnae roll of Hwa Nan College, which has gone over the one hundred mark gives an inkling as to the worth of higher education in China we quote the following: "Of the one hundred six alumnae, fourteen are principals of schools, five are deans, four are supervisors of Methodist primary schools in the districts, forty-five are teachers, five of whom are on the Hwa Nan middle school staff, three are teaching in the Anglo-Chinese College and two, who have had advanced graduate work in America, are on the college staff, four are doctors in our mission hospitals, five are taking training in the Woman's Medical College in Shanghai, five are doing graduate work in America. About fifteen are married and have established Christian homes."

Public health work is fast coming to a place of great importance. At one health demonstration in Changli, 6,000 people were in attendance recently. The hospitals of the Society in China are contributing largely to the Christian program. The Nurses Association of China has not only continued to improve and standardize the nursing profession, but its executive secretary, by virtue of her office has become the Director of Nursing for the government and headquarters have been moved to the seat of government. A large group of nurses are in the flood sections now helping to combat epidemics of cholera, fevers and dysentery. The Woman's Hospital in Chungking which burned two years ago is being rebuilt.

#### INDIA

This year marks the Diamond Jubilee of the Church in India. One of the notable guests at the celebration of this event was Miss Clementina Butler, home base secretary of the New England Branch, whose parents, Dr. and Mrs. William Butler, planted Methodism in India seventy-five years ago.

Christian work has broadened in its scope during the years but though there may be new methods of approach the "good news" is still the "power of God unto salvation." The indirect effect of the presentation of the Christian ideal for life is becoming more and more evident, shown in ways not classified as Christian but Christ-inspired, nevertheless. Witness the passage of the Sarda Bill which raises the marriageable age to fourteen years for girls and to eighteen years for boys.

The effects of the nationalistic movement on Christian work are two-fold. Nationalism has been interpreted by many Indian patriots to mean anti-foreign and so anti-Christian, thus militating against the progress of mission work. It is surprising though how little our schools and other institutions have suffered in this upheaval. In nearly every station the work has been

practically uninterrupted despite the anti-Christian propaganda. Nationalism, on the other hand, has resulted in the assuming of leadership by nationals in all forms of work—a result long desired. An outcaste girl, having graduated from a college in India, and having been a McDowell fellow, returns to India as vice-principal of one of the schools of the Society with over five hundred pupils. The school in Jagdalpur, the only Christian effort in Bastar State, is headed by a national. Illustrations could be multiplied.

During the quadrennium the tendency toward practical education has been increasing as is evidenced by incorporation in curricula of courses in home economics, by development of school gardens, by raising of domestic animals, and by the growth of the cottage system of dormitories, where the girls have the responsibility of planning meals, buying supplies and caring for finances. Basim school in Bombay Conference has the model home plan. Ushagram, "the village for a new day," at Asansol, in Bengal Conference, is training boys and girls in practical Christian living in a typical Indian community, through the teaching of industrial arts and vocational training.

There have been steady inroads on the caste system through groups of Girl Guides of all castes. Schools report outcastes being admitted to classes with no objection from high caste pupils.

The Woman's Foreign Missionary Society is increasing gradually the number of boys' schools in its educational system. A hostel for little boys has been added to one of the schools this last year.

Isabella Thoburn College, which has now become a union institution, has eleven Methodist faculty members. A new hostel, "Nishat Mahal," or House of Happiness, has been completed and the addition of two wings to Nicholas Hall has been approved and the contract let. An exchange professorship has been arranged between Wellesley College and Isabella Thoburn College, Doctor Grace Thillayampalam coming to Wellesley and Doctor Mary Austin going to Lucknow next year.

#### JAPAN

In Japan, as in China, the work of the Society is linked up with the national evangelistic effort. All of our missionaries, whenever possible, are co-operating with the Kingdom of God Movement and two of them have given valuable service in translating the works of Doctor Kagawa.

In 1930, Kwassui College, Nagasaki, observed its fiftieth anniversary, honoring Miss Elizabeth Russell's faith in the girls of Japan and her undiscourageable purpose to develop a college for women. This year the school in Hakodate, having three hundred girls enrolled, celebrates its Jubilee.

Most significant is the interdenominational and coeducational phase of the work at Aoyama Gakuin, Tokyo. Each of the four

## *Woman's Foreign Missionary Society*

departments is recognized by the Imperial department of education. The theological school building has been completed and the Oscar Miller Memorial Chapel dedicated. Provision has been made for the Woman's Theological School dormitory in President Ishizaki's house.

Evangelistic and welfare work is carried on through the Social-Evangelistic center in the rag-pickers' section of Tokyo, one of the city's worst slums, where one missionary and a Japanese staff of ten conduct baby clinics, a nursery school, a library for children and so on.

Far-reaching contacts are made through the street Sunday Schools and work among factory girls.

### KOREA

The seed of Christianity planted two generations ago in the virgin soil of the non-religious "Land of the Morning Calm" has produced a great harvest. The Christian group which represents only 2.5 per cent of the population is the largest organized group in Korea. Its influence is disproportionate to its numbers.

The quadrennium marks a slight decrease in missionary personnel, but a positive gain in Korean leadership. It has given us a new plant for the high school at Pyengyang, a building in Chemulpo for the Health and Welfare Center, and a Korean house for the use of the Seoul District missionary and workers. It has witnessed growth and attainment and the setting of new stakes for advances. The Union Bible Training School has realized its standard of high school entrance requirement. The Department of Home Economics at Ewha has been launched and four classes received. Social work has developed rapidly as illustrated in the Seoul Social Evangelistic Center, an outstanding institution of its kind in the Orient. A constructive religious education program has been stimulated and strengthened. The beginnings of a rural life program have emerged.

A fitting culmination of Methodist work in Korea was effected last year in the creation of the Korean Methodist Church—an epochal event. It has a challenging creed and an organization of very democratic type. Elder's orders are shared with women and conference membership with laymen. Fourteen women missionaries—nine of them being of the Woman's Foreign Missionary Society—were ordained at the first annual conference.

The Mission Boards of the two Mother Churches share with the Korean Church equal representation on the Central Council which cares for all missionary institutions and constitutes the connecting link between the American churches and the Korean church.

### MALAYA

The Malay Peninsula is a fascinating mission field with immense forest jungles and with a population of three and one-

## *Woman's Foreign Missionary Society*

half millions composed of Malays, Chinese, Europeans, Indians and eleven other races.

Ten schools and one seminary built up through the years are located at strategic points. Recently a new building has been erected at Ipoh. A worker was placed at Sitiawan in 1928, and as there is no property there, she conducts the girls' school in an old church building, and has opened a small clinic for women and children.

In Singapore there is a Straits Chinese church, the Bickley Memorial. It has grown in attendance until there are four hundred and fifty in the Sunday School, and the congregation taxes the capacity of the church.

Religious education is helping to fuse the strictly educational with religious teaching. The missionaries are all educational workers, but are genuinely evangelistic in spirit.

### SUMATRA

At the beginning of the quadrennium the Woman's Foreign Missionary Society joined the Board of Foreign Missions in giving up the work on the Island of Java to the Dutch Mission and co-operated in work on the Island of Sumatra.

The Methodist Girls' School in Medan has had a remarkable growth. Land was purchased for a new building, and the dream of years has now become a reality. The enrollment is well over two hundred.

Work is carried on among varying types of people in Sumatra. A Hokien-Chinese congregation, a Batak group, and a congregation made up of Bataks, Chinese, Tamils, and British Indians comprise a truly cosmopolitan work, and require versatility above the ordinary. A fine work is being developed among the animists where sixty Christians have been gained.

Four missionaries are at work in this field, with one on furlough, and a new one from Germany has recently joined the group.

### PHILIPPINE ISLANDS

The progress of missionary work in the Philippine Islands has been truly amazing. The Harris Memorial Training School celebrated its twenty-fifth anniversary in 1927. Through the years it has sent four hundred women out through the Islands to do evangelistic or medical work.

Lingayen, the second training school, has erected a beautiful and commodious building called "The Mary Brown Townsend Memorial Building." Dormitories such as Hugh Wilson Hall in Manila and others in the Cagayan and at Vigan house large numbers of girls and are self-supporting.

The Mary J. Johnston Hospital, completing its twenty-fifth year, ministers to an ever-increasing number of people.

### SOUTHERN EUROPE AND NORTH AFRICA

Crandon Institute in Rome, the Foyer-Ecole in Grenoble, France, and the American School for Girls in Lovetch, Bul-

## *Woman's Foreign Missionary Society*

garia, constitute the work of the Woman's Foreign Missionary Society in Southern Europe. All three of these schools are providing girls with an education which is permeated with the spirit of the living Christ.

In Algeria, North Africa, two homes for Moslem-born girls, a hostel for French young women students in the University of Algiers, evangelistic work among Arab and French women in Algiers and Constantine, and a school and village evangelistic work in Il Maten, in the mountains of Kabylia, are helping in the Christian evangelization of this difficult field.

### MEXICO

The Methodist Church of Mexico which was formed in July, 1930, by the union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, is the largest Protestant group in Mexico, having a membership of about 26,000. The work done in our six schools has made and will continue to make a most vital contribution to this new church as our students attend the church services and are constantly being trained for future Christian service. The Pachuca school has been put in charge of two Mexican women who were trained in the Puebla Normal School. A clinic under Doctor Elvira Baez has been started at the Aztecas Street Church and has ministered to hundreds of people in a very needy section of Mexico City. A new building at the Industrial School has made possible the starting of additional vocational and domestic science training courses. The first summer training camps—one for boys and one for girls—were held in 1931 with students from our various schools attending the latter.

### SOUTH AMERICA

The five institutions carried on by the Woman's Foreign Missionary Society in South America have enlarged their scope during the past quadrennium. Material progress has been most marked in Lima, Peru, where a modern, well-equipped school to house the growing Lima High School has been constructed. Marked advance is seen also in the evangelistic work for women in Peru, a full-time missionary having been appointed to this task.

The Training School for Christian Workers, a union project of Disciples and Methodists in Buenos Aires, is the only institution of higher learning in South America where young women are being definitely trained for Christian service. Gleason Institute in Rosario does a unique work in social evangelism among the poorer people. Colegio Norte Americano in the same city is a school for girls which has government recognition.

From Crandon Institute in Montevideo, Uruguay, young women are graduating who are filled with a purpose to serve. Some are becoming teachers; others have gone into the work of the Methodist Church or into social service work.

All these institutions are playing a large part in the spiritual awakening in South America to-day.

## Woman's Foreign Missionary Society

"To know Christ, and to make Him known"—this is our aim and our hope. We believe He is the Answer to the world's need; the Way out of its difficulties and defeat; the only Saviour of its individual, institutional and interrelated life. Hence, Methodist women around the world are dedicating time, talent and treasure to the task He committed to His followers. So may we help, in these creative hours, to build "a new earth, wherein dwelleth righteousness."

EVELYN RILEY NICHOLSON, *President.*

ELOISE ANDREWS WOOLEVER, *Recording Secretary,*

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# *Woman's Foreign Missionary Society*

## EDITORS

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 General Literature, Miss Annie G. Bailey, Boston, Mass.  
 Executive Daily, Mrs. Geo. W. Isham, Chicago, Ill.

## PUBLISHER

Miss Annie G. Bailey, Boston, Mass.

## SECRETARY OF GENERAL OFFICE

Miss Amy G. Lewis, Room 710, 150 Fifth Ave., New York, N. Y.

## STATISTICS FOR 1931

ORGANIZATIONS	MEMBERS
Auxiliaries .....	7,712
Young People and Standard Bearers.....	3,349
King's Herald Bands.....	3,447
Little Light Bearer Circles.....	3,050
Wesleyan Service Guild Units.....	213
Total Organizations.....	17,771
Organizations on the field.....	468
Membership on the field.....	11,043
Missionaries in active service.....	722
New Missionaries, 1930-31.....	21
Indigenous workers in all departments.....	5,411
Total staff.....	6,362
Bible women.....	2,333
Women and girls baptized in 1930-31.....	15,193
Women and girls under instruction.....	269,339
Women in the Church.....	99,164
Probationers .....	163,236
Schools of all grades.....	1,442
Number of school buildings owned by Society...	817
Pupils in all grades.....	67,216
Missionary Teachers.....	356
Indigenous Teachers.....	3,627
Hospitals .....	19
Dispensaries .....	13
Number of hospital patients.....	15,278
Dispensary and Out-patient treatments.....	284,222

## BOARD OF HOME MISSIONS AND CHURCH EXTENSION

TO THE GENERAL CONFERENCE OF 1932:

*Dear Fathers and Brethren:*

### I. CHRISTIANIZING AMERICAN DEMOCRACY

1—*The Great Commission*—In an unprecedented valedictory to his little band of partially prepared disciples, challenged by immeasurable material obstacles and environed with heartbreaking human hostilities, the Great Teacher embodied a mandate of tremendous historical and spiritual significance to mankind: *evangelization of the world, at home and abroad.*

2—*Unevangelized Multitudes*—Notwithstanding the amazing success of the apostolic period of Christian endeavor, the remarkable fruitage of later missionary activities, and the miraculous achievements of twenty centuries of universal evangelism, it is a stubborn and disturbing fact that multitudes of people have never sensed the personal significance of religious realities nor recognized the validity of the Nazarene's claim on humanity.

3—*Christianity's Obligation*—All sincere followers of Jesus Christ are sacredly pledged to the eventual fulfillment of their Master's unalterable commission, sealed by the Cross of Calvary. The fundamental consideration is the continuity of a missionary program that majors in matters of supreme significance to mankind: convincing portraitures of the attractiveness of spiritualized ideals of human relationship; clearcut revelations of the ethical implications, economic and social significance of the Christian religion; interpretive illustrations of a functioning faith, vitalized by an experimental knowledge of essential realities in the spiritual realm. The Founder of Christianity stressed inner righteousness as an imperative to the normal expression of human conduct.

4—*Inadequate Democracies*—As a sound prophetic slogan, "Righteousness exalteth a nation; sin is a reproach to any people," has lost none of its national or international significance. To make the world safe for democracy is not enough; to develop democracies that are safe for the world is imperative. True democracy demands freedom and security for all who are engaged in normal pursuits. Both are conditioned by the prevalence of Christian principles and interpretations of life: the adoption of a spiritual concept of universal brotherhood, unmarred by racial antagonism; the practice of a Christian program of economic and social service, untainted by individual

## *Board of Home Missions and Church Extension*

selfishness or corporate greed. Unless those entrusted with governmental and social control are dominated by the Spirit of Christ, a democracy can become as ruthless as any autocracy that ever crushed legitimate human aspirations. National stability can be guaranteed by only that type of democracy whose superstructure is undergirded by the fundamental doctrines of Christianity: the fatherhood of God; the brotherhood of man; the infinite value of individual life, regardless of race or color.

### II. FEATURING HOME MISSIONS

1—*A Primary Responsibility*—We readily recognize and heartily endorse Christianity's international missionary obligations, but inescapable convictions prompt the declaration that Christianizing our American democracy constitutes a primary responsibility on the part of the Christian Church in the United States, with her cosmopolitan population, assembled from all nations and tribes of men worthy of historical mention; her clustered rural and urban continentals, in many instances clanish in spirit and subservient to ancient traditional prejudices; her prospective native and naturalized citizens, whose personal reactions are destined to register determinative ethical assets or liabilities in every nation under heaven.

Attitudes and procedures that tend to discount the importance of faithful and fruitful home missionary activities in this country, characterized by as unselfish and heroic human investments as can be found in other mission fields, inevitably weaken the home base and jeopardize every missionary outpost in distant lands and on the islands of the seas. We dare not become unmindful of the fact that prevalent portraitures of the worst features of American life, radioed to the other side of the globe in one fourteenth of a second and broadcast from commercialized silver screens, constitute one of the most delicate and difficult problems that now test the faith and fortitude of our foreign, as well as our home missionaries. For the sake of ourselves and of the entire world, *the mind and heart of America must be Christianized.*

2—*A Unique Enterprise*—Christian missions embrace a type of social and spiritual service, altruistic in character and unattempted by other agencies, that ought to challenge organized Christianity's utmost endeavors and resources: to insure to communities, which without either temporary or permanent personal and material co-operation from elsewhere would not benefit by them, the enriching ministries of the church of God. To that unique ministry our home missionary organizations are unalterably pledged.

The romantic story of American home missions thrills the hearts of those who trace the trails and sense the spirit of our hardy pioneers and heroic circuit riders, patriots and preachers,

whose joint services to this nation registered so effectively during the formative period of American history. From a forbidding wilderness, hitherto untrod by the feet of white men, they wrested a Christian civilization. From paganism to Christianity was the process in the history of other nations, but the United States is the only first-class world power that was practically born Christian; the colonization of America was characterized by a dynamic conscience.

Current conditions in this country arouse the fear of a possible reversion of that order; Christian leaders wonder whether we are now in danger of slipping from Christianity into practical paganism, unless a complacent constituency can be shocked out of its false sense of self-sufficiency and security. A monthly racketeer's extortion toll of one billion dollars, according to the New York Crime Commission's recent report; a current crime culture of appalling proportions, revealed by the press and periodicals of the land; a multitude of related economic and social problems that must be reckoned with; and the ideals of our people threatened by the propagation of pagan philosophies of life, demand the impact of a crusader spirit upon modern home missionary methods and activities.

3—*A Constant Challenge*—As a result of civilization's progress, even new world geographical frontiers have measurably disappeared. But functional frontiers, created by neglected rural regions and congested city centers throughout the territories embraced by our home mission field, now challenge America's thoughtful Christian leadership with more intricate and urgent social and spiritual problems than those which confronted the pioneers of American Methodism. Constantly changing communities, social and economic readjustments, meandering migrants, racial reallocations, the annual influx of aliens and the perennial replenishment of our population, now numbering 120,000,000, with oncoming generations, force upon the missionary agencies of this country a realization of the fact that to-day's home mission task is proportionately greater and more exacting than it has ever been.

4—*A Composite Program*—American Christian missionary activities are characterized by both home and foreign field environments, problems and service opportunities. Territorially, Methodism's home missionary contacts include: continental United States, Alaska, Hawaii, Puerto Rico and Santo Domingo. Functionally, a comprehensive program of constructive social and spiritual ministries to mankind, personified by a band of four thousand faithful missionaries and special workers of both sexes (a reduction of approximately twenty-one hundred in ten years, due to periodically depleted financial resources), wholly or partly supported by the Board of Home Missions and Church Extension, features an inclusive variety of specialized activities:

## *Board of Home Missions and Church Extension*

(1)—*Church Extension and Ecclesiastical Architecture*, majoring in expert personal leadership and financial counsel, in co-operation with area and district administrators, Conference boards and church committees who frequently face almost impossible local situations. This type of service is supplemented with professional architectural guidance in the erection of proper places of worship, structurally equipped for effective religious educational activities, and undergirded by a reasonably restricted release of donations and protected loans to church projects that are jeopardized by economic emergencies or challenged by exceptional service opportunities.

(2)—*City Service and Goodwill Industries*, specializing in the adaptation of a modernized church program to the religious and social needs of our changing city centers; advocating the advisability and advantage of a co-operative municipal, rather than an unrelated individual parish procedure, under the fostering supervision of regularly organized city societies; providing for periodic intercity church councils, with their invaluable by-products; aiding the ministry of institutional churches in the heart of polyglot, poverty-stricken urban communities; stressing Christianity's social service obligations and stimulating spiritualized philanthropies.

(3)—*Country Ministry and Mountain Missions*, particularizing in the development of a more adequately equipped and equitably supported rural Christian leadership; the restoration of town and country church morale; the encouragement of thoroughly organized and effectively manned larger parish programs; the provision for a constructive and continuous ministry of religious nurture to the spiritually neglected child life of America's rural regions; the assurance of fundamental cultural opportunities to our youth in remote, almost inaccessible mountain communities; field surveys, and the application of sound church comity principles to current practices.

(4)—*General and Specific Evangelism*, embracing many forms of worthwhile evangelistic endeavor: preparation of programs for, plus the training of pastors and others in personal and public evangelism; leadership in rural and urban individual and group evangelism; participation in preaching mission programs; ministries to migrants, industrialists, Alaskans, Indians, Latin-Americans, Mormons, Negroes and Orientals; specialized summer evangelistic activities; preparation and distribution of Christian literature; co-operation with army and navy chaplains; evangelistic service in schools and colleges; preservation of an accredited list of professional evangelists; and a clearing house service for salvaging inactive church memberships.

### III. DEPARTMENTAL DEVELOPMENTS

The following four sections of our composite report, prepared

and presented by Departmental Superintendents F. W. Mueller, Channing A. Richardson, Mark A. Dawber, and George B. Dean, representing the Departments of Church Extension, City Work, Rural Work, and Evangelism, cover the outstanding activities in their respective fields of responsibility, including intimately related bureau and special activities, in each instance:

*1—Building God's House—F. W. Mueller*

When the Church Extension Society was organized in 1866, its main objective was designated, "to extend and establish our church influence and power throughout the United States and territories by aiding, wherever necessary, to secure suitable houses of public worship and such other property as may promote the general design."

To do this with power and permanency, God's message must have a "speaking post" from which and through which to proclaim the "glad news." Equip a gospel proclaimer with most superb and sublime training, traits, and academic trappings, and place him out in the street; he will attract some attention and arouse passing interest in his proclamation; but put him in a sanctuary and he becomes prophetic and persuasive. To register highest attainments physicians need hospitals, musicians the concert halls, merchants the great department stores, and educators the university chair. In like manner the preacher must have a pulpit in a chapel or cathedral to achieve the superb effectiveness of the message entrusted to him and to exercise the Kingdom's noblest service possibilities. The abiding virility and vitality of Dr. Charles E. Jefferson's wonderful ministry of thirty years on Broadway, New York, was, according to his own testimony, "the continuous proclamation of Jesus Christ as the Son of God." The never-failing exaltation of Christ's presence gave his church warmth and power. At the beginning of every year the people sang:

"The Church's one foundation,  
Is Jesus Christ her Lord;  
She is His new creation,  
By water and the word."

For three decades after each return from his vacation, the pastor preached a new sermon on the text, "Other foundation can no man lay than that is laid, which is Jesus Christ"; but to make the song of the saints and the sermon of the sage really potent and powerful, Doctor Jefferson had to have the "Tabernacle" on Broadway, which has now become so historic.

To build a vital Christian civilization in a world so dangerous with asphyxiating froths and fumes, a house of God made with hands is an imperative requirement wherein the church may dwell with God as a worshiping, teaching, and working life unit. To assist in its erection is the task of the Department of

Church Extension. From all corners and compass-points of our great land have come the calls for help throughout the year in increasing numbers.

In comparison with the needs of the field as represented in comprehensive studies, painstaking surveys, and emphasized in our voluminous correspondence with bishops, district superintendents and pastors, and the direct and persisting appeals from local churches, the financial assistance thus rendered was pitifully inadequate. It has even become necessary to request district superintendents not to undertake building enterprises if their development would be dependent on church extension aid. To suggest such a retardation of providing the house of God is truly not heartening to the local leadership nor to us, as building material costs less and labor has been somewhat reduced in price; but with the present economic stringency precipitating so much church property into dire financial distress, buildings started without adequate financing but with the optimistic hope of impossible gifts from church extension appropriations, are doomed from the start to terminate in financial tragedies. Our files can furnish unassailable proof of the critically urgent and imperative need of well directed assistance in preventing financial disasters and in rescuing properties already jeopardized from becoming a total loss to the denomination. This situation, resulting from lamentably inadequate and continually reduced appropriations to the Conferences for building purposes, is more aggravated and alarming than those whose memories reach many years into the past have ever known it to be. Conditions are being reported to us which indicate an alarming deterioration of church property, especially in the modest type of structure and in the missionary territory of white and colored Conferences. One district superintendent states that one third of the churches and parsonages on his district are not fit for use. Another reports nearly one half of the Methodist places of worship, not including the few commanding churches on his district, have been neglected so long that they will need to be replaced by new structures or thoroughly repaired, if Methodism is not to go out of business in these communities. Considering in this connection that we have approximately eleven thousand one-room churches, many, if not most of which now are, or soon will be a church extension problem, the insistence from the field for more ample provision for church extension purposes would seem quite timely and justifiable. In fact, the church debt and property situation has become so acute that it seriously affects our general World Service interests. Reports from the churches throughout the United States show an indebtedness on church and parsonage property of sixty-seven million, in which about eight thousand individual churches are involved. Of this number, approximately five hundred carry their debt in their vest

pocket without fainting and without perceptible peril to their current budget or World Service. Some of these noble missionary-minded ecclesiastical giants have even increased their World Service giving; but—and here is the tragedy—six thousand of these churches are struggling with debt strangulation and becoming weary and worn, and though the spirit is willing, cannot give from \$500 to \$3,500 for World Service as they otherwise would. Consequently these benevolent impulses are thwarted. Many lose their missionary zeal and self-respect and give nothing to the great benevolences of the church, or bring to the Lord's treasury such a small contribution that they cannot rejoice in it. In their debt-worn condition it seems proper for the pastor to announce, as one is said to have done recently: "We'll sing 'Stand Up, Stand Up for Jesus,' and we'll sing it sitting down."

#### *Loan Fund Aid*

Last year we reported that never before had the appeals to secure financial assistance through loans been so numerous and persistent, but the pressure in the past twelve months has been even greater. At times our mail was so crowded with urgent requests to provide a loan at once to protect the property and forestall court action that it appeared to be in the form of a "rush" on the treasury. In the twelve-months' period covered by this report askings for loans totaling \$1,631,115.87 were filed with us; 92 Regular Loans at five per cent interest, aggregating \$449,700; and 71 Revolving Loans at a greatly reduced interest rate, totaling \$344,600 were granted. The latter type of loan is a distinctively missionary factor and is most helpfully related to the church extension appropriations of the Conference, greatly expanding and intensifying them in their service to the local church project. The low rate of interest in the operation of the Revolving Loan Fund the past year made \$74,428.77 as gifts to churches in donated interest possible. Since the establishment of the fund in 1925 the significant total of \$244,525.05 in donated interest has been made available through this form of church extension administration which is growing rapidly in popularity. A district superintendent of a western Conference listed with us, as a sample of his district's urgent need of financial relief, ten churches with crushing debts, now giving to World Service from eight to two hundred and fifty dollars. He insists these same churches would immediately respond with World Service contributions of five hundred to three thousand dollars annually if a portion, at least, of the harassing debt could be financed through a Revolving Loan.

#### *Church Extension Administration*

Those really acquainted with the operation of the Board of

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Home Missions and Church Extension and who have observed its activities know to their satisfaction that its work is gauged and guided by well defined, definite principles and policies. These have been codified, not as untried, suppositional theories, but have developed out of the varied experiences of the past and the changes and challenges of the present-day situations. Fundamental among them for the administration of church extension are:

a. The investment of funds as donations only in projects of predominating missionary character where the local resources are altogether insufficient to provide for the community, the chapel, mission church or other equipment in village, town or city where Methodism has the undisputed field with its inescapable responsibilities.

b. Providing aid for enterprises where Methodism has an unquestioned responsibility even though it does not occupy the field alone, but where local resources in part, at least, must be anticipated and developed. Aid for this classification of opportunity projects should primarily come from loans administered on such conditions and terms which will most helpfully stimulate local sacrificial giving in building the house of God.

### *Bureau of Architecture*

The Bureau has earnestly endeavored to co-operate to prevent excessive debts on new church building enterprises. This may be done by undertaking such portions of a building program as can be adequately financed, and instead of incurring heavy interest debts, conserving resources so that the monies so conserved can be applied on the principal charges incurred in building future additions to the building. This type of program is in keeping with the methods adopted when church architecture accomplished its greatest achievements.

The Bureau is anxious to aid smaller churches to develop plans that will be adequate but distinctive and economical.

### *Division of Finance*

To develop self-help as a basic principle in dealing with church extension problems is one of the main objectives of the Department of Church Extension. Repeatedly when raising the question with church officers confronting a paralyzing debt: "What hast thou in the house?" the answer is: "Nothing." Having raided and drained all the church treasuries and private resources for some time, most of them do not believe there is even a pot of oil left; however, it is not only surprising, but most exhilarating, especially to the local church, to notice what happens when heroically and sacrificially the spiritually uplifting and vitalizing program of this Division of Finance is put in operation. In many cases the major need is to systematize

and build up the local church current budget before a real attack on the church debt could be made.

2—*Christianizing the City—Channing A. Richardson*

The task of the church in the cities is evidently not at all lessened or removed during this period of economic and industrial unrest. If this disturbance were sectional, or confined to a single race or nation our work would be simpler. But American cities are sharing in a world-wide condition.

In a study of urban growth throughout the world the American city presents the problem of the polyglot mass of people. In no other land does such a situation exist. The American city is a cross-section of all nationalities. In a single manufacturing plant in a Michigan city, in a payroll of three thousand it was discovered that there were forty-one different nationalities. In these situations and until the process of amalgamation has been completed, race prejudice and hatred constantly appear. And, of course, accompanying racial contrasts is property deterioration and depreciation which brings on shifting of populations. The old house in which the family has been reared is passed on to others at a lower price because it is growing old, or because the style in houses has changed. Because the price of rent or purchase is lowered another group takes possession, and the population shift has started. A given section may witness three or four such shifts before the bottom is reached. It is to be noted, however, that in a few urban sections once discarded localities are now being reclaimed either by high-priced apartments or by private residences attracted by newly established parks.

*Task Is Varied*

Methodism in the past twenty years has taken an entirely different attitude to the city as a whole, and to the city church. Where once it was indifferent to the city, except perhaps as it might have been concerned with the location and destiny of a given church, now Methodism talks of a city-wide task, talks of programs for serving the city masses, or of locations that will provide "equal religious opportunity" for all. Our Methodist churches are attempting to meet the problems of the modern city directly and adequately. Our preachers and workers are not only speaking and teaching the demand for a reconstructed social order, whereby human needs shall be recognized and provided for, but they are also striving mightily to care for those who now are suffering because of an un-Christian social order, or because of the revolutions brought about by inventions and machines.

I. First, it is true that, perhaps as never before in the cities across the country, we have commanding churches where the

social implications of the gospel of Jesus Christ are constantly and fearlessly proclaimed. And the fact is notable that these are churches that not only command respect, but also attract large congregations, in which are to be found the leaders of business and professional life. We need not enumerate these churches, suffice it to say that nearly every city has such preacher and such congregation. Fearless and forward-looking, they are a promise of a new day. Any study of the church of the American city and of the Department of City Work of the Board of Home Missions and Church Extension must include these.

II. In the second place, there are institutional churches in cities across the country which minister to polyglot communities; they are social and religious oases in poverty-stricken neighborhoods. These include:

Morgan Memorial Church, Boston; Church of All Nations, New York; Fifth Street Center, Philadelphia; Broadway Church, Baltimore; Broadway Church, Cleveland; Halsted Street Church, Chicago, and Church of All Nations, Los Angeles.

This will be recognized as a very significant list which, of course, could be supplemented by many others. All of these have had large and timely aid from the Board of Home Missions and Church Extension.

The effectiveness of such institutions is to be found in changed homes, awakened lives, regenerated neighborhoods, as shown by declining juvenile delinquency rates. They have all abundantly justified their continued support.

#### *The Goodwill Program*

III. A third factor is the Goodwill Industries. Repeatedly during the past eighteen months it has seemed that the Goodwill Industries had, under God, been raised up for just such a time as this. It is safe to say that wherever they are established they have been doing a work that no other social or religious agency is prepared to do. So much is this the case that calls are coming from scores of places for such institutions to be established, and the danger will be that organizations may be begun without proper supervision or without the Goodwill idealism and Christian purpose.

Think of \$1,505,987.62 being spent for handicapped and opportunity wages, of 2,105,882 Goodwill bags being collected, 5,118,683 hours of employment given, 37,767 different people employed. These facts are challenging beyond measure. All this is directly the contribution of the Bureau of Goodwill Industries of this department.

#### *City Institutes*

V. Much time in the past few months has been devoted to

preparation for the new city institutes. The particular feature that is new is the attempt in a small group (such as the city pastors of an Annual Conference) to study local problems under the leadership of the local men who are working at the task. It becomes then really a round table participated in by men as they face their own problems.

With the schedule of the City Institutes carried out during the winter of 1932, we are in a position to provide for the next national Council of Cities in 1933. The contribution of these Councils to our city pastors and workers has been so significant during the past fifteen years that we must provide for their continuance at least in biennial meetings. They present unifying of purpose and plans for city church work such as no other agency provides. They occupy a unique and significant place in our denominational life. They give a unity of purpose to all our urban strategy and develop a solidarity among our alert city leaders. There is no other gathering quite so significant or more peculiarly our own. Many men are already inquiring for the next one. Many of the leaders of our denomination testify to the definite help given to them by the Councils of Cities, and the work of many churches has been determined by programs there set forth.

In addition to these groups mentioned, there are churches by the hundreds and centers of social work where devoted and loyal members and ministers are constantly meeting changing situations and are permeating strange but neighboring groups with the gospel ministry.

It is needful again to remind ourselves of the continued rapid growth of the cities in the United States for there is evident at present no indication that urban growth is declining. The smaller cities, say from 25,000 or 40,000 to 150,000 population, have shown marked growth. Constant visitation by the superintendent of the department has revealed to him that these cities present some urgent needs from the standpoint of city administration.

All of the elements which in the larger cities have caused the church problems are present in these newer cities, encroaching wholesale or factory sections, deterioration of residence and business properties. Many of these smaller cities seem entirely unaware of their needs or of their new conditions. Local leaders only seem to know that things are "not as they used to be." But the reason for the changes they do not see; new families in the neighborhood, renters where owners used to be, rooming-house sections taking the place of family houses. In dozens of the smaller cities there are problems of consolidation, readjustment, or advance into new fields, that call for careful and immediate attention. The organized city society, which is organized as a necessity in the larger cities across the nation, ought to be avail-

able at once for every city of above 50,000 population. Our lay leadership welcomes this approach to the task and is insisting that only in a concerted study of our fields can we hope to meet the situations that may change year by year.

Another phase of the population development appears with the continued amazing growth of the metropolitan areas. For instance, more than half of the population of the state of Ohio resides in the areas of its eight cities of 100,000 inhabitants and over—Cleveland, Cincinnati, Youngstown, Akron, Toledo, Columbus, Dayton, and Canton. The metropolitan area includes such sections as reported 150 inhabitants per square mile. These then reckon metropolitan groups within a commuting distance, and often within a ten-mile radius until the population of the metropolitan centers includes most of the people of the state. New York City now is reckoned the largest city of the world, for with its 2,514 square miles it has a population of 10,901,424. Its area includes 145 square miles in Connecticut, 1,159 square miles in New Jersey, and 1,209 in New York. The most rapid growth in urban areas is to be found in this immediately adjacent territory. The Connecticut territory included in this metropolitan area has a population density of 953.4 per square mile. The New Jersey territory has 2,513.3 persons per square mile and the adjacent territory in New York state contains 6,490.2 per square mile. The New York metropolitan district which lies outside of incorporated cities in the state of New Jersey increased its population at a rate of 45.3 per cent.

A recent visit to Long Island revealed the growth of such sections as the Borough of Queens, and the Counties of Nassau and Suffolk. Hempstead shows a growth of 165 per cent in ten years, while North Hempstead shows a growth of 136 per cent. This all represents the growth of populations in the metropolitan sections, and is typical of conditions in most other cities.

To the leaders of the urban church world it has added a new burden. To the task of holding to the ministry for the underprivileged and submerged groups is now added the task of occupying and adequately serving rapidly growing sections of new home owning (or purchasing) populations. The opportunities are greater than ever before. The problems have become staggering. The city task can be solved only by co-operation both within our own denomination and among the other affiliated denominations. But further it can be solved only by concerted and unified actions on the part of our leadership, ministerial and lay.

A cross-section of the world is the American cities. The races are massed here. The philosophies of the world, age-old, are contending here. The stoic, the sensualist, the idealist, the materialist, they are all here.

The American city is at the center of the world. It gathers

through newspaper and radio, daily, if not hourly, the goings-on about the globe. It also throws out its influence to the ends of the world. Its machines, its styles of dress, its movies, its crimes—all these are caught up by far lands and far-away people.

The Christian Church cannot desert the cities. It must not slacken its efforts. It is a crisis now. Every Christian voice, every Christian institution, is needed now as never before.

3—*Christianizing the Country*—M. A. Dawber

In presenting this report, we are conscious of two things: the difficulty of covering our whole task in the limited space; and the difficulty of saying much that is new. There is, however, this satisfaction that we have arrived at the place where the things to be done and the methods to be used are reasonably well accepted and established. We are not floundering around in uncertainty and despair in seeking a way out. It is clearly a task of reorganization and readjustment coupled with the improvement of our leadership, and the development of a new morale in the ministry together with an increasing faith in the possibilities of the rural community and the rural church. To be sure, the task as outlined in these few words, is not simple or easy of achievement. We should see clearly what it is that needs to be done, and to get the approval of the same by the administrative leadership is the most important step in the program of rural church progress. This, at least, has been accomplished during the four years now closing, and we would here express our thanks and appreciation for the support and the encouragement that this has brought to your department.

*Study of the Field*

During the quadrennium we have carried on intensive studies in several Conferences, including the Blue Ridge Atlantic, Alabama, Holston, Georgia and Central Tennessee. Studies are now in progress in the Newark and New Jersey Conferences. In the studies of the Conferences in the Chattanooga Area, we are hoping to be able to present facts that will lead to consolidations of work, the abandonment of unprofitable projects, and such readjustments as will enable us to make better progress and especially to bring about a more constructive use of missionary appropriations. The studies clearly reveal the necessity of some of these weak Conferences being absorbed by the nearby stronger Conferences. The Georgia and Central Tennessee in particular, would benefit if some such arrangement could be made. To continue as separate Conferences with the limited possibilities for our Church means a continuing burden of expense to the Board of Home Missions and Church Extension that cannot be justified. In any case, we are looking toward certain consolidations of our work within these Conferences that will enable us to build

a few strong centers that will better justify our missionary program. In the Newark and New Jersey Conferences we are making a personal visitation to every church receiving missionary aid. We are getting the facts in regard to every important item of the life of the community, and we are already convinced that drastic changes must be made, readjustments in the boundaries of charges and in some instances putting several charges together under stronger co-operative leadership. It is also being very clearly revealed that the several denominations ministering to the rural sections of New Jersey must get together and plan for the assignment of territory, agree upon some co-operative parishes, and work together for the elimination of waste of man power and money in competition and especially plan for a wiser use of missionary aid.

This leads us to the discussion of what we believe is the most important consideration now before the churches engaged in missionary work in America.

We desire to call attention, as the major item in the report for this year, the progress which the department has made in the realm of comity and adjustment, especially as it relates to the Home Missions Council as outlined at the recent congress, and in the carrying forward of the five-year program. In all previous reports we have sounded the note of comity and co-operation, and we feel that we can say, without any charge of exaggeration, that in all matters of agreement and the working out of these principles, the Department of Rural Work has "fought a good fight and kept the faith," sometimes, we fear, to the irritation of some of our leaders and the danger of being charged with a lack of loyalty to the denomination. Nevertheless, we are still of the opinion, that one of the most difficult problems in the rural church field is that of competition and duplication, and that no greater service can be rendered at this time than to impress upon the mind of the church the necessity of a vigorous campaign to rid our rural communities of denominational competition and fruitless rivalry, especially in places where the same is made possible through missionary and sustentation funds. The studies now being completed reveal a consistent clearing up of these projects. During the four years, more than two hundred projects of this kind have been taken out of the program. There is much that remains to be done. We expect to continue this emphasis in our administration until every vestige of competition and overlapping has been eliminated from the program, our rural churches organized in units of sufficient strength to justify their existence and a leadership provided that will command the respect of the community and the church-at-large. To this end, we plead for a new strategy in the administration of the rural church. To discuss all that belongs in such a strategy would occupy more space than is here possible.

We content ourselves by stating some of the salient points that would be included in such a consideration:

1. That such a program of administration is necessitated because of the changed economic, social and educational life of country people. In all interests except the church we have readjusted our institutions to these changes and are recognizing the larger units to which our organizational life must conform. For many of our churches to continue as independent units in the presence of these changes simply means a dying struggle and ultimate extermination.

2. The application of the spirit of Christ in the work of administration is absolutely imperative. To face the fact that whether we gain a church or lose a church is of little importance as compared with making possible the kingdom of God in these places.

3. That in this regard we will have faith in the laity and give to them the freedom and the support needed in the working out of these programs of adjustment in the local community.

4. That we will proceed in all matters of comity on the basis of a positive attitude, recognizing the high values that each denomination has to contribute rather than place emphasis upon the things to be eliminated.

5. To approach this task in a scientific spirit. To have regard for all the factors that are now involved in community development and to apply to our churches the same measurements of efficiency with economy that are demanded of other institutions.

6. To recognize the place and function of other institutions and to so adjust the work of the church to co-operate with these other organizations in bringing to the community that larger measure of life that no one institution can achieve alone.

7. To work for a composite, co-operative program of administration in those communities where an assignment of territory is impossible, or where we have entered into agreements for federation. There must be a more unified approach upon the part of our district superintendents and state supervisors so as to give unity and completeness in the working out of the program in these federated churches.

We conclude this report in the spirit which has dominated the work throughout the years. We are much encouraged. This is no time for lamentations. John the Baptists rather than Jeremiahs are the order of the day. We go forward hopefully. New visions of vast possibilities are now before the rural church. They constitute a new challenge to the administrative leadership of the churches. They provide a new framework for the social, moral and religious life of the rural communities. The solution of this problem lies in the hands of the church administrators. Pastors are powerless unless they have the leadership of the district superintendents in this matter. If the town and country

church is to continue to occupy, or to recover its place in the religious life of the nation; if the rural church is to maintain that spiritual potency that will enable it to lift mankind in the future as in the past; if it is to continue as the source of the stream of life, to replenish and purify our growing cities; then, it will require that our church administrators shall proceed on some such strategy as is here outlined to meet the situation. Independent action must give way to co-operative endeavor; denominational self-interest must clear the way for Kingdom advancement; religious social control must be substituted for institutional self-interest. In all of which we say again, we do not despair, but look forward with greater hope and inspiration because of what has already been achieved. We regret that we have not been able to single out the manifold projects in which we are engaged, and to give credit to the many individuals who have made possible any success which has been attained.

#### *4—Evangelizing the Personnel—G. B. Dean*

A series of messages on evangelism for laymen has been prepared by a special committee, of which Bishop E. L. Waldorf was chairman. To Bishop Waldorf and his committee is due considerable credit for this exceptionally helpful series of evangelistic messages, published in the June number of the *Pastor's Journal* in order to reach every pastor throughout the Church. Additional copies were printed and a considerable number of these have been sent out on request. Pastors report that quite extensive use is being made of them.

The department has continued to stress the personal evangelistic approach and reports from the field indicate that an increasing number of pastors and laymen have engaged in this type of evangelism. A number of demonstrations in personal evangelism have been put on by the department, conducted by the superintendent himself, by evangelists in the employ of the department, or by pastors who have been trained in the method. These demonstrations have, during the years, resulted in the training of hundreds of pastors and the enlisting of as many laymen in personal evangelism.

The department has enrolled in its bureau of accredited evangelists, 854 evangelists (of our own and other denominations), and trained pastor-evangelists who have agreed to render assistance to brother pastors in this type of work, as the demands of their own church would permit. The careful scrutiny of evangelists, made possible by this phase of our work, has afforded invaluable assistance to district superintendents and pastors who have availed themselves of this service. Knowing the field and the man, we have been able to make adjustments that were to the advantage of both churches and evangelists.

Besides these evangelists, the department has some whose

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salaries are met by it in whole or in part who are engaged in special types of work. There are some who are at work in isolated sections of the country, organizing church schools, bringing back to life dead churches in sections where our church building is the only visible evidence of religion in the whole territory. These evangelists are the only representatives of the Church of Christ in some of the isolated sections of our country.

### *Alaska*

During the past year, in co-operation with our Corresponding Secretary, the department has been able to secure the services of two consecrated and peculiarly qualified young men, and their wives to undertake evangelistic work in the isolated territory in and about the Cook Inlet of Alaska. This Inlet extends for about 1,500 miles and includes many islands with communities sufficiently large in population to demand public-school facilities, but which are without any religious services whatsoever. These workers are willing to serve without salary for the first year to try out the experiment. All they ask of us is provision for their actual living and travel expenses. In addition, they provide their own boat and other equipment. Our enthusiasm runs high over the new venture.

### *The Negro Group*

With evangelists of their own race, trained in the new methods of evangelistic work, our Negro pastors not only are pleased, but respond readily to the program.

In twenty-four Negro Pastor Institutes, which covered almost six months of the year, there has been a representative of the department to stress evangelism. More than eight hundred of our Negro pastors attended these schools this past year.

### *The Foreign Language Group*

In co-operation with the Bureau of Foreign Language Work, the department has arranged for foreign-language pastors to work with other pastors in their churches and much good has been done, not only in awakening the membership to more faithful service for the kingdom of God and in adding new members to the churches, but also in creating a finer spirit of brotherhood among the pastors of the groups.

### *Summer Work*

During the summer months, the department employs students from a number of theological schools who have been placed by superintendents in needy but strategic places on their districts. One of these students was Mr. Ivan M. Gould, son of Mr. W. H. G. Gould, the attorney for our Board. We have exhibits of the work done by these students during the past summer. A

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study of these will impress one with the worthwhileness of this phase of our evangelistic work both for the churches and communities aided and the theological students in preparation for their future service in the Christian ministry.

### *Indian Work*

By action of the Board, the Indian work allocated to the Board of Home Missions and Church Extension has been assigned to the Department of Evangelism. In thirty-nine mission stations we have forty-five missionaries. The superintendent of the department has visited all but three of these Indian missions and made a careful study of our work in each. We have on file a history of all the missions, the property valuation, membership and church-school enrollment.

### *Membership Statistics*

A study of the statistical tables will make evident that there were added last year to our church rolls from preparatory membership and on profession of faith in the home field about 161,416 new persons. But when these figures were added to those that remained on the roll from the previous year, we reported a loss of 5,045—this in face of the fact that there were 37,189 more persons received by transfer than were removed by transfer. This reported loss can be accounted for in at least three ways. First, to a mistake in the figures; second, to an actual loss of members, and third, to our failure to add any new members.

As to the incorrectness of the figure, we will simply call attention to the statement made by Dr. Frank Wade Smith, in publishing the statistics for the year, on page 256 of the *Methodist Year Book 1931*:

“Mistakes in reporting statistics, especially of membership, are very common. In editing the reports sent in by the Conferences for the General Minutes, between 7,000 and 8,000 mistakes are discovered every year. Undoubtedly there are as many more which are not and cannot be discovered.”

At the time of the publishing of the *Year Book* in January, there was reported a net loss of 43,211 members, but when the General Minutes appeared in March (two months later), enough more mistakes had been discovered so that the net loss was reported as only 5,045.

Second, as to the loss of members. While it is true that there should be a much larger number of persons brought into our membership, it must be admitted that our chief difficulty is not in that direction. The simple fact is we fail to hold any considerable number of those that we win. Too great advantage is taken with the legislation that makes possible a rather indefinite preparatory period. In many places, to all intents and pur-

poses, there is no preparatory period at all. Before this legislation was enacted there was some care given by most all our pastors to the training and nurturing of the young convert—now there is but little done and that by a seemingly decreasing number of churches. The additions made by the distinctly evangelistic effort are too often offset by this neglect or by the ineffective follow-up methods of pastors and churches. Along with this goes the other sad and alarming situation that seems to prevail throughout the Church—the neglect of the careful shepherding of the membership. These two items go a long way in explaining actual loss of membership. But besides these, there are other causes for our losses. There are communities that have been abandoned by the churches for one reason and another, and hundreds if not thousands of people left without any organized religious influence; in some places “community” and so-called “union” churches have been organized and the old and established churches have withdrawn, forfeiting their membership to the new organizations. Then, in some suburban sections, Methodism has lost thousands of members to other denominations that have pre-empted the field. In certain sections, from fifty to sixty per cent of these large, flourishing churches are made up of members formerly belonging to our denomination.

There is no question that the unwarranted pruning of membership records, for one reason or another, has been the chief cause for our reporting a decline in membership ever since the enforcement of the present General Conference legislation in regard to removal of the names of certain members to the non-resident, inactive list and later transferring them to the class entitled “removed without certificate.” We have repeatedly called this matter to the attention of the Church in annual reports and in articles to the church press. Bishop Henderson said that through this means alone our Church lost annually at least 100,000 persons. It should be remembered that before the legislation referred to above was enacted a figure of this proportion did not enter into the reckoning. Dr. Frank Wade Smith calls attention to:

The slipshod manner in which many churches keep their membership records. Some churches never drop a name until the individual dies or takes his letter. Others have periodic urges to revise the roll, usually when a new minister arrives to succeed one who has served the church several years. In one year one such church may make a slash into the totals of a Conference that will wipe out the substantial gains of many other churches.

The department is pleased to report that the past year has been by far the best of any twelve months’ efforts in reaching the non-resident-inactive members of the Church. While we are not able to give figures with any exactness, because many pastors

do not report to our office, we know that thousands of members have been replaced into the active list by the aid we furnish the pastors.

The third cause for reporting a loss is due to the fact that some churches fail to add any new members. Because of the decline in World Service income, we have been compelled to withdraw a considerable number of our missionary evangelists from many promising fields. In the churches of these missionary fields there have been but few if any accessions during the year. There are a number of churches "left to be supplied," which because of the financial depression of the past few years have been only partially supplied, and in some cases not supplied at all, and in consequence there have been no accessions.

There are, however, some pastors in our stronger churches who have not added any new members for a number of years. This is indeed heartbreaking and should cause concern not only to these pastors and churches, but to the leadership of the church as well. We are convinced that the whole church needs a great spiritual awakening and enrichment. There is need for our pastors—all of them—to be exercised by more positive convictions in this regard and move about in their work with more manifest concern for the souls of men. Many of our pastors feel that ability to win men to Christ is not always taken into account in determining what they call "the grade of a preacher." The outstanding factors that determine the so-called "grade" they say are very often one's ability to preach, to raise money, to organize and to administer. This impression, if that is all it is, creates a psychology which sets the pace of the preacher, characterizes his ministry and determines his evangelistic emphasis. But back of this problem is that of the pulpit. There is need to-day for a new doctrinal emphasis. It seems that even some of the preachers are in a quandary as to some of the certainties of our faith. Because of this, there is too little positive preachment, compelling conviction, and consuming passion, without which there can be no successful evangelistic effort.

These are some of the more important reasons why we are forced to report a loss in membership. With more careful attention given to these essential matters—by legislation, consecration and sacrificial effort—there should be no reason why multitudes may not be won for our Christ, and these multitudes so instructed in and enriched by the truth of the Christian faith that they will be intelligent and efficient members of the Church of Christ.

#### IV. OUR UNFINISHED TASK

1—*A Summons to Service* in behalf of an unfinished task, involving readily recognized personal and corporate responsibilities within the realm of an active Christian conscience, is

inescapable. As has been intimated, the home missionary task of the Church of Christ is unfinished. In this constantly changing Western world, that intricate type of Christian social service to humanity is still in its initial stages of development, territorially and functionally. Vast areas of unevangelized rural regions and scores of sadly neglected city centers throughout this country challenge the attention of an American Christian statesmanship with ability, faith, and fortitude enough to spell problem with the letters of opportunity. Recent surveys show that eighty-seven per cent of our normally Protestant rural population, approximately thirty million persons, are not members of the Protestant Church.

2—*A Series of Exhibits*, which might be multiplied manifold, will serve to illustrate the urgency of our current home missionary challenge:

*John McDowell*, Secretary of the Presbyterian Board of National Missions, maintains that 10,000 American rural communities have no type of church; that 30,000 American rural communities have no pastor in residence; that 13,400,000 American children under twelve years of age receive no regular religious instruction.

*H. E. Dunnack*, State Librarian of Maine, says: "One hundred thousand of Maine's population are without religious opportunities; 95,652 families are unidentified with any church; 109,017 boys and girls of school age are enrolled in no sort of church school." He estimates Maine's church attendance to be one in seven and mentions a community of 2,100 persons, with only twenty-four church members.

*Jay S. Stowell*, our Director of Publicity and Promotion, submits data on Clare County, Michigan, as revealed by a local survey: "There are eleven townships, with forty-six public schools and an enrollment of one thousand children, an English-speaking American section with a population of 4,640, but no church at all in action."

*L. H. Sweetland*, Methodist minister in Hays, Kansas, declares: "Paganism prevails in parts of Kansas. Within fourteen miles of Hays, in an American community of prosperous farmers where I held services, there were children sixteen years old who had not heard of Jesus Christ. Kansas has hundreds of boys and girls who are utterly ignorant of religion."

*Elizabeth R. Hooker*, Institute of Social and Religious Research, classifies certain distinctive groupings of our country's fifty-three per cent of unchurched people: the dry farming sections of Washington, Oregon, and Idaho, embracing a more extensive territory than the combined areas of New England and the Middle Atlantic States, with a strictly rural population of 807,000, of whom seventy per cent are unrelated to the church; the grazing regions of the Great Plains in the Rocky

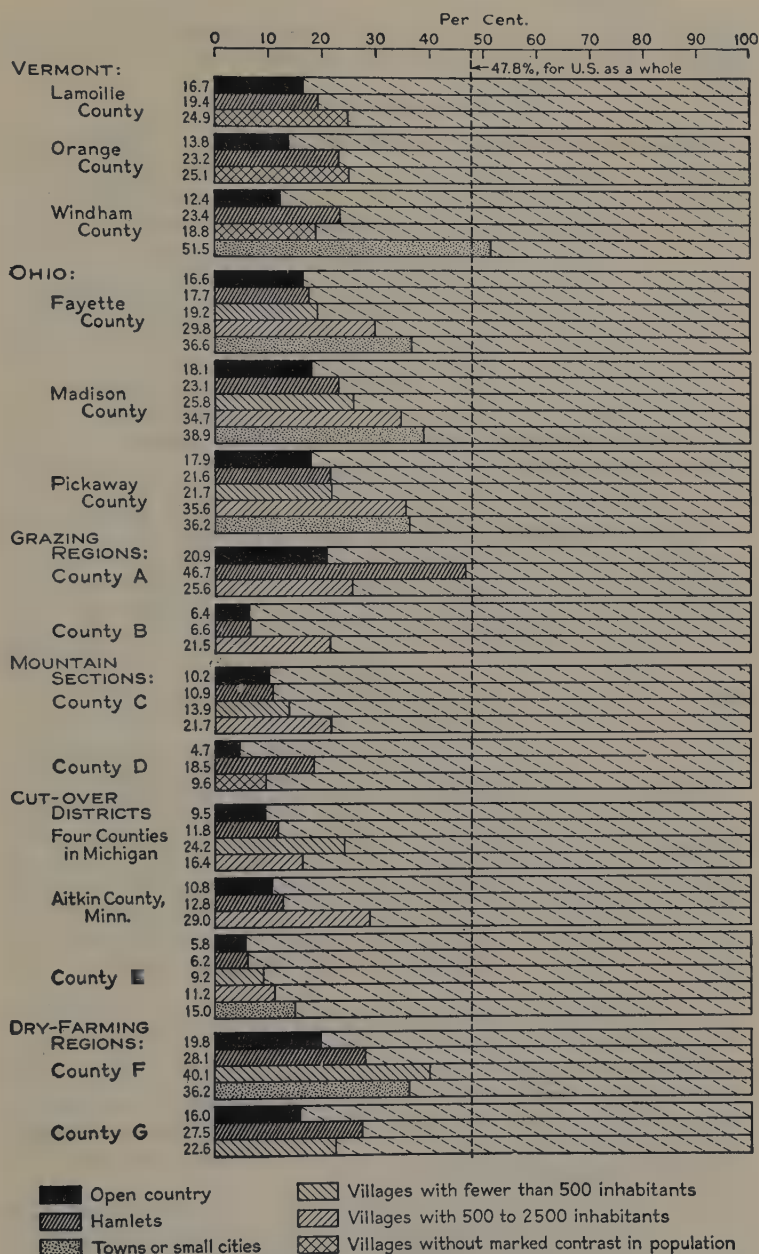
Mountain, Cascade, and Sierra range regions, 110 large rural counties with 619,000 residents, barely one fifth of whom are identified with the church; 12,000 square miles of cut-over forest lands contiguous to the Great Lakes and in the Pacific Northwest, number 1,000,000 inhabitants, seven eighths of them with Protestant traditions, but an overwhelming majority of these people are now strangers to the house of God; seventy-nine western mountainous counties, covering an area of 173,000 square miles and embracing a population of 424,000, count a ratio of only twelve per thousand church attendants, Catholic and Protestant.

3—*America's Urban Situation* is equally or even more disturbing. Hundreds of congested city centers, cosmopolitan communities with their racial interlockings and antagonisms, clamor for consideration. There is a studied purpose on the part of corrupt politicians to defeat constructive legislation on moral issues. Organized unrighteousness is entrenched in the city. The growing cities of America hold the balance of political power. If a democracy is to endure, the working majority of its political units must be kept intelligent and moral.

4—*Urgent Unmet Needs* and exceptional home missionary service opportunities confront Methodism on every hand, yet the curtailment of our missionary activities has become imperative. The situation is aggravated by our inability to maintain even a heartbreakingly reduced program of home missionary service on a justifiable financial basis unless we can count on a substantial increase in World Service receipts for the general distributable fund. Notwithstanding their recent economic losses and depleted incomes, Methodism has a host of heroic contributors toward the support of her benevolent and missionary enterprises. Thank God for such Christian stewardship! If only that mass of Methodist noncontributors to World Service could experience the joy of sacrificial giving, brighter days would dawn for all of Methodism's missionary agencies.

In addition to the desperate maintenance needs of our home missionary personnel, we must now face the fact that a more adequate financial undergirding of the Department of Church Extension is absolutely imperative if Methodism is to save a considerable number of her well located, finely equipped, and fruitfully serviceable churches from utter disaster during the 1932 calendar year. Unfortunately, it is too late to save some of them. Unless the General Conference can provide a plan to materially relieve so serious a situation, the gravity of which has repeatedly been called to the attention of the World Service Commission, dire consequences are inevitable. Whether themselves to blame for their present plight or not, the great majority of such debt-ridden churches can neither function effectively in constructive community service nor yield anything like propor-

# Board of Home Missions and Church Extension



Used in "Hinterlands of the Church," Institute of Social and Religious Research, New York.

DIAGRAM SHOWING THE PROPORTION OF POPULATION IN CHURCH MEMBERSHIP (1926), FOR COMMUNITIES OF DIFFERENT SIZES, IN COUNTIES SURVEYED, REPRESENTING SIX DIFFERENT KINDS OF TERRITORY.

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tionate World Service receipts until their back-breaking financial burdens have been measurably eased.

### V. PROCEDURE AND PROGRESS

Instead of attempting a detailed portraiture of our typical activities, covered in previous reports, the following summary statement is intended to single out items of special significance from the viewpoint of home missionary administration:

1—*Perplexing Problems* continue to tax our utmost resources of mind and heart. Confronted with soul-stirring service opportunities, teasing financial limitations test an administrator's patience. It is our sincere conviction that no single item in Methodism's total program of Christian endeavor is fraught with greater national and international significance than a faithful fulfillment of her home missionary responsibilities.

(1)—*A Summary of Home Missionary Problems* that demand consideration and solution, would cite the following among issues of major moment: an adequate religious and social ministry for America's hinterland residents, whose cultural and spiritual needs can hardly be ignored with impunity; the adaptation of an effective service program to constantly changing communities, however intricate the process; the development of an equipped and equitably supported rural and urban missionary leadership, so abundantly entitled to more sympathetic economic and social consideration; the cultivation of a thoroughly constructive, specialized, and inclusive ministry to underprivileged and overlooked groups, the primacy of whose claims upon our missionary agencies must be apparent to thoughtful Christian observers; the transmutation of valid church comity and co-operation principles into universal practice, free from sectarian emphases; the dissipation of denominational provincialism, in the interest of genuine Christian progress; and a seasoned interpretation of our religious responsibility to hasten the inauguration of an economic and social order, characterized by justice and equity, in harmony with the American Home Missions Congress pronouncement:

"We believe that home mission boards should take the leadership in summoning Christian people to shape the economic structure of American life in accordance with Christian ideals. It is not enough to deal with economic crises as they occur. So far as in us lies, we must take measures to prevent their occurrence, and guarantee to all our people an opportunity to achieve a Christian standard of living."

(2)—*A Saner and Sounder Individual and Collective Life* must emerge from this period of economic and social uncertainty; permanent values must be salvaged from this slump. Unless life lessons of lasting worth are gleaned from the heart-

breaking experiences of this time of testing, to-morrow is likely to face a far sorer world than that of to-day.

President Herbert Hoover's recent Fortress Monroe address aptly characterized as a "God-imposed responsibility" the nation's duty to provide security for those who face *unemployment and privation*, adding:

"No governmental action, no economic doctrine, plan or project can replace the responsibility of the individual man and woman to their neighbors. That is a vital part of the soul of our people. If we shall gain in this spirit from this painful time, we shall have created a greater and more glorious America. The trial of it is here now. It is the trial of the heart and conscience."

(3)—A *Church Commission on Social and Industrial Relations*, preferably created by the General Conference of the Methodist Episcopal Church and entrusted with a mandate to function denominationally and interdenominationally, might find it possible to render a constructive ministry in behalf of America's future economic and social welfare by urging, in quarters where it may mean most, a more universal substitution of service for profit and prestige motives in business and society; by stressing the spiritual incentive as an essentially dominant factor in the development of normal human activities and relationships. A readjustment of our economic and social ideals, rather than a restoration of the old order that has yielded a fruitage of current confusion and chaos, is the demand of the hour.

2—*Administrative Procedure* is an issue of perennial interest and concern to general and sectional administrators of home missions. It is our constant aim to insure an equitable and effective expression of the expectations of connectional Methodism in the handling of home missionary resources and the placement of personnel. *Administration through co-operation* is the governing principle adopted for our guidance; the candid sharing of essential administrative information is a policy to which we are heartily committed.

(1)—A *Series of Regional Conferences* with the bishops and district superintendents of the Methodist Episcopal Church, during the past year, proved to be one of the most constructive and worth-while ventures of the current quadrennium. Eleven regional round table conferences, participated in by seven administrative representatives from the main office, were held. Instead of formal addresses, the program consisted of interpretive discussions concerning our administrative policies and procedures, with ample opportunity for self-expression on the part of those present. We had a threefold purpose in mind: to cultivate closer contacts with our area administrative leadership, handicapped by a constantly changing personnel; to effect mutually satis-

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factory clearances on debatable issues; and to develop more fruitful administrative team work in behalf of Methodism's entire range of home missionary activities.

(2)—*Administrative Economy* is another of our constant concerns, as you will note from a statement on that subject by our exceptionally efficient Treasurer, William J. Elliott. In addition to a convincing exhibit of office economies, to be supplemented by the elimination of every possible budget item which a severely critical departmental and job analysis may justify in the light of current conditions, plus the readiness of my colleagues to carry a continual overload of administrative duties and field cultivation responsibilities without complaint, we are encouraging the utmost reduction of our sectional home missionary leadership personnel, consistent with recognized imperatives to administrative efficiency, as evidenced by the following illustrative items:

Distribution of our late and lamented Research Secretary's duties among his colleagues, a reduction of our headquarters administrative personnel.

The Puerto Rico Mission now has one superintendent instead of three, as was the case when resources were less limited.

Our Hawaii Mission is being supervised by one superintendent, not two, despite the international significance of that project.

A recent merging of the Latin-American and Southwest Spanish missions means only one superintendent for our Mexican work.

Anticipation of an Oriental Mission, to result from a merger of our Chinese-Filipino and Japanese Missions, whenever practicable, will mean a single superintendency in that case.

In view of our perfected transportation and communication facilities, current reductions in the number of Annual Conference districts, twenty-seven during the past eight years, were advisable. Additional reductions of our personnel at headquarters and in the field, are inevitable.

(3)—*The Special Study of Home Missions and Church Extension*, authorized by the 1928 General Conference in response to such a request in our 1927 Annual Report, was undertaken with the utmost sincerity and prosecuted with commendable zeal and thoroughness under the general direction of Dr. W. L. McDowell as Research Secretary, ably assisted by his administrative colleagues.

A cluster of related administrative problems, isolated and emphasized by that general resurvey of Methodism's home mission fields and projects, already clamor for consideration:

A more modern basis for the scientific distribution of home

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- missionary maintenance and church extension appropriations;
- The relative evaluation of determinative territorial and functional factors in the release of missionary monies entrusted to us;
- An equitable yardstick to measure the proportionate values of typical home missionary activities and enterprises;
- Clearcut distinctions between, and justifiable appraisals of special opportunity and purely missionary service projects;
- Readjustment of home missionary ministries to regions that have undergone radical economic, social, and constituency alterations;
- A dependable gauge to determine proportionate considerations to which our rural and urban women's work activities are entitled;
- Provision for the continuance of an intensive study of this Board's total task, in order to conserve the results of our basic survey.

3—*Co-operative Projects*, denominational and interdenominational, are constantly encouraged and cultivated. A careful analysis of the work fostered by Protestantism throughout the territories served by her home mission agencies, discloses an abundance of unembraced opportunities for co-operative procedure, the reduction of an indefensible waste of material and personal resources, and an increasingly effective expression of Christian idealism in home missionary propaganda. Keenly conscious of the fact that all of our evangelical communions are palpably to blame for organized Christianity's snail-like progress in this matter, we cordially invite other branches of the Christian Church to join us in a more serious attempt to travel the scriptural "second mile" toward the cherished goal of actual spiritual unity and co-operative achievement.

(1)—*Federated Churches and Missions* may meet a measurable local demand, especially in communities where nothing else seems to be within the realm of practical procedure, but the seasoned observations and experiences of our most reliable home missionary administrators have produced a profound conviction, with which we are in hearty accord, that amalgamation rather than federation of competitive missionary churches and enterprises, on an equitable exchange basis, is a more constructive and statesmanlike process. God hasten the dawn of that prophetic day when many more of our evangelical communions may be ready to crystallize Christianity's dream of organic unity; to travel the trail so recently blazed by the Methodisms of Great Britain and the United Church of Canada, which is registering so creditably under the new regime. In the meantime, we

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are happy to sustain certain intimate interdenominational relationships and to support some very

### (2)—*Strategic Interdenominational Programs:*

Council of Home Missions of North America  
Federal Council of the Churches of Christ  
Board for Christian Work in Santo Domingo  
Pacific Coast Filipino Fellowship  
Honolulu Filipino Social Service  
Indian Work in Government Schools  
Institutes for Town and Country Preachers  
Affiliated Goodwill Industries  
Puerto Rico Union Church, Press, Seminary  
Federated Churches and Missionary Projects:

Nome, Alaska; San Francisco, California; Yosemite Park, California; El Dorado County, California; Boulder Dam, Colorado; Radburn, New Jersey, and elsewhere.

(3)—*Methodist Co-operative Enterprises* are fostered in several fields of specialized Christian activity:

Religious Education  
Wesley Foundation Work  
Ecclesiastical Architecture  
General Field Cultivation  
World Service Commission  
Secretarial Co-operating Staff

#### Co-operating Committees:

Board of Education  
Methodist Book Concern  
Woman's Home Missionary Society  
Six on Foreign Language Publications.

4—*Assuring Achievements*—While spiritual values cannot be crammed into statistical tables and the story of Christian progress can be recorded in only fractional fashion, we are confronted with fruitage exhibits often enough to cheer the missionary's faith.

(1)—*Home Missionary Overflow Fruitage* continues to lift life levels in practically every habitable part of the planet:

*The Board for Christian Work in Santo Domingo*, with which our Board of Home Missions and Church Extension is financially and administratively identified, sponsors one of the most fruitful interdenominational missionary undertakings in the Western Hemisphere. A decade of co-operative experience has abundantly justified this project. Dominican governmental representatives have registered grateful acknowledgments of our

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mission's contributions toward the physical, social, and spiritual welfare of their people, particularly through the agency of The International Hospital, which houses the only modern scientific clinical equipment and standard training school for professional nurses in the Dominican Republic, with its one physician to 8,700 persons, and one nurse to 128,000 people, as against the comparative ratios of one doctor to 700 persons and one nurse to 305 persons in the United States and New York City, respectively. February 16, 1932, our \$160,000 new hospital building and equipment was dedicated fully financed.

*Dr. Juan Huyke*, long-time Director of Instruction for Puerto Rico, where our service contacts embrace a strip of territory containing one third of that interesting island's 1,500,000 population, is a product of Methodist home missionary investments. Doctor Huyke personally assured me that his pamphlet literature to Puerto Rico's educational leadership consistently stressed the significance of spiritual, as well as intellectual considerations.

*Bishop Motozo Akazawa*, General Superintendent of the Japan Methodist Church, organized in 1907 by the union of several Methodist missions then functioning in that empire—Methodist Episcopal, Methodist Episcopal, South, and the Methodist Church of Canada—is a product of our Lahaina, Maui home mission church in Hawaii and was trained in the United States.

*Dr. Frank Herron Smith*, Superintendent of the Pacific Japanese Mission, informs us that one third of the Methodist Episcopal group involved by the amalgamation of these Methodist missions in Japan, represented the personnel contributions of our Hawaii and Pacific Coast missions.

*Dr. John F. Wilson*, Superintendent of the Pacific Chinese Mission, reminds us that Canton, China, boasts of a vigorous Independent Chinese Church, with a series of active outposts, sending its own missionaries into contiguous Chinese territories. It is the daughter of our Chinese church in San Francisco.

*The Rev. A. B. Baez*, pastor of our First Spanish Methodist Episcopal Church in Brooklyn, who began his work in that city with an initial group of fifteen persons, twelve years ago, now reports: nearly three hundred church members and a church-school enrollment of about that number; five hundred constituency contacts in a colony of five thousand Spanish-speaking people from many parts of the world—Spain, Puerto Rico, Santo Domingo, Cuba, Venezuela, Peru, Chile, Colombia, and Guatemala—ninety per cent of them sojourners in the United States for business and cultural reasons. Four of this home missionary's converts to Christianity are preaching the gospel of Jesus Christ in foreign countries.

*Bishop John L. Nuelsen*, whose twenty-year Christian statesmanship record in Europe has won the plaudits of two conti-

nents, thrilled our First Church, Germantown, congregation, on Sunday evening, November 15, 1931, with a gripping portraiture of vital home missionary relationship to foreign mission fields, citing his own family as a direct product of Home Missions.

*Missions in Distant Lands*, according to authoritative statements on the subject, are immeasurably indebted to the overflow fruitage of American home missions, resulting in a very substantial release of serviceable personnel, in addition to the spiritual impact upon nationals from all sections of the world, temporarily sojourning in this country.

(2)—*Individual Illustrations* of life enrichment and heroic service that abundantly justify the personal and material investments sponsored by our Board of Home Missions and Church Extension, are plentiful. Time and space permit the citation of a very limited number of cases, selected somewhat at random from a mass of available material of this sort:

*The Vincent Brothers and Their Wives*, Alaska's Cook Inlet Evangelists, a quartet of consecrated college-trained young people willing to provide their own \$4,000 boat equipment and serve for the first year without salary at a total expense of \$100 a month to this Board, in order to embrace an exceptional missionary service opportunity among the peopled islands of a grievously neglected 1,500 mile area, which we were otherwise unable to finance, illustrate the superb spirit of devotion that is characteristic of many missionaries in our home mission field.

*The Rev. Henry Ko and Mr. Leroy Young*, pastor and parishioner of the Philadelphia Chinese Mission which brought them into Christianity, are dividend-producing home missionary investments. Henry Ko, who came to this country at the age of thirteen with no knowledge of the English language, is an alumnus of Temple University. Leroy Young, an honor member of the Philadelphia Central High School Class of 1931, the winner of eight out of a possible seventeen scholarship prizes and a pre-medical scholarship at the University of Pennsylvania, plans to return to China as a medical missionary.

*The Rev. Francisco O. Quintanilla*, once an officer in Pancho Villa's Mexican revolutionary army, converted to Christianity in a California city, trained in our Spanish American Institute, is the successful pastor of our church at Watts, a suburb of Los Angeles, where a \$19,600 new church project is now under way in order more effectively to house and minister to ever-increasing congregations of Spanish-speaking Americans.

*The Rev. Maurice Levit*, son of a Jewish Chicago saloon-keeper, won to Christ by a missionary-minded minister with a positive gospel message and a brotherly concern for the souls of men, pastor of our Philadelphia Fifth Street Temple, now serves a multitude of physically and spiritually neglected humans,

representing a score of nationalities, and sponsors a daily reproduction of the miracle of the loaves and fishes in one of the city's poverty-stricken, congested centers.

*The Rev. A. Sartorio*, once an Italian immigrant orphan boy unable to speak the English language, now the proud possessor of a university degree, is the efficient pastor of our Italian church in Astoria, Long Island, New York, where he was formerly janitor, holds a responsible place in boys' vocational guidance work, and is registering in remarkable fashion as an efficient and fruitful minister of Jesus Christ.

(3)—*Composite Fruitage Exhibits*, indicative of substantial progress in Methodist Home Missions during this quadrennium, present equally impressive portraitures that could be assembled in abundance. Here, also, space limitations compel a selective statement, buttressed by the assurance that our files contain much more available material of similar significance:

*Seward's Folly* proved to be a far from correct characterization of Uncle Sam's investment in the territory of Alaska, where, under the painstaking administration of Bishop Titus Lowe and Western Representative Walter Torbet, our missionary leadership has been greatly strengthened. With the exception of Juneau's temporarily uncertain church status, an unfortunate heritage for which the present pastor is not responsible, every one of our Alaska mission stations is now reporting fine Christian progress: Nome, Cook Inlet, Seward, Ketchikan, and Hyder. Adequate financial resources would enable us to take advantage of exceptional opportunities to stamp the imprint of Christianity upon the territory of Alaska, destined to become an important international highway.

*Paradise of the Pacific* is what Hawaii can become in reality if, recognizing her strategic geographical position at the cross-roads of the Pacific, as well as the international political and racial significance of that territorial outpost, Hawaii's historical physical beauty and climatic charm can be supplemented by the cultural and spiritual enrichment of her cosmopolitan population. Bishop Charles Wesley Burns has given statesmanlike administrative attention and unstinted personal service to our Hawaii Mission. Superintendent William H. Fry, whose long period of fruitful service in those lovely islands is a matter of common knowledge among missionary-minded Methodists, reports commendable progress, notwithstanding the intricacies of his heroic task and the all too meager appropriations available from the treasury of our Board. The leading features of his quadrennial report include: baptisms, 1,605; new members, 1,401; twelve new church and parsonage buildings and grounds, costing \$91,000, at least nine tenths of which was collected locally; \$81,256 raised toward self-support; \$13,196 paid toward World Service.

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*Pearl of the Antilles* sounds like a misnomer for the tropical island of Puerto Rico, with its wonderful mountain and valley glories, when one contemplates even a partial portraiture of the desperately disturbing economic and social conditions, so prevalent among Puerto Rico's sorely stricken masses, whose indescribable physical, intellectual, and spiritual poverty constitute such an urgent challenge to the Church of Christ. Despite these handicaps, plus periodic devastations by earthquake and storm, our home missionary contacts in sixty centers have been encouragingly creative and fruitful. The joint local leadership of Superintendent Bruce R. Campbell and Religious Education Director Coe R. Wellman, a recent appointee, under the characteristically efficient administration of Bishop Thomas Nicholson, is resulting in a more adequately equipped missionary personnel and the development of an increasingly constructive program of social and spiritual service. A quadrennial report from the mission reveals the following noteworthy items: six new chapels and three new churches, since the hurricane; several well attended, standard teacher-training institutes; an interdenominational summer conference; adoption of the graded lesson system in twenty of our 107 church schools; 926 new names on the full membership roll; a ten per cent increase in self-support; maintenance of the George O. Robinson Boys' Institute, which houses and trains forty-two boys on a sizeable budget, supplemented by a modest appropriation of \$3,670 from this Board; annual World Service receipts, nearly \$1,800; a faithful band of thirty-four pastors and assistants, whose part and full time services are rendered on a salary support that ranges from \$360 to \$1,260 per year.

*The Pacific Chinese Mission Program* was reorganized four years ago, in order more effectively to meet the peculiar social and cultural needs of Chinese-American children. Superintendent John F. Wilson furnishes some exceedingly attractive group pictures, with the information that ninety-five per cent of the Chinese youth from Sacramento and Stockton, shown in three large group portraiture, were born in the United States; that the great majority of them are ambitious for a college education; that many of them will eventually go to China on account of more attractive and less restricted life investment opportunities; that, in consequence, we are confronted with a superb opportunity to make a vital contribution toward the preparation of a Christian leadership for modern China's 430,000,000 population—a home missionary task for a foreign missionary enterprise.

*Pacific Coast Filipinos Challenge Christianity* with unusually attractive service opportunities. Seventy thousand Filipino men, and only five hundred Filipino women in the United States suggest a social problem of alarming proportions. The exploitation

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of Filipino youth in this country by unscrupulous white men and women, who traffic in the bodies and souls of mankind, is appalling. The Pacific Coast territory contains sixty thousand Filipinos, ninety-five per cent men, of whom seventy-five per cent are migrants, ninety-three per cent of them with some sort of religious background. They rank fourth in the ratio of foreign students in American institutions of higher learning: high schools, seven hundred; colleges, eight hundred. The Filipino group of American citizens constitutes no language bar, since practically all of them came to this country with some knowledge of the English speech. Evangelistic campaigns, conducted under the auspices of our joint Filipino Christian Fellowship Agencies, have gleaned heartening results in the conversion of hundreds of Filipinos to Christianity.

*Pacific Japanese Mission Progress*, stimulated by the enthusiastic leadership of Superintendent Frank Herron Smith, is evidenced by a remarkable record of specific achievements, listed during the past four years:

**Field and Force**—The present United States Japanese population is 140,000, of whom 75,000 are American-born, their annual birth rate ranging from 5,275 in 1921, to 2,220 in 1930; our 1927 quota of 20 Japanese preachers was increased to 28, plus five second-generation workers, while the 21 appointments of that year now number 30, notwithstanding a very material reduction of this Board's maintenance subsidy.

**Program and Prospects**—The five-year program stresses aggressive evangelism, self-support, buildings and equipment, second generation work, and international relations, contemplating a revision of the unjust exclusion act, in all of which we note progress. Since less than five thousand of the 65,000 true Japanese in this country are Christians, and 25,000 of them are accounted for by Buddhist adherence, we have 35,000 foreign-born Japanese in the United States who are unevangelized, in addition to a challenging, rapidly increasing constituency of alert and responsive young Oriental Americans, whose spiritual destinies constitute a direct evangelistic obligation which the Church of Christ in America dare not ignore.

### **General Summary—**

	1927	1931	Gain
Full members . . . . .	1,425	2,169	744
Total membership . . . . .	2,312	3,364	1,052
Church school roll . . . . .	3,121	4,392	1,271
Ministerial support . . . . .	\$15,904	\$24,479	\$8,575
Total giving . . . . .	\$46,828	\$83,351	\$36,523

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*The Latin American Mission*, recently enlarged by a mutually agreeable merger with the Southwest Spanish Mission, embraces forty-five circuits with 2,469 full and 1,069 preparatory members, whose annual contributions toward World Service amount to \$3,369; toward all purposes, \$20,984. The brotherly administration of Superintendent Vernon M. McCombs, whose evangelistic zeal is so constant and convincing, seeks expression in a threefold objective: the development of a thoroughly consecrated, adequately equipped leadership; the encouragement of local initiative, personal responsibility, and self-support; and the co-ordination of our Latin American Mission activities within the Methodist organization, as well as the cultivation of interdenominational church comity relationships. Special emphasis on the importance of young people's activities has resulted in a seventy per cent increase in our Latin American Epworth Leagues. The last annual report registers these evidences of progress: material improvements, \$5,000; meetings held, 8,789; conversions to Christianity, 476; increase in all classes of membership, forty per cent; work was secured for 715 families; aid given to 2,822 poor persons, and 8,119 were granted medical help, not counting the 16,590 medical treatments at the Los Angeles Plaza Center.

*Bilingual Mission Activities*, characterized by a twofold objective of Americanization and Christianization, constitute one of the most difficult and delicate phases of Methodism's home missionary task in the United States. Bishop E. G. Richardson, Secretary Ezra M. Cox, and Superintendent W. I. Shattuck merit our utmost consideration on account of their painstaking administration of and devotion to 103 Bilingual Mission pastors, serving 112 churches and representing eighteen nationalities, scattered over fifteen areas, thirty-one Annual Conferences, sixty districts, and twenty states. Doctor Shattuck's 1930-31 annual report stresses some vital considerations: the Board's \$132,000 maintenance appropriation was supplemented by \$73,693 in local contributions, a twelve dollar per capita ratio; World Service receipts, \$6,780; a gain of 335 in church membership, which totals 8,379, despite the transfer of 253 members to English-speaking churches; church-school enrollment, 15,000; daily vacation Bible school attendance, 10,158; conversions, 281; baptisms, 618; pastoral calls, 51,425; exclusive occupancy of 64, and partial use of 21 church buildings.

*Our Utah Mission* problems are more acute than usual on account of unprecedented drouth and economic conditions. Superintendent C. W. Hancher reports encouraging progress in essential items and registers his conviction that Protestantism has its place in Utah; that Methodism has a vital contribution to make toward the ultimate achievements of Christianity in that Mormon stronghold, with its tremendous challenge to our

evangelical communions. He reports the following quadrennial accomplishments: a modern \$16,000 church at Tooele, with a fine program of activity; a commodious \$60,000 church at Ogden, serving an alert constituency; the inauguration of a vigorous program of activities in the new town of Copperton, at the entrance to Bingham Canyon.

*Our Bureau of Negro Work*, under the splendid leadership of Dr. W. A. C. Hughes, singles out as its major achievement for the quadrennium, the perfection of the School of Practical Methods for Town and Country Preachers, which has now assumed interdenominational proportions and won the sympathetic interest and financial support of several far-sighted philanthropic agencies, among which the Julius Rosenwald Foundation deserves special mention. The unjust economic and social discriminations to which our Negro brethren are still so frequently subjected in many parts of "the land of the free and the home of the brave," cannot be ignored by this country's conscientious Christian leadership.

*Quadrennial Progress in Christian Philanthropies*, sponsored by our Goodwill Industries under the inspirational direction of Dr. E. J. Helms, is revealed by heartening items gleaned from a recent report: \$5,544,241 in opportunity and \$1,902,420 in service wages to handicapped humans and regular employees; of the \$11,697,060 required to carry on this humanitarian enterprise, \$9,357,294 was salvaged from discarded materials, collected from homes that never missed such contributions; 16,635,571 missionary contacts were cultivated through these relationships during the last four years, and an immeasurably worth while social and spiritual service rendered in the name of Him "Who went about, doing good."

*Our Publicity and Promotional Activities*, directed by Dr. Jay S. Stowell, continue to register with increasing effectiveness. Those not directly conversant with this very important phase of our task, can hardly realize what endless exactions and detailed duties it involves. The field cultivation responsibility for ten areas, with its intricate ramifications would be work enough for one man, but that is only an extra item added to a program whose elasticity and inclusiveness are a genuine source of wonder. In addition to the constant creation of a considerable volume of high class pamphlet literature, the cultivation of co-operative relationships with our religious and daily newspaper editors, to whom we are indebted for invaluable space and generous consideration, *The Pastors' Journal*, continued on a quarterly instead of a monthly basis, is rendering a vital service to Methodist ministers.

*Our Home Missionary Women Workers*, selected and trained with the utmost discrimination, readily recognize the fine leadership of Miriam V. Ristine, who has abundantly justified her

assignment to this task, of such basic significance to our total program. These college trained, consecrated women workers are giving a good account of themselves in their child life and social service ministries, which are so fundamental to the stability of any community's religious superstructure.

*Methodism's Joint Architecture and Wesley Foundation Projects*, fostered by the Board of Education and this Board under the efficient leadership of Drs. E. M. Conover and W. F. Sheldon, greatly handicapped by current financial limitations, are doing constructive work in their two distinctive fields of specialized service: architectural guidance in church planning, with its strictly spiritual as well as functional emphases; the cultivation of creative contacts with Methodist youth on the campuses of state and independent institutions of higher learning, and the conservation of future Methodist leadership. Cultural and spiritual values of infinite worth constantly accrue from this type of home missionary investments.

#### VI. BOARD AND STAFF PERSONNEL

1—*Members of the Board and Executive Committee* have rendered faithful service in behalf of our home missionary cause throughout this quadrennium; they have shown exemplary devotion to their respective responsibilities as administrators of a sacred trust. One can hardly appreciate how much it means for forty-five men and women—clergy and laity—practically all of them otherwise fully occupied with their own affairs, cheerfully to accept these heavy and at times heartbreaking administrative responsibilities, with no thought of material compensation or personal advantage of any sort.

2—*Administrative Staff and Office Personnel* changes have been few, during the year. Departments and bureaus are functioning smoothly and effectively. A commendable spirit of devotion dominates the entire group, whose conscientious services here at headquarters and in all sections of our home mission field mean more than words of mine can express toward the accomplishment of our major objectives. No constituent board secretary in Methodism could wish for a finer, more co-operative group of administrative colleagues, field representatives, and office personnel than those with whom it is such a privilege to serve the sacred cause of our common concern. Our regular Wednesday forenoon fifteen-minute devotional meeting in Simpson Hall and periodic informal social gatherings have helped to crystallize these delightful personal and service relationships.

3—*Our Present Staff Personnel:*

Secretary, E. D. Kohlstedt; Treasurer, W. J. Elliott; Comptroller, G. L. Search. Departmental Superintendents: Church Extension, F. W. Mueller; Associate, H. C. Leonard; City Work, Channing A. Richardson; Rural Work, Mark A. Dawber; Evan-

## *Board of Home Missions and Church Extension*

gelism, George B. Dean; Western Representative, Walter Torbet. Bureau Directors and Specials: Architecture, Elbert M. Conover; Goodwill Industries, E. J. Helms; Negro Work, W. A. C. Hughes; Foreign Language Work, E. M. Cox, Secretary; Publicity and Promotion, Jay S. Stowell; Associates, Guy F. Crawford, V. Ludel Boden; Director of Women Workers, M. V. Ristine; General Office Assistant, Merle Gripman.

### VII. FINANCE

As you will note from the financial statement at the close of this report, our receipts from World Service income have steadily declined during the quadrennium, our share of World Service distributable receipts for the last fiscal year, \$1,610,722.70 being only 63 per cent of the amount received for the first year of the quadrennium. The ratios of distribution fixed by the World Service Commission for this quadrennium was 37.7636 per cent for each of the two Mission Boards. Due, however, to preferentials and special gifts, the Board of Foreign Missions has received 41.55 per cent of the total apportionment credit World Service receipts for the past four years, and this Board but 33.31 per cent.

Our General Fund Debt four years ago was \$845,216.67. With the increase in World Service receipts for the following year and other undesignated income, this debt was reduced to \$606,965.40 as of October 31, 1928. Our objective was to liquidate this amount during the three following years, and this would have been done had our income not suffered so severe a decline during that period. Our share of World Service distributable receipts for the year ending October 31, 1929, was \$366,430.64 less than the previous year. The following year showed a further decline of \$256,622.38, and last year another decline of \$456,861.75. We had, therefore, three successive annual deficits totaling \$1,079,914.77. During the three years we were able to apply a total of \$754,444.39 on our increasing debt, leaving on October 31, 1931, a net total of unpaid obligations of \$932,435.78 in excess of available resources.

Our Permanent Fund has increased \$2,357,318.53 during the past four years, making the total of this fund \$7,825,474.12 as of October 31, 1931. The additions to the fund came from the following sources:

Annuity Gifts (less Property adjustments) . . . . .	\$647,731.43
Requests for the Permanent Fund . . . . .	92,513.10
Gifts for Special Trusts . . . . .	191,995.71
Returned and Transferred Donations . . . . .	584,126.93
Appropriations for Revolving Fund . . . . .	480,000.00
Net Undesignated Income from Loan Fund . . . . .	360,951.36

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Total . . . . . \$2,357,318.53

## *Board of Home Missions and Church Extension*

This increase has made possible much greater service through our Loan Fund during the past quadrennium, and has been the means of saving scores of churches from foreclosure. During the four years we loaned from the Regular Loan Fund \$940,679.87 to 203 churches, and from the Revolving Fund \$1,196,782.66 to 244 churches, making a total of \$2,137,462.53 loaned during the quadrennium to 447 churches. On October 31, 1931, we had a total of \$3,049,119.68 outstanding in loans from the two funds to 699 churches as compared with a total of \$1,394,311.61 on October 31, 1927, to 395 churches. Additional grants totaling approximately \$500,000 have been made and are awaiting payment. Funds that we have been counting on from maturing loans to pay these grants have not materialized and we are obliged to delay payment to many churches whose papers are all in and approved. These obligations, together with our increased deficit of nearly a million dollars in our General Fund, place us in a very serious financial situation as we cannot borrow as readily this year as in normal times. In fact, if our income is not substantially increased within the near future, we may be compelled to suspend payments on some of our appropriations for the year.

### VIII. FACING THE FUTURE

1—*Recent Research Revelations* concerning our home missionary personnel, project and appropriation readjustments during the past decade, particularly in the light of this Board's comparative pre-Centenary and present incomes, are exceedingly illuminating and suggestive of vital considerations for the future. Admitting the correctness of the contention that the Methodist Episcopal Church was hardly justified in attempting so expansive a program of home and foreign field service on the basis of her unfulfilled Centenary financial expectations, we must face facts that now confront our church, and seek to ascertain what can be done to alleviate the situation.

(1)—*Reduction of Personnel and Projects* has necessarily paced the series of annual recessions in World Service receipts for the general distributable fund, upon which our constituent boards are dependent for resources with which to support their respective programs of activity. In the second year of the Centenary, when Methodist contributions toward our general benevolent and missionary causes had reached their peak, the Board of Home Missions and Church Extension was fostering 5,544 projects, with a personnel of 6,041, now reduced to 3,728 projects and 3,822 workers. Prior to the Centenary, about 1,600 workers, distributed mainly throughout such distinctively missionary sections as Montana, Nevada, Utah, the Dakotas, Kentucky, Tennessee, Alabama, Georgia and the Negro Conferences, received maintenance from home mission funds. The

## *Board of Home Missions and Church Extension*

significant fact is that today, with proportionately greater demands and a drastically reduced income, we are responsible for the entire or partial support of twice as many workers as in pre-Centenary days.

(2)—*Completion of the Inter-Area Survey* has not materially altered the conclusions reached and reported on by your special committee, a year ago. With the utmost sincerity, your administrative officers purpose to continue their efforts toward the elimination of any and all current inter-area appropriation inequities that a more intensive study of the total situation may reveal.

(3)—*Data on Comparative Appropriations*, gathered from every Episcopal area in the Methodist Episcopal Church, disclose some suggestive facts and figures, based upon the reactions of bishops and district superintendents to a fourfold inquiry concerning: inequities between areas; inequities within areas; observations as to types of work; Conference and district needs.

The general survey of the field of home missions and church extension is to be followed by an intensive, wholly impartial appraisal of the resultant invaluable data, in order to assure every critic of home missionary appropriation policies that personal prejudice and sectional partiality are not determinative factors in this sacred business. The total available resources of the Board of Home Missions and Church Extension are at the command of the Methodist Episcopal Church, and your administrative officers share the anxiety of our sectional leadership that every essential area, Conference and district appropriation equity shall be protected.

(4)—*The Statistical Contrast* between our total home mission maintenance appropriations for 1921 and 1930 is illuminating. The following general project classification indicates this Board's current financial obligations toward the support of the 3,822 persons engaged in church, district and Conference home missionary service: 460 of them receive their entire support from the Board of Home Missions and Church Extension; 170 of them, over ninety per cent; 163 of them, from seventy-five to ninety per cent; 282 of them, from fifty to seventy-five per cent; 315 of them, from twenty-five to fifty per cent; and the remainder twenty-five per cent and less.

2—*Outstanding Objectives*—Above the platform in our Matthew Simpson Hall, Philadelphia, is blazoned the slogan that embodies what we believe to be the inclusive and ultimate home missionary objective: *America for Christ!* Home Missions is the response of the Christian Church to that part of the Great Commission which involves the evangelization of America. An inherited \$5,000,000 service program cannot be financed with a \$2,000,000 budget. You can readily understand how handicapped must be our efforts to march into new fields of Christian

# Board of Home Missions and Church Extension

## 1930 Maintenance Appropriations—Designated

Area	White		Foreign Speaking Conferences <sup>1</sup>	Indian	Bilingual <sup>2</sup>	Special	Total
	English Speaking	Colored					
Atlanta .....	\$10,250.00	\$15,105.00	.....	.....	.....	\$50.00	\$25,405.00
Boston .....	24,120.00	1,400.00	\$360.00	.....	\$40,945.00	3,700.00	70,525.00
Buffalo .....	15,895.00	1,200.00	.....	\$3,825.00	15,830.00	1,850.00	38,600.00
Chattanooga .....	41,585.00	5,500.00	.....	2,450.00	.....	3,425.00	52,960.00
Chicago .....	39,865.00	.....	18,500.00	.....	30,847.00	6,012.00	95,324.00
Cincinnati .....	41,843.00	.....	.....	.....	18,733.00	.....	60,576.00
Covington .....	.....	20,591.00	.....	.....	.....	.....	20,591.00
Denver .....	43,078.00	.....	12,903.00	.....	9,422.00	6,000.00	71,403.00
Detroit .....	24,526.00	.....	55,065.00	2,968.00	18,456.00	5,400.00	106,415.00
Helena .....	40,200.00	200.00	.....	2,600.00	.....	200.00	43,200.00
Indianapolis .....	20,242.00	.....	960.00	.....	5,085.00	7,050.00	76,423.00
Kansas City .....	60,453.00	.....	3,835.00	.....	5,035.00	7,050.00	76,423.00
New Orleans .....	.....	23,725.00	.....	.....	.....	5,287.00	29,012.00
New York City .....	56,311.00	.....	9,281.00	.....	84,003.00	5,240.00	154,835.00
Omaha .....	36,441.00	.....	.....	.....	3,660.00	1,750.00	41,851.00
Philadelphia .....	13,625.00	5,290.00	.....	.....	34,650.00	2,425.00	55,990.00
Pittsburgh .....	22,980.00	.....	.....	.....	33,720.00	225.00	56,925.00
Portland .....	41,495.00	.....	2,200.00	10,185.00	1,765.00	6,715.00	62,360.00
Saint Paul .....	40,895.00	.....	.....	3,040.00	4,200.00	5,775.00	53,910.00
San Francisco .....	43,175.00	500.00	120,255.00	2,700.00	800.00	6,220.00	173,650.00
Washington .....	23,436.00	7,797.00	.....	.....	6,634.00	6,596.00	48,463.00
Totals .....	\$645,515.00	\$81,308.00	\$223,359.00	\$27,768.00	\$310,650.00	\$72,920.00	\$1,361,520.00

<sup>1</sup> This item includes the Latin American Mission, Southwest Spanish Mission, Hawaii, Pacific Japanese and Chinese Missions, etc.—also, some English-speaking work to these same groups.

<sup>2</sup> This item includes the Bilingual Mission, also all other service ministries—English-speaking to foreign-language groups, such as Halsted Street Church, of Chicago, Churches of all Nations, etc.

## *Board of Home Missions and Church Extension*

endeavor or even to insure the continuity of many worthy home missionary projects that have actually developed into "going concerns."

(1)—*The Main Task of Home Missions* is to provide for otherwise neglected communities, the facilities, organizations and religious leadership that will guarantee to such communities a wholesome, spiritual interpretation of individual and social life.

(2)—*The Most Fruitful Home Mission Field* is furnished by millions of country and city boys and girls who receive no constructive religious training at home or in school, multitudes of them no religious instruction whatever.

(3)—*A Major Problem of Home Missions* is to secure and support adequately equipped, thoroughly consecrated specialists in juvenile psychology, who sense the incalculable value of a faithful, fruitful social and spiritual ministry to impressionable child life.

(4)—*A Temporary Expedient in Home Missions*, rather than a permanent policy of procedure, are the public educational activities frequently fostered in backward communities; general intellectual culture is a regular responsibility of the state, not of Home Missions.

(5)—*Self-support and Self-dependence* is a consideration of major moment in the realization of home missionary objectives; the discovery and development of local resources and leadership means steady advancement toward that coveted goal.

(6)—*A National Home Missions Program* would lift up many projects that are clearly the missionary responsibility of Connectional Methodism, regardless of area, Conference or district boundaries. Among them, we might mention the following typical activities: Bilingual, Indian, Negro and mountain work; Goodwill Industries; specialized rural and urban Christian social service enterprises; ministries to migrants and underprivileged groups; industrial evangelism; and other forms of Christlike service.

(7)—*Current Home Mission Emphases* include certain considerations which must henceforth be thrust into the very foreground of Christian thought and action: spiritualization of our economic and social order; an adequately equipped and efficient ministry, to meet the demands of the new day; economic and social justice for racial groups, resident in America; dissipation of denominational provincialism, in the interest of Christian progress; constructive religious and social ministries to America's hinterland regions and city centers; clearcut distinctions between Conference and connectional missionary projects; the development of more intimate and co-operative administrative relationships between our general and sectional leadership.

## *Board of Home Missions and Church Extension*

3—*Summarized Suggestions* for your special consideration and action are submitted herewith:

(1)—*General Conference Legislation* possibilities must be reckoned with during May. The World Service Commission's Committee of Fifteen on General Conference legislation plans to report progress. Since unexpected problems pertaining to the internal and external organizational relationships of the Board of Home Missions and Church Extension are likely to arise, our Executive Committee was authorized by the Board to formulate whatever legislative recommendations to the General Conference of the Methodist Episcopal Church the interests of this Board and later developments may demand.

(2)—*Administrative Personnel Reductions* in the field, as well as at headquarters, particularly where maintenance appropriations are involved, are inevitable. Modern communication and transportation facilities, financial and other determinative factors compel the consideration of administrative readjustments whenever and wherever feasible. During the past eight years, five mission superintendents were eliminated. Financial limitations necessitate other adjustments of this sort.

(3)—*Home Missionary Appropriations* for the 1932 calendar year, with a shortage of \$456,861.75 in our Board's share of the World Service distributable fund, would have meant a forty per cent cut in our missionary program, had not the Board authorized the carrying of this deficit in order to limit the appropriation cut to approximately twenty-five per cent.

(4)—*Program and Project Studies* should be continued intensively, in the interest of a more scientific analysis of current objectives and the future home missionary responsibilities which may rightfully relate themselves to our Board.

(5)—*Church Comity Adjustments* and possibilities merit careful consideration and conscientious co-operation on the part of denominational home missionary administrators, general and sectional. Kingdom, rather than sectarian interests must be recognized as the decisive factor in such negotiations. Our Wesleyan attitude toward Christian co-operation and interdenominational relations, remains unchanged: "If thy heart is as my heart, give me thy hand—to form a league, offensive and defensive, with every soldier of Jesus Christ—to make our Church a power in the land; to love every other church which exalts Christ."

(6)—*Negro American Citizens* are facing the most critical situation, aggravated by current economic discriminations, that has confronted our Negro brethren in many years. This Board's consistent position on the race issue in this country is now too well known to need elaboration. Under present circumstances, however, Christian duty would seem to demand a clear-cut statement on our part in behalf of economic and social justice for

the American Negro, who represents a considerable proportion of our Methodist Episcopal membership and constituency.

(7)—*Our Oriental Americans* constitute another group, for whom a fitting word might be spoken. Subjected to an unjust racial immigration quota, too fractional to ensure a semblance of sincerity to the specious arguments of professional politicians, who would forever bar our gates against these people; denied naturalization and property rights that are freely granted to racial groups from other parts of the world; and ruthlessly banned from certain Western counties, the California Conference of the Methodist Episcopal Church deserves special mention for electing a Japanese layman as one of its delegates to the General Conference of 1932, in Atlantic City, New Jersey.

#### *4—Courageous Convictions*

(1)—*Methodism's World Service Problem* can be solved whenever we choose to take Christ's missionary mandate seriously enough to register in terms of genuine sacrifice and service toward world evangelization. That significant October World Service appeal, voluntarily sponsored by a group of prominent Methodist ministers, was one of the most heartening happenings in recent months. Undertaking to stress the commonality of our World Service claim upon the entire administrative and pastoral leadership of the Methodist Episcopal Church, they admonished their brethren to bear several vital considerations in mind:

"These are times of financial difficulty for people and pastor alike. They affect all of our churches. Yet we refuse to be overwhelmed by the difficulties.

"We are joining in this appeal to fellow pastors with the assurance that they share with us a deep conviction and an earnest concern for the sustained support of our missionary enterprises at this critical time."

Ours is a connectional Church. The unity of our Methodist ministry—urban, rural, episcopal, district, detached—must be preserved. Methodism's missionary interests constitute a clear-cut, connectional responsibility that no administrative group—bishops, district superintendents, pastors, Board secretaries—should seek to evade. In the expression of our connectional convictions concerning Christianity's ultimate objective, evangelization of the world, let leadership lead the forces of righteousness to victory over superstition and sin.

(2)—*Methodism's Phenomenal Progress*, temporarily interrupted, can be duplicated whenever we are ready to center "all of our being's ransomed powers" upon the task of Christianizing the Democracies of America, as well as the nations of the world. Sectional and piecemeal interpretations of community conditions and national needs, human experiences and obligations, current

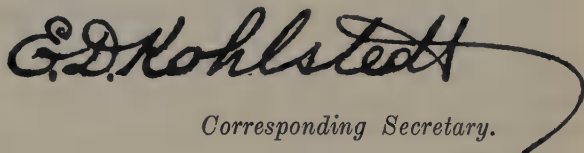
## *Board of Home Missions and Church Extension*

history and world welfare are bound to be misleading. The long look and creative thinking are imperative to a balanced appraisal of men, institutions, local and world-wide movements, programs and policies. Methodism's amazing initial growth in the new world can be accounted for by the irresistibility of her superb administrative genius, coupled with a consecration so complete that it actually exhausted the energies of scores of our early itinerants before they had reached the age of thirty-five.

### *Acknowledgments*

Grateful to God for a multitude of enduring mercies; health, home and hard work, buttressed by innumerable blessings from the Throne of Grace; sincerely appreciative of the patience and brotherly consideration of our bishops, district and mission superintendents, editors, Board secretaries—all with whom we are privileged to sustain personal and service relationships, denominational and interdenominational; with a buoyant faith in the legitimacy of Methodism's home missionary enterprise and the ultimate triumph of truth and righteousness in a world of uncertainty and sin, we submit this quadrennial report for whatever appraisal your judgment and conscience may dictate.

Respectfully submitted,

  
*G. D. Kohlstedt*

*Corresponding Secretary.*

# Board of Home Missions and Church Extension

## FINANCIAL STATEMENT OF BOARD OF HOME MISSIONS AND CHURCH EXTENSION GENERAL FUND

RECEIPTS AND DISBURSEMENTS FOR QUADRENNIUM ENDING OCTOBER 31, 1931

	Receipts			Disbursements			Total
	1928	1929	1930	1929	1930	1931	Total
World Service Distributable Income	\$2,560,243.13	\$2,324,256.83	\$2,067,634.45			\$1,610,772.70	\$8,562,907.11
World Service Special Gifts.....	93,605.04	148,537.31	170,762.59			235,382.14	648,287.08
Other General Fund Receipts.....	136,019.06	237,333.04	150,819.33			190,375.82	714,547.25
Total .....	\$2,789,867.23	\$2,710,127.18	\$2,389,216.37			\$2,036,530.66	\$9,925,741.44
<i>Disbursements</i>							
Home Missions .....	\$1,668,433.19	\$1,628,607.20	\$1,520,320.56			\$1,387,721.84	\$6,205,082.79
Church Extension .....	593,039.65	696,864.63	533,261.44			547,764.11	2,370,929.83
Work at Wesley Foundations.....	46,369.66	46,238.69	40,969.51			32,565.76	166,143.62
Interdenominational Work .....	21,000.00	23,600.00	19,350.00			17,810.81	81,760.81
Training Conferences .....	12,842.55	13,206.15	18,579.64			25,617.56	70,245.90
Scholarships and Life Service.....	15,742.70	12,553.33	7,010.00			3,935.00	39,241.03
Co-operation with theological schools	12,500.00	.....	.....			.....	12,500.00
Bureau of Architecture .....	15,000.00	15,000.00	13,500.00			13,000.00	56,500.00
Foreign Language Publications....	6,597.24	6,702.88	6,171.69			5,747.57	25,219.38
Bulletin and Information Service...	.....	5,731.06	6,879.19			6,956.16	19,566.41
Church Extension Finance Division	.....	.....	2,916.48			11,918.98	14,835.46
Service to the Field.....	27,390.37	32,231.90	33,624.17			32,667.53	125,913.97
Cultivation, promotion and publicity	37,383.89	25,700.39	27,829.95			26,476.48	117,390.71
Our Share Co-operative Work.....	(123,305.91) *	130,786.84	118,377.85			86,028.88	335,193.57
Administration Expense .....	126,543.65	126,042.20	129,073.54			123,950.22	505,609.61
Totals .....	\$2,582,842.90	\$2,763,265.27	\$2,477,864.02			\$2,322,160.90	\$10,146,133.09

\*Deducted from Gross Receipts at Central Office.

*Board of Home Missions and Church Extension*

PERMANENT FUND

Balance Sheet October 31, 1931

ASSETS

CASH ON HAND AND IN BANKS.....		\$44,054.14
LOANS TO CHURCHES:		
Regular .....	\$1,498,059.66	
Revolving Fund .....	1,551,060.02	
		<u>3,049,119.68</u>
BONDS:		
Railroad Bonds .....	\$545,925.00	
Guaranteed Real Estate Mortgage		
Bonds .....	310,000.00	
Public Utility and Other Bonds.....	277,500.00	
		<u>1,133,425.00</u>
MORTGAGES, NOTES, ETC.:		
Guaranteed Mortgages .....	\$405,500.00	
Other Mortgages, Notes, etc.....	968,457.18	
		<u>1,373,957.18</u>
STOCKS (DONATED) .....		176,200.00
REAL ESTATE:		
Wesley Building, Philadelphia.....	\$1,144,426.63	
Less Depreciation .....	34,426.63	
		<u>1,110,000.00</u>
Other Real Estate .....		926,718.12
FURNITURE AND OFFICE EQUIPMENT.....		12,000.00
Total .....		<u><u>\$7,825,474.12</u></u>

DISTRIBUTED AS FOLLOWS

LOAN FUND:		
Subject to Annuities .....	\$1,180,017.83	
Not Subject to Annuities:		
Revolving Fund .....	\$2,367,937.41	
Undesignated .....	2,456,290.57	
Designated .....	145,957.14	
Surplus .....	54,996.07	
		<u>5,025,181.19</u>
		<u>\$6,205,199.02</u>
HOME MISSION FUND:		
Subject to Annuities .....	\$878,848.46	
Not subject to Annuities:		
Undesignated .....	\$484,889.64	
Designated .....	256,537.00	
		<u>741,426.64</u>
		<u>1,620,275.10</u>
Total .....		<u><u>\$7,825,474.12</u></u>

# WOMAN'S HOME MISSIONARY SOCIETY

*To the Bishops and Members of the General Conference assembled in Atlantic City, New Jersey, May, 1932*

## OFFICERS OF THE WOMAN'S HOME MISSIONARY SOCIETY

### PRESIDENT

Mrs. W. H. C. Goode, Whithy Place, Sidney, Ohio.

### PRESIDENT EMERITUS

Mrs. George O. Robinson, 1303 Wentworth Avenue, Pasadena, Calif.

### PRESIDENT EMERITUS

Mrs. Wilbur P. Thirkield, 15 Gramercy Park, New York City, N. Y.

### VICE-PRESIDENTS

Mrs. W. Raymond Brown, 65 Walnut Street, East Aurora, N. Y.

Mrs. Daniel Stecker, 423 8th Street, Wilmette, Ill.

Mrs. M. L. Robinson, 316 W. 79th Street, New York City, N. Y.

Mrs. Dan B. Brummitt, 721 Emerson Street, Evanston, Ill.

Mrs. C. W. Burns, Ingleside Terrace, San Francisco, Calif.

### CORRESPONDING SECRETARY

Mrs. V. F. DeVinny, 1869 Laurel Avenue, St. Paul, Minn.

### CORRESPONDING SECRETARY EMERITUS

Mrs. May Leonard Woodruff, 122 Lake Avenue, Ocean Grove, N. J.

### RECORDING SECRETARY

Mrs. M. C. Slutes, 1330 Michigan Avenue, Hyde Park, Cincinnati, Ohio.

### TREASURER

Mrs. J. H. Freeman, 64 W. Winter Street, Delaware, Ohio.

### TRUSTEES

Mrs. J. N. Rodeheaver, 3032 Washington Blvd., Chicago, Ill.

Mrs. Anna E. Kresge, 70 W. Boston Blvd., Detroit, Mich.

Mrs. F. C. Reynolds, 309 Woodlawn Road, Roland Park, Baltimore, Md.

Mrs. B. M. Hochswender, 352 S. Aiken Avenue, Pittsburgh, Pa.

Mrs. C. P. Colegrove, 1079 N. Marengo Avenue, Pasadena, Calif.

Mrs. Foss Zartman, 1120 W. Elm Street, Lima, Ohio.

Mrs. S. J. Turner, 407 St. David's Road, Wayne, Pa.

Mrs. Adelaide Hudd, 1644 Prestwick Rd., Lochmoore Village, Detroit, Mich.

Mrs. David D. Forsyth, 49 Grove Street, New York City, N. Y.

Mrs. Wm. H. Veenboer, Reed's Lake Blvd., Grand Rapids, Mich.

Mrs. Silas Sprows, 514 Lillian Way, Los Angeles, Calif.

Mrs. John W. Lowe, 4712 Roland Avenue, Baltimore, Md.

Mrs. A. E. Griffith, 1335 Fortieth Street, Des Moines, Iowa.

Mrs. F. D. Leete, Omaha, Neb.

Mrs. E. A. Martin, 148 Warren Street, Tunkhannock, Pa.

Mrs. Frank Maize, 12606 Arlington Avenue, Cleveland, Ohio.

### PUBLICATIONS AND PUBLICITY

Editor, Mrs. Levi Gilbert.

Assistant Editor, Miss Bertha Stephenson.

Assistant Editor, Miss Helen E. Cox.

Publisher, Mrs. Geo. W. Keen, 420 Plum Street, Cincinnati, Ohio.

## Woman's Home Missionary Society

*"Woman's Home Missions," "Junior Neighbors," "Annual Meeting Daily," "Annual Report," General Publications.*

### ORGANIZATIONS

Eighty-five Conferences are organized as follows:	
Auxiliaries .....	5,927
Wesleyan Service Guild .....	217
Young Woman's Auxiliaries .....	596
Young People's Department .....	2,683
Junior Department:	
Home Guard Companies .....	1,623
Mothers' Jewels Bands .....	2,078
	<hr/> 3,701
Total Number of Organizations .....	13,124

### MEMBERSHIP

Auxiliary .....	215,614
Honorary .....	15,194
Conference .....	1,091
Wesleyan Service Guild .....	4,157
Young Woman's Auxiliaries .....	12,980
Young People's Department .....	38,510
Junior Department .....	93,392
	<hr/> 380,938
Total Membership .....	380,938

### FINANCES

Total receipts for the quadrennium are as follows:	
1927-1928 .....	\$3,109,616.99
1928-1929 .....	2,862,561.62
1929-1930 .....	2,922,119.13
1930-1931 .....	2,807,873.50
	<hr/>
Grand total income .....	\$11,702,171.24

The Woman's Home Missionary Society has felt the depression which the other Boards have reported and register a decrease in members, money and subscriptions to the official organ of the Society.

### MISSIONARIES

Through the Department of Education and Personnel we have the vocational analysis of types of service rendered by missionaries enrolled with the society. In view of the fact that the various race groups are touched, our field is wide and various. The analysis follows:

#### MISSIONARIES IN CONFERENCE INSTITUTIONS

Superintendents .....	24
Matrons .....	44
Nurses .....	8
Social Workers .....	11
Kindergartners or nursery school teachers .....	12
Religious Educational Workers .....	3
Industrial arts .....	5
Secretarial worker .....	1
	<hr/>
Total .....	108

# *Woman's Home Missionary Society*

## MISSIONARIES IN NATIONAL INSTITUTIONS

### *Vocational Analysis*

Presidents (men) .....	3
Dean of women .....	1
Superintendents .....	
Homes and Schools (women) .....	38
Homes and Schools (men) .....	7
Settlements (women) .....	11
Assistant Superintendents .....	26
Principals .....	8
Teachers of Advanced and high-school subjects .....	69
Grade Teachers .....	45
Teachers of home economics or industrial arts .....	45
Technicians .....	3
Music Teachers .....	17
Religious Education (Directors or teachers) .....	13
Kindergartners or nursery school teachers .....	26
Nurses .....	59
Social Workers (men and women) .....	39
Boys' workers in Homes and Schools (men) .....	3
Matrons .....	61
Farmers .....	4
Secretarial workers .....	16
Preachers .....	6
Printer .....	1
Doctors (full and part time) .....	6

508

### DEACONESSSES

The vocational analysis of types of service rendered by 436 deaconesses of the Woman's Home Missionary Society is as follows:

Active .....	338
Leave of absence .....	48
Retired .....	50

Total .....	436
-------------	-----

President of Training School .....	1
Dean of Training School .....	1
Superintendents .....	26
Nurses .....	6
Pastors, Pastor's Assistants, Directors of Religious Education .....	158
Social Service .....	88
Dietitians .....	2
Occupational Therapy .....	1
Chaplains .....	4
Matrons .....	12
Evangelists .....	2
Teachers .....	24
Promotional work .....	4
Office Secretaries .....	6
Immigration work .....	1
Prison and Hospital work among Soldiers and Sailors. .....	1
Wesley Foundation .....	1

Total .....	338
-------------	-----

During the Quadrennium the merged Pension Fund for deaconesses of the three administrations has been administered by the Board of Hospitals, Homes and Deaconess Work. To this fund each deaconess has contributed four dollars and twenty cents and the employing agency has paid an equal amount. Deaconesses receive a pension when approved by the Board of Hospitals, Homes and Deaconess Work, after retirement has been recommended by the administration and granted by the Conference Deaconess Board.

**"LOOKING BACKWARD THINKING FORWARD"**

Browning says: "The future I may face now I have proved the past." This is the sentiment of the Woman's Home Missionary Society of the Methodist Episcopal Church as it starts into its second half century of achievement and helpfulness. The jubilee celebration which occurred in October, 1930, was the culmination of the unfolding of a five-year plan which was worked out and presented to the Board of Trustees three months before the launching of the program. This plan was not only a program of celebration for strengthening all lines of work but it anticipated future needs and larger achievement. It recognized that money and interest must be conserved for old work, such as salaries, current expense, publicity, and upkeep as well as to call forth more money over and above that which was already coming in. This program was made visual by the Project Picture which was a large, colorful, artistic wall poster, with eleven arches. The central arch held a symbolic figure of "Mother Society," and into the arches on either side of her were placed symbolic figures of the two projects to be undertaken in a year. As the years passed new panels, visualizing new tasks, were sent to the ten thousand churches, organizations of the Woman's Home Missionary Society, which became a constant reminder of work done and work to be undertaken, and was, when filled, a lovely visualization of the entire jubilee program. This device, built to stage propoerations and beautifully lighted, was used at several annual meetings, and for the last time at the Jubilee celebration in Cincinnati, the birthplace of the organization.

For the study undertakings, programs were issued for use in the local groups, on some department of work which had come into existence during the fifty years. For the jubilee undertakings, carefully planned literature was sent to the local groups explaining just how to proceed with the new projects.

Jubilee literature was colorful, attractive, original, free and postage paid. This was made possible by the sale of a colorful device, which was much loved, called "The Jubilee Seal." These seals were made to sell at a penny a piece and six thousand dollars came into the hands of the treasurer because loyal women used these bits of color on letters, programs, and place cards.

## *Woman's Home Missionary Society*

A jubilee building program was launched in the first year. The history of the institution needed, its location, its particular wants, went with the launching of the program. Every building is to-day completed.

Since none of the buildings was started until two-thirds of the required money was in hand, all are now paid for. The cost of these jubilee buildings was apportioned to the Conferences, and in the five years \$1,060,500 had been put into them.

The jubilee was a success financially when hard times were upon our country. During the fifty years of its history the Woman's Home Missionary Society has laid at the feet of the Master \$50,103,063. In the last decade, which of course, includes the jubilee period, the total giving was \$30,138,286.

The regular work of the organization was not only continued but strengthened during the jubilee period. Current expense, student aid, cash supplies, mite boxes, annuities, permanent funds, all held steady, and to this giving of the jubilee period was added "jubilee love gifts," over and above the monies suggested in the various funds. The "jubilee love gift" was "fifty cents to Mother's society on your own birthday" for adults, and a "penny for every year of your life" for the younger group. Nearly all members gave love gifts. Many gave five dollars instead of fifty cents. Some gave one hundred dollars, and a few gave a thousand dollars as love gifts. Four hundred thousand dollars (\$400,000) was placed in the treasure chest which was created and set apart for these love gifts.

The jubilee success was due principally to intelligent, co-ordinated, courageous and long-range planning. It revealed the value of definite advertising, the personal touch, workable plans, a system of recognitions, and, above all, the value of knowing where the money goes. (It revealed the unity and co-operation of the Sisterhood which for five years rejoiced in "Looking Backward Thinking Forward.")

### THE NEW APPROACH

The changing import of Home Missions defined as it was in the North American Home Mission Congress held in Washington, D. C., in December, 1930, is epitomized in the concluding paragraph of the text book for 1931-1932, "The Challenge of Change," by Dr. John Milton Moore. He writes, "Home Missions in its newer aspect imposes upon its adherents the necessity of studying constantly and thoroughly every human situation in this country which raises a moral issue." The President, Mrs. W. H. C. Goode, in her 1931 annual message, compares our work in the past to that of the Good Samaritan. She challenges us with the thought that "to-day we are saying that the home missionary work of any country has but begun when it has rescued the man on the Jericho road. It must rid that road of bandits."

## Woman's Home Missionary Society

The continuity of our service must be preserved but we are understanding the place and importance of our national policies as never before in making "safe" the road. An educational program is being put on through the secretaries of Christian citizenship to bring these policies to the forefront in the thinking of our women in order that definite action from an informed membership may make an impact that will be felt.

The following pronouncements were voted on October, 1931:

*Prohibition.* We believe absolutely in the Eighteenth Amendment, in its strict observance and rigid enforcement.

*World Peace.* We believe in the participation of the United States in the World Court and in the Disarmament Conference to be held in Geneva.

*Immigration.* Unjust discrimination is a disturbing element to international understanding and world peace, therefore, we endorse the action of the General Conference of 1928 that we urge all Christian citizens to unite in removing such legislation as restricts immigration and the rights of citizenship on grounds of race and color.

*Motion Pictures.* We urge the support of any bill which aims to abolish improper pictures and to promote proper censorship and oppose the transporting of barred films to other nations.

*Industrial Relations.* The present period of unemployment is an aspect of industrialism which demands patient and expert study, but in a measure quite beyond our consciousness, we share the responsibility for seeking a solution. The present period of unemployment makes it a propitious time for more strict regulations concerning the status of women and children in industry.

*The Franchise.* We recommend that our women be taught that voting is a sacred duty, that they be made aware of their personal responsibility.

### SPIRITUAL VALUES

The regular administrative and financial work of the society has been carried by the various departments, bureaus and standing committees according to the provisions of the constitution and by-laws. It has seemed that the united effort to hold steady in the changing world has deepened our reliance on things spiritual.

Always, through its half-century of history, the Woman's Home Missionary Society has placed major emphasis upon the awakening and development of the spiritual life as fundamental, not alone to the attainment of the noblest character, but also to the fullest mental growth, and to the greatest social values—this, both for the supporting organizations and for the institutions supported.

Perhaps never more than at the present time has the sense of

## *Woman's Home Missionary Society*

dependence upon spiritual forces been realized. This realization of spiritual needs and of spiritual resources available to meet those needs is now finding expression in the "Unified Movement for the Spiritual Life" in which the Woman's Home Missionary Society and the Woman's Foreign Missionary Society are together seeking to kindle anew the altar, fires of spiritual life in the homes of Methodism, and in the institutions of the organization.

Training Conferences under skilled and consecrated leaders are bringing together from the isolated places those who are guiding the religious activities of their institutions. These Conferences create a spirit of sympathy and comradeship, and help those attending to a better understanding of the problems and opportunities confronting them. The Woman's Home Missionary Society acknowledges with sincere appreciation the valuable co-operation of the Board of Education in these training Conferences.

MRS. MAY LEONARD WOODRUFF,  
*National Corresponding Secretary*

# THE BOARD OF EDUCATION

## BISHOPS

WILLIAM F. ANDERSON.....	581 Boylston Street, Boston, Mass.
HERBERT WELCH.....	524 Penn Avenue, Pittsburgh, Pa.
THOMAS NICHOLSON.....	34 East Elizabeth Street, Detroit, Mich.
EDGAR BLAKE.....	307 Hume-Mansur Building, Indianapolis, Ind.
ROBERT E. JONES.....	631 Baronne Street, New Orleans, La.

## MINISTERS

Foster C. Anderson.....	Painesville, Ohio
Floyd L. Blewfield.....	266 Jefferson Street, Benton Harbor, Mich.
Stephen B. Campbell.....	Carthage, Mo.
Sanford W. Corcoran.....	Smithfield St. and Seventh Ave., Pittsburgh, Pa.
Matthew W. Dogan.....	Wiley College, Marshall, Tex.
Frederick C. Eiselen.....	Garrett Biblical Institute, Evanston, Ill.
Thomas N. Ewing.....	418 Franklin St., Danville, Ill.
William H. Ford.....	111 W. Mt. Pleasant Ave., Philadelphia, Pa.
R. L. George.....	Winfield, Kan.
Henry Guy Goodsell.....	1115 N. Cascade Ave., Colorado Springs, Colo.
W. E. J. Gratz.....	740 Rush St., Chicago, Ill.
Walter E. Gunby.....	Newark, Del.
William E. Hammaker.....	283 West Madison Ave., Youngstown, Ohio
Cameron Harmon.....	McKendree College, Lebanon, Ill.
Tully C. Knoles.....	College of the Pacific, Stockton, Cal.
Daniel L. Marsh.....	Boston University, Boston, Mass.
Frank E. Mossman.....	Southwestern College, Winfield, Kan.
John H. Race.....	150 Fifth Ave., New York, N. Y.
I. B. Schreckengast.....	Nebraska Wesleyan University, Lincoln, Neb.
Andrew Warner.....	923 Stadium Way, Tacoma, Wash.

## LAYMEN

Alfred H. Avery.....	105 Beltran St., Malden, Mass.
Leonard D. Baldwin.....	27 Pine St., New York, N. Y.
Edwin P. Bliss.....	170 Summer St., Malden, Mass.
William E. Carpenter.....	Brazil, Ind.
H. Almon Chaffee.....	Box 2101, Bridgeport, Conn.
W. C. Coffey.....	University of Minnesota, St. Paul, Minn.
Nellie M. Day.....	3722 Lowell Ave., Chicago, Ill.
William S. Ebersole.....	Cornell College, Mt. Vernon, Ia.
John S. Fletcher.....	Chattanooga, Tenn.
Lewis N. Gatch.....	Union Central Building, Cincinnati, Ohio
Thomas F. Holgate.....	Northwestern University, Evanston, Ill.
David D. Jones.....	Bennett College for Women, Greensboro, N. C.
Glen W. Leighbody.....	84 Highgate Ave., Buffalo, N. Y.
Vernon E. Lewis.....	Fort Benton, Mont.
Hugh S. Magill.....	203 N. Wabash Ave., Chicago, Ill.
A. C. Monagle.....	409 Grand Ave., Brooklyn, N. Y.
Andrew H. Phelps.....	475 Tenth Ave., New York, N. Y.
Kathryn Sisson Phillips (Mrs. Ellis L.).....	Plandome, L. I., N. Y.
Clarence A. Titus.....	222 Melrose Ave., Decatur, Ga.
Loree E. Van Osdol.....	Peru, Ind.

# Report of the Board of Education

## OFFICERS OF THE BOARD

William F. Anderson.....	President
Thomas Nicholson.....	First Vice-President
John H. Race.....	Second Vice-President
W. E. J. Gratz.....	Recording Secretary
Lewis N. Gatch.....	Assistant Recording Secretary
Leonard D. Baldwin.....	Assistant Recording Secretary
Albert W. Harris.....	Treasurer
Lewis N. Gatch.....	Assistant Treasurer
Leonard D. Baldwin.....	Assistant Treasurer
William S. Bovard.....	Corresponding Secretary
H. K. Wright.....	Comptroller

## DIVISION OF EDUCATIONAL INSTITUTIONS

Albert E. Kirk.....	Secretary
Joseph P. MacMillan.....	Assistant Secretary; Student Loans
Merrill J. Holmes.....	Secretary Institutions for Negroes
Dwight R. Furness.....	Publicity
Warren F. Sheldon	
Executive Secretary Wesley Foundation Joint Committee	

## DIVISION OF RELIGIOUS EDUCATION IN THE LOCAL CHURCH

Merle N. English.....	Secretary
<i>Religious Education of Children</i> .....	Mildred Moody Eakin
Sunday, Week-Day, Daily Vacation Church	
Schools, Junior League and Junior Church	
<i>Epworth League and Young People's Work</i> ...	Blaine E. Kirkpatrick
Intermediate, Senior, and Young People's	
Leagues and Sunday Church Schools	
Institutes, Life Work and The Devotional Life.....	Owen M. Geer
Missionary Education and Social Service.....	Roy E. Burt
Recreation and Culture and Twenty-four-	
hour-day Plan.....	
<i>Religious Education of Adults</i> .....	Chester L. Bower
<i>Men's Movement—Methodist Brotherhood</i> .....	Charles F. Boss, Jr.
Field Secretaries.....	
E. Dow Bancroft, Herbert H. Parish	
<i>Conference Boards and Directors in Home Field</i> ..	Bert E. Smith
Assistant to the Secretary in Field Work..	
Frank A. Lindhorst	
<i>Leadership Training</i> .....	Nathaniel F. Forsyth
Assistant.....	
C. W. Longman	
<i>Promotion and Publicity</i> .....	Clyde Lemont Hay

## CO-OPERATIVE ENTERPRISES

<i>Religious Education in Foreign Fields</i> ....	Wade Crawford Barclay
<i>Bureau of Architecture</i> .....	Elbert M. Conover
In charge of Chicago office.....	
Edward F. Jansson	
<i>Missionary Education</i> .....	Corliss P. Hargraves
<i>Committee of Six on Foreign Language Publications</i> ..	Ezra S. Cox

Note: The names of Directors of Religious Education in Annual Conferences in the United States and in the foreign field appear in *The Methodist Year Book* for 1932, page 24.

## REPORT OF THE BOARD OF EDUCATION

*To the General Conference of the Methodist Episcopal Church:*

At the beginning of the quadrennium the Board revised its organization in harmony with the legislation adopted by the General Conference which convened at Kansas City.

The main feature was the organization under two general divisions instead of the four departments of the previous quadrennium. Two standing committees were appointed for the quadrennium. Each member of the Board was assigned to one or the other of these major committees. One committee gives consideration to all matters related to the educational institutions of our Church and the Wesley Foundation work. The other committee considers the work of education as carried on in the local churches, through Church Schools, Epworth Leagues and schools of methods. The Board as a whole receives the reports of its employed staff and all matters relating to the financial situation, then convenes as divisional committees considering and maturing recommendations for discussion and action by the entire Board. The Corresponding Secretary, Secretaries of Divisions and their staff members work together in fullest knowledge of the whole program of the Board, as well as the particular parts assigned to each.

The policy of enlisting the organized co-operation of Annual Conferences, through conference boards of education, has made considerable progress during the quadrennium. This type of co-operation, however, still remains as an important field for further development. The local church is the unit of first importance. The Annual Conference of pastors must be the advisory center for the churches. The Board of Education is the liaison agency, helping where help means most.

The financial service the Board is expected to render the institutions and other educational projects has been greatly diminished by the unprecedented decline in World Service giving in recent years.

During the preceding quadrennium we were able to appropriate to the operating expenses of the institutions classified by the University Senate a total of \$2,065,167, while for the quadrennium now closing the best we could do was to appropriate \$1,758,927. This means a cut in appropriations of fourteen per cent. This has its effect not only upon the direct operating budgets of the institutions, but upon the endowment rating required by the accrediting associations. The appropriations made by this Board have been accepted as the equiv-

## *Report of the Board of Education*

alent of the normal income from endowment. The experience of recent years renders less dependable the stability of such sources of income. For the past eight years the Board has been able to appropriate an average of \$478,000, or five per cent on \$9,560,000.

Most of our schools for Negroes have not yet achieved the independent status of local trustee control. Their property, operating expenses, policy and program are the responsibility of the Board of Education. The sentiment of the Church at large is without doubt in accord with that of the Board that autonomous responsibility shall be established as soon as possible for each school offering courses in higher education.

During the present quadrennium the Board has devoted from it receipts a total of \$894,720 to the support of education for Negroes. The amount used the previous quadrennium was \$1,272,462, showing a cut of twenty-nine per cent. These schools represent a major missionary interest of the whole Church. Recent years have seen unusual co-operation among the churches, foundations and philanthropists in strengthening the institutions established for the higher education of Negro youth. At last the leaders are mapping out plans for a system of schools adapted to the populations to be served, and the type of schools best suited to the constituency.

The Division of Religious Education in the Local Church co-operates with Annual Conference boards of education in placing directors of religious education in conferences and areas. The Rally Day offerings are returned to the conferences for the support of the conference director and his program. The Rally Day offerings have more than doubled during the quadrennium under the stimulus of the provision that the offerings are to be used within the bounds of the conference from which they come.

To make vivid the reductions in the available funds for the Division of Religious Education, note that in 1925 the Board of Sunday Schools came into the merger with a budget of \$425,000, and the Board of Epworth Leagues with a budget of \$123,000, or a total of \$548,000. These same interests are now limited to a budget of \$186,000, a reduction of nearly two-thirds in seven years. It is only fair to call attention to the \$13,054,515 spent by the local Church Schools for operating expenses during the quadrennium just closed. The total giving by the Church Schools for the general benevolences of the Church during the past four years was approximately \$5,128,632. This latter figure represents no small part of the grand total of World Service income.

The connectional character of Methodism has always been a chief factor in its effective service to the world. The fact of the drastic reduction in contributions to the connectional

## *Report of the Board of Education*

agencies of the Church has a significance for organized Christianity which the General Conference may well consider with profound concern.

Among the great Christian causes in human service education is fundamental. It has never needed the Church acting as a whole more urgently than to-day. Every other major interest depends largely upon the advancement of Christian education for effective leadership and progressive policies. Education has been undergoing the most searching criticism, the nature, spirit and scope of which indicate that the importance of education to civilization is so great that everything possible must be done to have it right. Its aims are under keen scrutiny; its methods are exposed to the light of the latest learning; its institutions are not ends in themselves, but means subject to such adjustments as human needs demand.

The Board of Education, including as it does the entire range of educational activities under the fostering care of the Methodist Episcopal Church, expects the Church to support this movement in proportion to its fundamental importance.

# Report of the Board of Education

## CONDENSED BALANCE SHEET, JUNE 30, 1931

### Assets:

Cash in Banks and on Hand.....		\$13,254.23
Accounts Receivable.....		21,256.64
Accrued Interest on Investments.....		51,420.08
Promissory Notes Receivable.....		9,500.00
Advances on Account of Educational Survey and Financial Campaign.....		124,085.78
Insurance and other Expenses Paid in Advance.....		77,296.60
Permanent Fund Investments.....		3,280,619.82
Children's Day Fund assets:		
Student Notes—Less Reserve.....	\$2,266,404.55	
Funds Available for Additional Loans.....	82,874.85	
		<hr/> 2,349,279.40
Real Estate of Negro Schools.....		3,975,387.26
		<hr/>
		<u>\$9,902,099.81</u>

### Liabilities and Net Worth:

Notes Payable.....		\$500,000.00
Children's Day Funds in General Treasury.....		26,013.88
Funds Held for Negro Schools.....		35,131.90
Accounts Payable.....		68,567.04
Pledge to Dillard University—Balance.....		378,144.47
Permanent Funds:		
Sunday School Children's Fund of 1866.....	\$1,079,155.54	
General Educational Funds.....	1,213,537.46	
Permanent Fund for Church Schools.....	82,231.73	
Retiring Allowance Fund (Negro Schools).....	104,116.61	
Annuity Contracts.....	125,886.30	
Sundry Endowment Funds.....	675,692.18	
		<hr/>
Total Invested Funds.....	\$3,280,619.82	
Children's Day Fund.....	2,349,279.40	
		<hr/> 5,629,899.22
Fund Reserve Account—Negro Schools.....		3,405,453.74
Deficit from Departmental Operations:		
Educational Institutions (General)...	\$35,673.89	
Educational Institutions (Negro)....	47,831.20	
Theological Seminaries.....	14,803.17	
Religious Education in the Local Church.....	42,802.18	
		<hr/>
		<u>\$9,902,099.81</u>

NOTE—Bold figures indicate deficit.

# Report of the Board of Education

## BOARD OF EDUCATION

### Statement of Income and Expenses and Appropriations for Last Four Completed Fiscal Years (Student Loan Fund not Included)

	Year Ended June 30, 1928	Year Ended June 30, 1929	Year Ended June 30, 1930	Year Ended June 30, 1931	Total for Four Years
<b>Income:</b>					
From World Service Sources—Share of Distributable Receipts.....	\$1,046,401.18	\$1,188,687.57	\$1,085,473.89	\$917,245.19	\$4,237,807.83
Rally Day Collection.....	14,688.45	24,272.75	13,929.40	4,587.27	57,477.87
to conferences (see statement below).....	24,557.86	37,821.53	38,206.89	45,697.67	146,283.95
Epworth League 24 Hour Day Receipts.....	34,470.95	32,496.10	36,361.74	56,549.22	159,878.01
Special Gifts.....	70,222.58	66,788.95	64,325.06	67,465.12	268,801.71
Interest on Invested Funds.....	2,532.55	3,573.51	1,335.92	149.97	7,591.95
Profit on Publications.....	.....	3,184.31	.....	2,812.06	5,996.37
Terminated Annuities, etc.....	.....	2,500.00	5,000.00	5,000.00	12,500.00
Literature Grant—Methodist Book Concern.....	3,388.84	1,268.22	39.00	806.35	5,502.41
Miscellaneous.....	\$1,196,262.41	\$1,360,592.94	\$1,244,671.90	\$1,100,312.85	\$4,901,840.10
<b>Total Income.....</b>	<b>\$56,662.05</b>	<b>\$99,188.76</b>	<b>\$90,842.64</b>	<b>\$92,657.65</b>	<b>\$339,351.10</b>
<b>Expenses and Appropriations:</b>					
General Administration *.....	498,684.66	488,141.82	490,560.84	385,031.46	1,862,418.78
Division of Educational Institutions:	252,359.34	255,858.05	252,269.39	208,093.88	968,580.66
Institutions—General.....	59,800.00	158,165.27	155,991.00	125,291.44	499,247.71
Institutions—Negro.....	281,806.21	310,209.65	318,390.67	288,798.19	1,199,204.72
Theological Seminars.....	34,470.95	32,496.10	36,361.74	56,549.22	159,878.01
Division of Religious Education in the Local Church.....	24,182.32	.....	.....	.....	24,182.32
Special Gifts Forwarded.....	.....	.....	.....	.....	.....
Commission on Courses of Study.....	.....	.....	.....	.....	.....
Balance of co-operative World Service promotion expense from previous year.....	.....	.....	.....	.....	.....
Total Expenses and Appropriations.....	\$1,207,965.53	\$1,344,059.65	\$1,344,416.28	\$1,171,090.03	\$5,067,531.49
<b>Surplus or Deficiency.....</b>	<b>\$11,703.12</b>	<b>\$16,533.29</b>	<b>\$99,744.38</b>	<b>\$70,777.18</b>	<b>\$165,691.39</b>

#### ANALYSIS OF RALLY DAY COLLECTIONS

Total Rally Day Collections.....	\$29,688.45	\$53,692.58	\$85,971.80	\$90,078.22	259,431.05
Less—Amount held as distributable receipts.....	15,000.00	15,000.00	15,000.00	15,000.00	60,000.00
Less—Amounts returned to Conferences.....	\$14,688.45	\$38,692.58	\$70,971.80	\$75,078.22	\$199,431.05
Balance for use of Board as above.....	.....	14,419.83	57,042.40	70,490.95	141,953.18
	\$14,688.45	\$24,272.75	\$13,929.40	\$4,587.27	\$57,477.87

\*After 1928 the General Administration includes this Board's share of the co-operative World Service promotion expense.

STUDENT LOAN FUND

Statement of Operations During Last Four Completed Fiscal Years

	Year Ended June 30, 1928	Year Ended June 30, 1929	Year Ended June 30, 1930	Year Ended June 30, 1931	Total
<i>Income:</i>					
Children's Day Collections.....	\$184,408.37	\$167,873.35	\$155,940.58	\$141,196.06	\$649,418.36
Interest from Investments:					
Sunday School Children's Fund of 1866.....	50,410.10	52,928.89	52,213.30	54,694.44	210,246.73
Elizabeth A. Bateman Fund.....				111.60	111.60
Interest on Student Loans.....	8,728.96	10,302.88	17,290.12	21,937.75	58,259.71
Interest on current balances.....			4,145.44	4,885.50	9,030.94
Profit on Sale of Bond.....			5.50		5.50
Total Income.....	\$243,547.43	\$231,105.12	\$229,594.94	\$222,825.35	\$927,072.84
<i>Expenses</i> connected with promotion of Children's Day Collection, collection of old loans and making of new loans.....					
Balance.....	64,920.72	61,643.34	64,398.91	65,391.71	256,354.68
Student Loans Collected.....	\$178,626.71	\$169,461.78	\$165,196.03	\$157,433.64	\$670,718.16
	190,161.61	176,198.69	201,940.57	200,184.14	768,485.01
Total available for loans.....	\$368,788.32	\$345,660.47	\$367,136.60	\$357,617.78	\$1,439,203.17
New loans made.....	275,598.00	288,805.00	315,835.00	382,900.00	1,263,138.00
Excess added to Sunday School Children's Fund of 1866.....	\$93,190.32				
Excess held as reserve against decline in receipts.....					
		\$56,855.47	\$51,301.60	\$25,282.22	\$82,874.85

## THE DIVISION OF EDUCATIONAL INSTITUTIONS

### THE RANGE OF ITS DUTIES AND RESPONSIBILITIES

The General Conference has committed to the Board of Education fourteen fairly distinct major groups of duties and responsibilities which the Board seeks to carry forward through its Division of Educational Institutions. They are as follows:

1. ". . . . . an advisory relation to the business and educational management of all the Schools, Colleges, Theological Schools and other educational institutions of the Methodist Episcopal Church in the United States."
2. ". . . . . shall seek to promote the religious training of students at institutions of the Methodist Episcopal Church."
3. ". . . . . shall promote the cause of education throughout the Church by collecting and distributing statistics and other information."
4. ". . . . . shall receive and disburse funds which from time to time may be committed to it for their aid."
5. ". . . . . in consultation with the administrative officers of these Schools (Theological Schools) shall establish budget askings for their adequate support."
6. Contributing personnel to the general program of World Service cultivation.
7. Co-operating with schools and conferences in annual conference presentations.
8. ". . . . . shall co-operate with other Boards of the Church in educational work under their care."
9. Co-operating with interdenominational educational agencies.
10. ". . . . . may serve as a general medium of communication between teachers desiring employment and institutions needing their services."
11. ". . . . . shall administer a Student Loan Fund."
12. ". . . . . shall maintain and administer institutions for Christian education among the Negroes. . . ."
13. Co-operating with the Board of Home Missions in the Wesley Foundation Movement.
14. Co-operating with the Commissions on Curriculum and Courses of Study.

The Board of Education, in its institutional aspect, has been functioning through the years of its splendid history along

most of these lines indicated, but its functions and the scope of its services have been constantly enlarged. Not only have new fields of responsibility been assigned to it, but most of the former ones have greatly increased in range and in complexity, while the personnel handling them has been reduced in number.

In addition to these fourteen major lines of service committed to the Division of Educational Institutions there was assigned to it by the last General Conference the stupendous task of a survey of the educational institutions to be completed during the quadrennium.

It is the purpose of this report to present a brief résumé of the activities of the Division along these several lines, to consider the present status of the work in its main features, and to discuss some of the problems involved in its further development and administration.

1. *The general advisory and supervisional relationship of the Division to the educational institutions.*

When the number, the variety, and the geographical locations of our educational institutions are taken into account the significance of this quite basic and growing function in the total program of the Division becomes apparent. During the quadrennium a large correspondence along these lines has been conducted, much of which required careful investigation; many interviews with representatives of the institutions have been held in Chicago; scores of visitations to individual institutions have been made for conference with local groups, boards of trustees, and conference boards of education.

A significant and encouraging development is the increasing number of calls upon the Division from annual conferences and groups of conferences to assist in planning changes in their educational programs frequently involving the realignment or merging of institutions.

This counseling relationship of the Division to the institutions, which we have said is basic among its functions and has been increasing in meaning, will in the years just ahead, as the result of the survey completed this quadrennium, assume still larger scope and greater significance. Were all other functions of the Division discontinued this one alone would require an educational connectionalism and amply justify a Division or Board organization to make it effective.

2. *"..... shall seek to promote the religious training of students at institutions of the Methodist Episcopal Church."*

That the chief justification for the Church's presence in the field of higher education lies in her ability to exemplify an education quickened and ennobled by the Christian ideals and the Christian spirit is so generally conceded as seldom to require argument. Protestant Christian education is to-day chal-

## *Report of the Board of Education*

lenged as never before to make good on this basic plank in its platform.

As the product of a most careful study of the religious life and activities of our schools a Committee of the Educational Association, in co-operation with the Secretary of the Division, in February, 1931, submitted to that Association a report announcing principles and outlining a working program for a completer Christian functioning of our schools. The report was unanimously adopted, and is quite epochal both in the principles announced and in the program outlined. It was printed in full in the proceedings of the Educational Association, also in the annual report of the Division of Educational Institutions, and has been given wide publicity through other channels.

Omitting the body of the report we shall take space here for only the concluding recommendations:

"Though the difficulties in the way are many and real, yet the church school must succeed as a Christian institution or fail in its essential mission. The factors that enter into that success are many and varied. It is not our intention in this report to even name them, much less to comment upon them. We propose rather to center attention upon just a few of those factors and to make a few suggestions or recommendations which we believe are feasible and worthy of both our individual and our united efforts.

### A. CONCERNING THE TEACHER

"The oft-repeated statement that a teacher committed to the Christian philosophy of life and quite well qualified to interpret and to exemplify it to others is the most essential factor in the Christian school probably commands the assent of us all. That statement has two implications for administrators and the faculty of a Christian school: first, that only such teachers be employed, and second, that united efforts in study, discussion, and service should be made by a faculty to clarify its Christian thinking and to increase its Christian influence. We believe that every school that calls itself Christian should summon whatever of courage is necessary and put forth whatever of effort is needed to frankly face these implications and be governed by them.

### B. CONCERNING THE CURRICULUM

"While the total curricular offerings of our schools in Bible, religious education, and Christian philosophy have been greatly increased in the last two decades it still remains true that most of our graduates go out from our schools with very inadequate training in these subjects. This is chiefly accounted for by two facts, namely, that many of our students take no courses or

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but one or two in these departments and that those courses are generally quite narrow in content and technical in nature.

"We believe that a few orientation courses in these fields would reach more students and get better results. These courses should not be material-centered but problem-centered. They should be handled by teachers qualified to teach youths, and not merely factual courses. No other departments of learning offer so fine an opportunity to make experience the basis of the curriculum as do these. There should be a readjustment of the offerings in these departments of our schools during the next decade that will place them in the very forefront of leadership in education conceived as the continuous reconstruction of experience.

### C. CONCERNING A LOCAL COUNCIL ON THE CHRISTIAN LIFE AND PROGRAM

"Since the Christian life is so central in the goal and program of a Christian school and since in proportion to its genuineness it permeates every phase of school work and school relationships, it requires constant study upon the part of all those related to the school program both curricular and extra-curricular. We therefore recommend to each institution the plan of organizing a Council of Religious Life and Program constituted of representatives from administration, faculty, Christian organizations, school clubs and societies, school classes, churches contiguous to the campus, and the supporting conference or conferences.

"Such a thoroughly representative body could very profitably meet regularly once or twice per month and keep going a constant study of actual conditions and plans for their further betterment. The study should include curricular matters, chapel services, Christian Association programs, faculty-student relations, campus problems of every nature, and the Christian agencies and influences of local churches and the relation of the school forces thereto."

### 3. *Promoting the cause of education throughout the Church by publicity.*

In carrying forward this function the Division of Educational Institutions utilizes so far as possible the regular publicity and journalistic channels of the Church, namely, the *Advocates*, and the World Service, Church School, and other publications; the publicity and journalistic channels of the Division, namely, the Educational News, the Children's Day program and promotion, the *Christian Educator*, and the *Christian Student*; and a number of special publications and agencies prepared upon occasion for the purpose, such as educational monographs, special reports, motion picture reels, stereopticon lectures, and educational exhibits. (For a detailed report of the publicity

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service of the Division see pages 11-15 of "A Résumé of the Work for the Quadrennium 1928-1932," by the Secretary of the Division.)

### *4. Receiving and distributing funds for the aid of educational institutions.*

The institutional educational work of the Church, sponsored by the Board of Education prior to the 1924 merger, was declared by the General Conference of 1924 to be "one of the major activities of the Church, underlying all other activities, and the World Service Commission or its successor is hereby instructed in the allotment of funds to hold this principle in mind." One would naturally suppose, therefore, that this group of institutions would share in the World Service giving of the Church proportionately with other major Boards. Such, however, has never been the case and is to-day farther from being the case than at any time since 1920. Indeed, at the present time, not the educational institutions, but the four Boards merged in the present Board of Education receive only 18.2 per cent of the World Service dollar.

Prior to 1908 the Board had no "aid-of-institutions fund." By action of the General Conference of 1912, 20 per cent of the public educational collection taken in the annual conferences was assigned to the Board for its work and for appropriation to schools, the remaining 80 per cent being retained by the conferences for their own educational institutions. The Centenary, through its guarantee to the educational institutions, enlarged the scope of this fund-distributing function of the Board.

The close of the Centenary period witnessed the beginning of a steady decline in World Service income. The guarantee to institutions was no longer operative. Then, too, these decreasing funds had to be shared with other institutions and with other lines of emerging work. Among these newer claimants were: Commission on Courses of Study, the Wesley Foundation movement, and the theological schools. Furthermore, the schools for Negroes have come in for special treatment in the distribution of these funds. This special treatment was necessitated by the fact that the Church owns these schools and hence has a responsibility through the Board of Education for their maintenance and their financial obligations that does not maintain in its relation to the other institutions.

We must frankly face the fact that the movement to support the educational institutions through a major sharing in the general benevolences of the Church to be administered by the Board of Education, begun in 1912 and accelerated by the Centenary, and based upon the hopes that thus much larger amounts of money would come to the institutions than when

each depended directly upon its own supporting territory and that the Church would thus be led to take a greater interest in her schools, has signally failed of its objectives and definitely disappointed the hopes that prompted it. That failure of the movement clearly suggests the possible wisdom of releasing these institutions from a disappointing dependence upon the general benevolences and freeing them to make a direct appeal to their own conferences.<sup>1</sup> Those institutions with adequate supporting territory—it is highly desirable and in most cases quite necessary that a church supported four-year college should have at least 75,000 church members in its supporting territory—would doubtless fare much better than under the present arrangement, and those institutions with territories too limited for adequate support would be thus encouraged to enter into mergers which would serve both the cause of economy and that of educational efficiency. Under such an arrangement there would still remain the necessity and also, for the first time, the possibility of adequately providing through the general benevolences for those institutions which are distinctly missionary in that they render a needed service where local support is impossible, and for the theological schools that serve the whole Church.

5. *“ . . . . . in consultation with the administrative officers of these schools (theological schools) shall establish budget askings for their adequate support.”*

The General Conference of 1928 took action pledging the Church through the general benevolences to the adequate support of the theological schools. This legislation came at a very critical time in the financial experience of these schools, and the additional support it provided has measurably saved them from most serious embarrassment that would have been humiliating to the Church they serve so vitally. However, with the declining World Service income, the full needs of the theological schools, in common with the experience of every other beneficiary of World Service, have not been met, the “adequate support” spoken of in the legislation has not been available. It seems probable that soon one or more of these schools may reach the plane of adequate income through endowment, but their support in the meanwhile and the support of the others clearly constitutes a primary benevolence obligation of the Church.

6 and 7. *Assisting in the general cultivation of World Service interests and in educational presentations at annual conferences and other gatherings.*

The Division has attempted to carry its fair share in the

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<sup>1</sup>See annual report of Corresponding Secretary, W. S. Bovard, June, 1931, pages 6-8, for a very significant presentation of this matter.

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general program of World Service cultivation. This has been particularly difficult since its staff members are so few compared with most of the other co-operating agencies. In addition to annual conference presentations and to co-operation with other agencies the Division has made a particular contribution to World Service cultivation each year through the Methodist Brotherhood and the numerous Men's Councils held throughout the Church.

8. *"..... shall co-operate with other Boards of the Church in educational work under their care."*

This co-operation is chiefly with the Woman's Home Missionary Society and the Methodist Deaconess Association. The former maintains several secondary schools in connection with its other work in underprivileged sections of the South, co-operates in the program of work at several of the Southern schools that are under the auspices of the Board of Education, and conducts five training schools. The latter maintains two training schools and a number of secondary schools.

9. *Co-operating with interdenominational educational agencies.*

Chief among these co-operative enterprises is the Council of Church Boards. The Methodist Board of Education, then under the leadership of Corresponding Secretary Thomas Nicholson, was the chief instrumentality in projecting and organizing the Council of Church Boards. For twenty years the Council has exercised a very great influence in promoting the interests of church-supported education. Its work has been to furnish information, to conduct studies of educational problems of common interest, to secure better co-ordination of denominational efforts, and in general to clarify and popularize the program of Christian education. The Board of Education continues to carry its full share of responsibility in this very significant interdenominational work.

10. *"..... may serve as a general medium of communication between teachers desiring employment and institutions needing their services."*

During the quadrennium candidates duly qualified by training, experience, and personal qualities for teaching and administrative positions in any of our schools have been encouraged to file their credentials with the Division. Each year one or more communications concerning this list of candidates have been sent to the institutions. Through the contacts thus effected a number of institutions have been assisted in filling vacancies and a number of suitable candidates have found employment. This service has been extended to institutions and to candidates without charge and at negligible expense to the Division.

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### 11. *Student Loan Fund.*

The Student Loan Fund of the Board of Education, built up through more than half a century from the annual Children's Day collection, has rendered a most vital and increasing service in assisting Methodist youth in securing education. It accounts in part for the striking fact that there is one youth from a Methodist Episcopal home in college to-day for every thirty-five members of our Church, whereas the ratio between the total number of college students in the United States to-day and the entire population is one to one hundred twenty-five.

The first loans from this Fund were granted in 1873. In the forty-one years to 1914 the total amount loaned was \$2,500,672. The wonderful growth of the Fund is indicated in the fact that the loans made in the single year 1925-26 total \$237,242. The continued increase in the Fund in these recent years has made possible the steady enlargement of its service as registered in the total loans made, which were as follows: 1928-29, \$288,805; 1929-30, \$315,835; 1930-31, \$382,900.

During the year 1929-30 the 2,734 borrowers gave their intended callings as:

Ministers .....	598
Missionaries .....	64
Teachers .....	1,221
Business .....	524
Professions .....	327

12. ". . . . . shall maintain and administer institutions for Christian education among the Negroes. . . . ." (See pages 227, 232, 242.)

13. *Co-operating with the Board of Home Missions in the Wesley Foundation movement.*

The Board of Education is jointly responsible with the Board of Home Missions and Church Extension, working through a joint committee, for the management of the Wesley Foundation movement. This work is still in its infancy, and being without precedent is under the necessity of feeling its way forward. In his first annual report the Secretary of the Division expressed the following convictions concerning the movement:

First, it is the beginning of an epochal development in Christian education. The Church in all its branches, Catholic and Protestant, has founded and maintained institutions of learning in order to keep the Christian spirit and the Christian values rightly related to education. It has prayed and worked for an ultimate educational system that would welcome and utilize Christian idealism. To-day, as never before, tax-supported higher education is expressing its conviction of such need and asking the churches to co-operate in meeting it. This is the

answer to the Church's prayers and the result of the leavening influence of the Christian education the Church has exemplified. Methodism should rejoice in this, and does; it has made the Wesley Foundation work part of its program. The development has been surprisingly rapid and its future is assured.

The second conviction is that the church-supported institutions of learning and the Wesley Foundation work at centers of tax-supported education are in no real sense competitive nor conflicting interests, but are complementary agencies engaged in a common task. True, their equipments, personnels, and procedures do not parallel, nevertheless their objectives are identical—the bringing of the Christian values and the Christian spirit into American education. The facts that the Foundation work is chiefly pastoral rather than academic and that as the academic program develops it tends to become interdenominational afford no ground for criticism or disparagement of the movement, but do confirm the statement that it in no way duplicates nor threatens to supplant our colleges and universities.

The third conviction follows from the first two, namely, workers in these two groups of agencies should boost for each other as co-workers in a common and tremendous task. The Kingdom of Christ needs both groups of agencies, the Methodist Episcopal Church is squarely behind both, each has its unique and indispensable function to fulfill, and the largest prosperity of either should be but a stimulus and an aid to the other.

During the quadrennium a clarifying statement of the objectives of the Wesley Foundation movement has been formulated by the Joint Commission and approved by the two Boards. The working program there provided calls for “the closest interdenominational co-operation possible,” urges that “for the present the emphasis be placed upon the attainment of conspicuous success in places where a Wesley Foundation is already at work, rather than upon increasing the number of places where little or no support is assured,” and expresses the belief “that the financial support of the movement should come increasingly from the constituencies nearer the given enterprise . . . rather than from the connectional funds dispersed by the Boards.”

The fact that the final responsibility for the administration of this movement is shared by two Boards has unquestionably slowed down its program by introducing delays and uncertainties. The problems connected with a movement so new and far-reaching have naturally been many and difficult. However, the greatest handicap to the work has been the lack of adequate financial support. The movement finds itself in exactly the same situation as the general educational institutions with respect to sharing in the World Service funds handled by the

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Board of Education. The General Conference should relieve that situation either by safeguarding the Wesley Foundation participation in the connectional funds or by definitely giving this work status as an annual conference benevolence.

In spite of the pioneering character of the work, the administrative handicap referred to, and the financial difficulties, the Wesley Foundation movement has made very gratifying progress.

### *14. Co-operating with the Commissions on Curriculum and Courses of Study.*

The work of these two Commissions—the one providing courses of study for the Church School and Epworth League, the other for the ministry—and that of the educational institutions are closely related sections of the unified program of Christian education which Methodism is attempting to achieve. The Division has co-operated at every point possible in the interest of closer and more vital relationships among these three departments of the Church's educational effort.

### THE SURVEY

The survey of the educational institutions authorized by the last General Conference constitutes a very important chapter in the educational record of the quadrennium. Reports of the progress of the work have been presented from time to time to the Board of Education and to other groups and through the church publications to the Church. A final report will be made to the General Conference. Space here will be taken merely to emphasize again that the survey places new responsibilities upon the Division of Educational Institutions and intensifies others previously borne.

The institutions should be encouraged and aided in every way possible to profit by the recommendations brought them in the survey, to keep the processes of survey going by annual self-surveys along the lines now established, and to share with each other their experiences. The Division will also have the opportunity and responsibility of utilizing the materials assembled by the survey to inform the Church of the needs of these institutions and of the extensive and vital contributions which they are making to society. Much of the possible benefits from the survey will be determined by the proper discharge of these responsibilities.

### METHODISM'S UNIFIED EDUCATIONAL PROGRAM

Christian education is the same in objectives and essentially the same in methods wherever encountered, whether in the educational institutions or in the local church. That conviction was primarily responsible for the consolidation by the

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General Conference of 1924 of the four boards having to do more immediately with education. It was believed that each of the interests concerned would profit by a closer affiliation with the others, that the Epworth League and the Church School should be more helpfully correlated, that the local churches in their educational work needed the inspiring and guiding influence of the college, and that the college needed a closer alliance with the churches. Other denominations, notably the Presbyterian Church and the Methodist Episcopal Church, South, have in similar fashion unified their educational supervision.

There is much clear evidence that each of the interests now represented in the Board of Education has benefited by the merger. Both time and financial economies in administration have been effected; there is developing finer co-operation among college, Epworth League, and Church School forces in training school and institute work; and the several committees which formerly dealt with the various units of educational work within the annual conference are being replaced by a unified board or committee of education. The immediate results are that each unit of educational work—educational institutions, Wesley Foundations, Church Schools, Epworth Leagues—is being led to a more critical scrutiny of its objectives and its methods, and that among these forces a more effective teamwork is developing; the gradual results will be an increasingly effective use of the educational method by the Church in promoting the Kingdom and a more intelligent and enthusiastic support upon the part of the Church of each of her agencies engaged in the educational process.

### EDUCATIONAL INSTITUTIONS FOR NEGROES

Educational progress among the twelve million American citizens of Negro ancestry is proceeding at a rate unparalleled by any other group. The share which the Methodist Episcopal Church has in this development gives special significance to the work of its educational institutions for Negroes during this quadrennium, and to their place in this rapidly growing field of opportunity for Christian education.

The present quadrennium, carrying forward the work of the preceding six decades, has witnessed notable achievements.

1. The enrollment for the year closing June, 1931, included 2,555 in college, 440 in professional schools, 1,022 in high school, and 203 others including special students and students in practice schools, a total of 4,220. The 2,995 in college and professional schools is in significant contrast to the 595 enrolled in 1921, ten years ago. Thus the field of professional and higher education has come to be the major interest of the Board of

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Education, and by virtue of this large enrollment, the Board, through the institutions officially related to it, has an opportunity for influencing students of college and professional classification excelled by no other single agency in the nation.

2. The *Discipline*, Paragraph 501, Section 6, provides that the institutions sponsored by the Board of Education for Christian education among Negroes "shall be located and developed with due regard to a system which will provide for the educational needs of the people with the greatest efficiency and economy." At the opening of the quadrennium there were seventeen institutions for Negroes. Haven Teachers College at Meridian, Mississippi, has been merged with Rust College at Holly Springs in the same state; and Walden College at Nashville, Tennessee, has ceased operation, pending a merger with some other institution sponsored by the Board of Education, when proper arrangements can be completed. There are, therefore, fifteen institutions now in operation officially related to the Methodist Episcopal Church, as follows: Nine liberal arts colleges—Bennett College for Women, Greensboro, North Carolina; Claflin College, Orangeburg, South Carolina; Clark University, Atlanta, Georgia; Morgan College, Baltimore, Maryland; New Orleans University, New Orleans, Louisiana; Philander Smith College, Little Rock, Arkansas; Rust College, Holly Springs, Mississippi; Samuel Huston College, Austin, Texas; Wiley College, Marshall, Texas. Three junior colleges and secondary schools—Bethune-Cookman College, Daytona Beach, Florida; Morristown Normal and Industrial College, Morristown, Tennessee; Princess Anne Academy, Princess Anne, Maryland. Three professional schools—Flint-Goodridge Hospital and Nurse Training School of Dillard University, New Orleans, Louisiana; Gammon Theological Seminary, Atlanta, Georgia; Meharry Medical College, Nashville, Tennessee.

3. Meharry Medical College has entered its new plant on a new site in Nashville, Tennessee, built at a cost slightly in excess of two million dollars. The equipment and appointments are fully adequate for the standard training of doctors, dentists, pharmacists, and nurses. Having already trained half the dentists of the Negro race, and more than one-third of its physicians, Meharry is now prepared for a still greater ministry to the life of the Negro race and the nation.

4. The educational work for Negroes long carried on by the Board of Education and the American Missionary Association in their respective institutions in New Orleans, by formal authorization of both bodies will be combined in Dillard University. This will include both New Orleans University and Flint-Goodridge Hospital and Nurse Training School, which have been sponsored by the Board of Education. The new buildings of Flint-Goodridge Hospital and Nurse Training

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School, which are the first unit of Dillard University, were dedicated on January 31, 1932, and the Hospital began to function the following day by the transfer of all the patients from the old institution on Canal Street.

5. Of particular note is the strengthening of the co-operative relationship between the Woman's Home Missionary Society and the Board of Education. At the five institutions where the Society maintains dormitories and educational facilities for young women, arrangements have been made which greatly add to the social and educational service rendered the students through the agency of the Woman's Home Missionary Society.

6. Methodism has always been concerned that its schools should meet the best educational standards. The present plan, therefore, of the Association of Colleges and Secondary Schools of the Southern States for giving educational rating to the schools for Negroes within its territory, is most welcome. Bennett College for Women, Clark University, and Wiley College have applied for and received Class "B" rating in the list of liberal arts colleges; and Bethune-Cookman College has been similarly recognized in the list of junior colleges. In each case the acquisition of endowment is the chief requirement for advancement to Class "A." Previous to the action of the Southern Association, Morgan College, with Class "A" rating granted by the Association of Colleges and Secondary Schools of the Middle States and Maryland, was the one college recognized by a regional standardizing agency. Gammon Theological Seminary and Meharry Medical College have satisfactory rating in their respective fields of professional training. Such recognition is of the highest importance, and schools which fail to secure satisfactory rating the next few years will be unable to attract a desirable student body.

7. The exceedingly difficult financial conditions of the past two years have necessarily focused the attention of the school presidents and the Board of Education on budget problems. The schools have faced in most cases a distinct reduction in the receipts from student fees, in contributions from Annual Conference sources, and in appropriations from the Board of Education. In vigorous fashion the budgets of the schools have been cut back, in accord with expected receipts. Special effort has been made to secure new gifts from outside sources. The quadrennium began with a total local indebtedness of the various schools of \$99,929.46. It now appears certain that this indebtedness as of the close of school, June, 1932, will be considerably reduced, and that certain schools will close the quadrennium entirely out of debt. The Board of Education, through effective budgetary control, has aided the financial situation of the institutions under difficult conditions.

8. During the quadrennium a total of \$1,462,500 in new

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conditional offers has been made to five of our Negro schools by the General Education Board and the Julius Rosenwald Fund. These two Foundations and the John F. Slater Fund are making contributions to the current budgets of certain of the institutions. There can be no finer endorsement of the work carried on by the Board of Education than comes in this way from these Foundations.

9. In accord with the action of the General Conference of 1928, a Survey Committee has made a careful study of the various institutions and the service they render, with special reference to suggesting desirable changes in the scope of work, in order that the contribution made through the Board of Education to higher education for Negro youth may be as valuable as possible in meeting changing needs. The Survey group is charged with the task of finding the facts, which will be laid before the Board of Education as the basis for developing its program for the future.

Remarkable progress has been made in developing the Negro teaching staff for public schools, but there is an unprecedented need for thousands of better qualified teachers. Of the 48,000 Negro teachers, not more than 13,000 have had the privilege of the minimum training for their work recognized by educational authorities as essential. Of the 35,000 who have fallen short of these privileges, 19,000 never even finished high school. Here is another glimpse of Methodism's opportunity for Christian education. What finer strategy is there than to train teachers of the youth of the land in the atmosphere of Christian institutions, at least in sufficient numbers so that the leavening influence of Christian ideals is abroad in thousands of classrooms?

In the judgment of impartial and expert observers, the Board of Education has through the years handled wisely its property investments, the budgets of the schools, and their educational endeavors. The service of our Church in this field is and will be not only a matter of racial welfare, but affects directly questions of civic, social, and economic significance for the whole nation, whose proper solution cannot be found apart from the motive and ideals of Christian education.

## Report of the Board of Education

### THE UNIVERSITY SENATE

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William S. Bovard, Executive Secretary, *Ex-Officio*

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President Raymond Asa Kent	University of Louisville
President Rufus B. von KleinSmid	University of Southern California
Vice-President Henry B. Longden	DePauw University
President Lee M. McCoy	Rust College
Doctor James H. Morgan	Dickinson College
Vice-President Charles F. Ross	Allegheny College
President John L. Seaton	Albion College
Dean William E. Smyser	Ohio Wesleyan University
Honorary President E. S. Tipple	Drew University
Dean George B. Woods	The American University
President Henry M. Wriston	Lawrence College

The University Senate is charged by the General Conference with the duty of maintaining and enhancing the quality of the educational work of the Church. To this end it is given authority to establish standards and appraise the educational institutions and foundations according to these standards. It is instructed to report at least quadrennially to the Board of Education a proper classification for each educational institution or foundation under its supervision, and on the basis of this report the Board of Education is required to prepare its official lists of institutions.

In carrying out these responsibilities, the University Senate has established the necessary standards and has classified the educational institutions as is shown on the following pages. Since the ratings of other regional and national associations are of marked importance, there are also added the classifications of these bodies.

## EDUCATIONAL INSTITUTIONS

### UNIVERSITIES

A university is understood to comprise a college of liberal arts and sciences, a graduate school of arts and sciences, and one or more professional schools.

#### BOSTON UNIVERSITY<sup>1, 2a</sup>

College of Liberal Arts<sup>2b</sup>  
College of Business Administration<sup>9</sup>  
College of Practical Arts and Letters  
College of Music  
School of Theology<sup>1</sup>  
School of Law<sup>10</sup>  
School of Medicine<sup>11</sup>  
School of Education  
School of Religious Education and Social Service  
Graduate School

#### NORTHWESTERN UNIVERSITY<sup>1, 2c</sup>

The College of Liberal Arts<sup>2b, 3</sup>  
The Graduate School  
The Medical School<sup>11</sup>  
The Law School<sup>10</sup>  
The School of Engineering  
The Dental School<sup>12</sup>  
The School of Music  
The School of Commerce<sup>9</sup>  
The Medill School of Journalism  
The School of Speech  
The School of Education

#### SYRACUSE UNIVERSITY<sup>1, 2</sup>

College of Agriculture  
College of Applied Science  
College of Business Administration<sup>9</sup>  
School of Extension Teaching  
School of Citizenship and Public Affairs  
College of Fine Arts  
The New York State College of Forestry  
Graduate School  
College of Home Economics  
College of Law<sup>10</sup>  
College of Liberal Arts<sup>2b, 4</sup>  
School of Library Science  
College of Medicine<sup>11</sup>  
School of Nursing  
School of Public Speech and Dramatic Art  
Teachers College

Approved by:

1. University Senate.
2. Association of American Universities (College group).
- 2a. Association of American Universities (University group).
- 2b. Association of American Universities.
- 2c. Association of American Universities (Member).
3. North Central Association of Colleges and Secondary Schools.
4. Middle States Association of Colleges and Secondary Schools.
9. Association of Collegiate Schools of Business.
10. Association of American Law Schools.
11. Council on Medical Education of American Medical Association.
12. Dental Educational Council of America—Class A.

## *Report of the Board of Education*

### UNIVERSITY OF DENVER<sup>1, 2</sup>

Graduate School  
College of Liberal Arts<sup>2b, 3</sup>  
School of Dentistry†<sup>12a</sup>  
School of Law<sup>10</sup>  
City College  
School of Commerce, Accounts, and Finance<sup>9</sup>  
School of Science and Engineering  
School of Librarianship

### UNIVERSITY OF SOUTHERN CALIFORNIA<sup>1, 2</sup>

College of Letters, Arts, and Sciences<sup>2b</sup>  
College of Music  
School of Religion  
School of Speech  
School of Law<sup>10</sup>  
College of Dentistry (Affiliated)<sup>12</sup>  
College of Pharmacy<sup>13</sup>  
The Graduate School  
College of Commerce and Business Administration<sup>9</sup>  
School of Education  
The Los Angeles University of International Relations (Affiliated)  
University College  
College of Architecture  
College of Engineering  
School of Medicine<sup>11</sup>  
School of Citizenship and Public Administration

### SCHOOLS OF THEOLOGY

Boston University School of Theology<sup>1</sup>  
Drew Theological Seminary, Drew University<sup>1</sup>  
Garrett Biblical Institute<sup>1</sup>  
Iliff School of Theology<sup>1</sup>

### COLLEGES

Albion College<sup>1, 2, 3</sup>  
Allegheny College<sup>1, 2, 4</sup>  
American University College of Liberal Arts<sup>1, 4</sup>  
Baker University<sup>1, 2, 3</sup>  
Baldwin-Wallace College<sup>1, 2, 3</sup>  
Brothers College, Drew University<sup>1</sup>  
College of Puget Sound<sup>1, 5</sup>  
College of the Pacific<sup>1, 2</sup>  
Cornell College<sup>1, 2, 3</sup>  
Dakota Wesleyan University<sup>1, 3</sup>  
DePauw University<sup>1, 2, 3</sup>

†To be discontinued at close of academic year 1931-32.

Approved by:

1. University Senate.
2. Association of American Universities (College group).
- 2b. Association of American Universities.
3. North Central Association of Colleges and Secondary Schools.
4. Middle States Association of Colleges and Secondary Schools.
5. Northwest Association of Secondary and Higher Schools.
9. Association of Collegiate Schools of Business.
10. Association of American Law Schools.
11. Council on Medical Education of American Medical Association.
12. Dental Educational Council of America—Class A.
- 12a. Dental Educational Council of America—Class B.
13. American Association of Colleges of Pharmacy.

## *Report of the Board of Education*

Dickinson College<sup>1, 2, 4</sup>  
Evansville College<sup>1, 3</sup>  
Gooding College\*  
Goucher College<sup>1, 2, 4</sup>  
Hamline University<sup>1, 2, 3</sup>  
Illinois Wesleyan University<sup>1, 2, 3</sup>  
Intermountain Union College\*  
Iowa Wesleyan College\*  
Kansas Wesleyan University\*  
Lawrence College<sup>1, 2, 3</sup>  
MacMurray College<sup>1, 2, 3</sup>  
McKendree College<sup>1a, 3</sup>  
Morningside College<sup>1a, 2, 3</sup>  
Mount Union College<sup>1, 2, 3</sup>  
Nebraska Wesleyan University<sup>1, 3</sup>  
Ohio Northern University\*  
Ohio Wesleyan University<sup>1, 2, 3</sup>  
Oklahoma City University\*  
Simpson College<sup>1, 2, 3</sup>  
Southwestern College<sup>1, 3</sup>  
Union College<sup>1a</sup>  
University of Chattanooga<sup>1, 2, 6</sup>  
Wesleyan University<sup>1, 2</sup>  
West Virginia Wesleyan College<sup>1a</sup>  
Willamette University<sup>1, 2, 5</sup>

### AFFILIATED COLLEGE

Wesley College<sup>1</sup> (Affiliated with University of North Dakota)

### JUNIOR COLLEGES

Blinn Memorial College\*  
Centenary Collegiate Institute\*  
Central Wesleyan College\*  
Green Mountain Junior College\*  
Ozark Wesleyan College\*  
Tennessee Wesleyan College<sup>1, 6</sup>

### SECONDARY SCHOOLS

Baxter Seminary<sup>1, 6</sup>  
Bucksport Seminary<sup>1, 7</sup>  
Cazenovia Seminary<sup>1, 4</sup>  
Centenary Collegiate Institute<sup>1, 4</sup>  
Chicago Training School (Academy)<sup>1, 3</sup>  
Drew Seminary for Young Women<sup>1, 4</sup>  
East Greenwich Academy\*<sup>7</sup>  
Epworth Seminary\*  
Genesee Wesleyan Seminary\*<sup>4</sup>  
Jennings Seminary<sup>1, 3</sup>

\*Not meeting some of the requirements of the University Senate.

#### Approved by:

1. University Senate.
- 1a. University Senate, subject to annual review.
2. Association of American Universities (College group).
3. North Central Association of Colleges and Secondary Schools.
4. Middle States Association of Colleges and Secondary Schools.
5. Northwest Association of Secondary and Higher Schools.
6. Association of Colleges and Secondary Schools of the Southern States.
7. New England College Entrance Certificate Board.

## *Report of the Board of Education*

John H. Snead Seminary<sup>1, 6</sup>  
Kents Hill Seminary<sup>1, 7</sup>  
Montpelier Seminary\*<sup>7</sup>  
Mount Zion Seminary<sup>1</sup>  
Murphy Collegiate Institute<sup>1, 6</sup>  
Pennington Seminary<sup>1, 4</sup>  
Texas Wesleyan College\*  
Tilton School<sup>1, 7</sup>  
Troy Conference Academy<sup>1, 7</sup>  
Wesley Collegiate Institute<sup>1, 4</sup>  
Wilbraham Academy<sup>1, 7</sup>  
Williamsport-Dickinson Seminary<sup>1, 4</sup>  
Wyoming Seminary<sup>1, 4</sup>

### COMMERCIAL SCHOOL

Port Arthur College<sup>1, 8</sup>

### TRAINING SCHOOLS

Chicago Training School<sup>1</sup>  
Dorcas Institute\*  
Kansas City National Training School<sup>1</sup>  
Lucy Webb Hayes National Training School<sup>1</sup>  
Northwest Training School\*  
San Francisco National Training School<sup>1</sup>

### UNCLASSIFIED†

Dwight W. Blakeslee Memorial Training School  
Norwegian-Danish Theological Seminary  
Wesley Academy and Theological Seminary

\*Not meeting some of the requirements of the University Senate.

†The academic programs of these schools do not permit of classification in any of the regular categories of institutions and they cannot, therefore, be classified by the University Senate.

#### Approved by:

1. University Senate.
4. Middle States Association of Colleges and Secondary Schools.
6. Association of Colleges and Secondary Schools of the Southern States.
7. New England College Entrance Certificate Board.
8. National Association of Accredited Commercial Schools.

THE BOARD OF EDUCATION OF THE  
METHODIST EPISCOPAL CHURCH  
EDUCATIONAL INSTITUTIONS FOR NEGROES

PROFESSIONAL SCHOOLS

Flint-Goodridge Hospital<sup>15</sup> and Nurse Training School  
Gammon Theological Seminary<sup>1</sup>  
Meharry Medical College<sup>1, 11</sup>

COLLEGES OF LIBERAL ARTS

Bennett College for Women<sup>a, \*</sup>  
Claflin College\*  
Clark University<sup>a, \*</sup>  
Morgan College<sup>1, 4</sup>  
New Orleans College<sup>14, \*</sup>  
Philander Smith College\*  
Rust College\*  
Samuel Huston College\*  
Wiley College<sup>a, 11, \*</sup>

JUNIOR COLLEGES

Bethune-Cookman College<sup>a, \*</sup>  
Morristown Normal and Industrial College\*

SECONDARY SCHOOLS

Princess Anne Academy\*  
and the High School departments of:  
Bethune-Cookman College\*  
Claflin College\*  
Clark University\*  
Morristown Normal and Industrial College\*  
New Orleans College\*  
Philander Smith College\*  
Rust College\*

Approved by:

1. University Senate.
4. Middle States Association of Colleges and Secondary Schools.
- 6a. Association of Colleges and Secondary Schools of the Southern States, Class B.
11. Council on Medical Education of the American Medical Association, Class A.
14. Association of Colleges for Negro Youth.
15. American College of Surgeons.

\* Not meeting some of the requirements of the University Senate.

## THE DIVISION OF RELIGIOUS EDUCATION IN THE LOCAL CHURCH

The program of Religious Education in the Local Church arises out of the needs of persons as met in the every day situations of life. The object is to assist in the growth of a Christ-like world by bringing the gospel of Jesus Christ to bear in effective saving power on the lives of persons—old and young—men, women, and children. It is dominated by the spirit of God and in harmony with the Divine processes. It is evident that the fundamental objectives of education and evangelism are the same. "Education that lacks the spirit of the Evangel is not truly Christian and is deficient in dynamic; while evangelism that is not preceded, accompanied, and followed by education is apt to be transient, overly-emotional and superficial."<sup>1</sup>

Tabulations of reports from the Spring and Fall Conferences in the United States reveal increase in Church School statistics for 1931 over 1930 in number of classes for pupils eighteen years of age and under, pupils of all ages, total enrollment, average attendance, accessions to church membership from Sunday Schools, number of vacation schools and enrollment, number of Epworth League Chapters and membership. This is especially significant as there has been a steady decrease in these items with only occasional exceptions since 1922.

The Church has every reason for encouragement in these facts. The only decreases for 1931 are in items relating to finance such as expenditure for supplies, employed workers, and contributions to benevolences. The reasons for this are apparent.

Over a period of twenty-four years, the total number of accessions through the Church School is over 3,989,000, a number almost equal to the present total full membership of the Church. Evangelistic results, however, cannot be measured entirely by the number of professed conversions and accessions to the Church, for evangelism includes the decisions that must be made day by day, as the individual faces new situations in the light of increasing knowledge and of his passion for Christ-like living. It is this that makes vital and creative Christian experience.

The magnitude of the Church's responsibility in Religious Education is realized when we remember that there are 33,000 Methodist Episcopal Sunday Church Schools with a total enrollment of nearly 4,500,000. This vast organization requires a leadership numbering over 400,000 teachers and officers. The

<sup>1</sup>Delaware Study Conference Report on Christian Education, page 6.

## *Report of the Board of Education*

annual turnover is such that approximately 125,000 officers and teachers must be recruited each year. There are also 17,334 chapters of Junior, Intermediate, and Senior Epworth Leagues with a membership of 579,171. Every one of these figures represents a human personality.

The total picture of the educational enterprise of the local church must include the work of various educational organizations of children, young people, and adults and also the services of public worship and the public and private ministry of the local pastor and his associates.

The Methodist Episcopal Church has invested millions of dollars in providing housing and equipment for Church Schools and spends annually over \$3,250,000 for literature and other supplies used by pupils and their leaders. Hundreds of thousands of dollars are expended for the type of supervision given by local church directors or ministers of education. A minimum estimate of the commercial value of volunteer service rendered by officers and teachers and other workers would run into millions of dollars annually, not to mention the higher values which cannot be computed in material terms.

### A PROGRAM FOR ALL AGES

"The need of the pupil is the law of the school." That need determines everything that is done in the entire process of education, whether for children, young people or adults. To discover the pupil's interest and needs at the successive stages of his development, and to supply the information and activity which he requires, constitute the chief problems of education.

Through its Departments of Religious Education of Children, of Epworth League and Young People's Work, of Religious Education of Adults, and of Leadership Training the Division of Religious Education in the Local Church is exploring these different areas of life and is providing materials and programs suitable for their development.

### CHILDREN

Never has the child been more "in the midst" than at this particular time. The most accurate available statistics indicate that there are in the United States over 27,550,000 boys and girls twelve years of age and under and that only 13,848,758 of these are touched by churches of any denomination. Of this number, not fewer than 1,250,000 children are enrolled in the Church Schools of the Methodist Episcopal Church.

There are 3,189 Vacation Church Schools under Methodist Episcopal or interdenominational direction in which we co-operate, having an enrollment of 224,570 Methodist boys and girls. There are 1,059 Week-Day Church Schools with Method-

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ist enrollment of 55,692. (Reports of 1930, the latest complete tabulation.)

Another large and important phase of work is represented in the 4,000 Junior Epworth League chapters with their 115,000 boys and girls and with the varied and significant program which they are carrying out.

The service rendered to these hosts of boys and girls and their leaders includes:

1. Development of a unified program of Christian Education so that agencies such as the Sunday Church School, the Junior Church, the Junior Epworth League, the Vacation Church School and the Week-Day Church School may not duplicate or compete with each other.
2. Advisory relationship to the preparation of curriculum materials for all phases of religious education of children.
3. Creation of guidance materials to help local church workers in meeting the problems and needs of children under their care.
4. Direct service to the field through correspondence, visitation of local churches, participation in conferences of elementary workers, teaching in Leadership Training Schools, giving guidance in Coaching Conferences and Seminars, and visitation of Annual Conference to advise with pastors and lay workers regarding problems in religious education.
5. Preparation of articles for "The Elementary Magazine," "The Epworth Herald," "The Adult Bible Class Monthly," "The Church School Journal," "The Home Quarterly," etc.; preparation and publication of stories for children; preparation of missionary education and church membership studies for children and the preparation of special elective units for Junior Epworth League groups.
6. Co-operation with other Methodist Episcopal agencies in experimentation with a unified program of religious and missionary education of children, with the editors of Church School and Junior Epworth League publications, and with interdenominational agencies in the building of standards and of the curriculum guide for lesson writers, in field work for sparsely settled areas and in working out new steps in the field of Leadership Training.

### YOUNG PEOPLE

Significant progress has been made in unifying the program for the approximately 1,500,000 young people in our Church Schools and for the 404,941 members in the 11,958 Senior and Young People's and 59,000 members in 1,400 Intermediate Epworth League chapters. A unified staff leadership gives guidance to the total program for the entire constituency of Methodist Episcopal youth. Plans are available for organization, under which young people's groups in any local church, District or Conference can carry on their work under a co-operative, a correlated or a completely unified organization.

The developments of the best quadrennium in young people's work have been as significant as for the decade from 1880 to 1890, when the young people's movement in the Church had its modern beginning.

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The outstanding achievement has been a complete reconstruction of program, particularly as it affects the young people of the Epworth League and ultimately those of the Church School. Reports of other achievements are here largely omitted in order that the Church may know something of the history of this epoch-making project in the reconstruction of program for Methodist young people.

I. A number of circumstances at the beginning of the quadrennium combined to make a re-examination and rebuilding of the young people's program imperative. Rapid changes had been taking place in the modern world, which demanded changes in the methods of church work. The numbers of young people responding to the older type of program were diminishing. Epworth League membership had steadily shrunk from over a million in 1900 to a little over 600,000 in 1928. Enrollment in the Sunday Schools had dropped 332,000 in five years, and was destined to diminish a quarter of a million more in the next three years. At the same time, the High School enrollment had more than doubled in ten years, from 2,000,000 to 5,000,000, and students were flocking to the colleges. The spread of pagan ideas in human relationships had brought civilization to the verge of disaster, and the church program seemed powerless to stem the tide.

Under a unified leadership, made possible for the first time in young people's work, the conclusion was early reached that the major task for the quadrennium should be the reconstruction of the objectives, point of view, materials and methods of young people's work, to make them take account of the best that was known in education and psychology as well as to make them more effectively Christian.

II. The essential features of the newer program that has emerged from wide investigation, consultation, and planning, are as follows:

1. It is a self-determined program, built by a local group of young people to meet their needs.
2. It is centered in the experience of young people and deals with those issues and situations on which help is needed in living the Christian life.
3. It is flexible rather than rigid, and makes use of all available resources in meeting the complex situations of modern living.
4. It is a program that involves not merely talk but activity, and wherever conditions need to be changed, our part is to try to do something about them.
5. Mature leaders share with the immature as dependable counselors and comrades of youth.
6. It is a frankly Christian program, and assumes that the best and most satisfying answers to the problems of human living can be found as they are approached from the viewpoint and spirit of Jesus.

III. The development of resource materials and leadership

## *Report of the Board of Education*

became a major means whereby such a program might actively get into operation in local groups.

1. Two types of materials have been developed. The first is a series of manuals dealing with general principles and point of view, and with methods of building and carrying out the program. Second, a growing library of curriculum materials is being developed, dealing with the everyday problems and experiences of young people. For the Epworth League there is a new type of resource material, known as Program Units, under the general title, "Everyday Adventures in Christian Living." These units are guides of procedure that suggest ways by which a group of young people may work through a given problem or interest until they have been helped to discover and practice what is Christian in some aspect of experience.

The program of the Church School has undoubtedly been strengthened by the publication of the revised graded lessons for Intermediates and Seniors. A thorough revision of the Group Lessons is under way.

Throughout this movement *The Epworth Herald* has been the chief instrument through which the newer program has made its impact upon the thinking of young people. Too much praise cannot be given the Editor and his staff for the sympathetic and intelligent interpretation they have given to the program and their courageous handling of the problems young people face to-day.

2. The real program of a local group of young people does not, however, consist of printed materials, but of a series of guided experiences, selected and carried on around issues of importance to the everyday life of the group. That is largely a matter of leadership both on the part of adults and of young people themselves.

In the summer Institutes, 40,000 young people spend a week under conditions which have great potential training value. The staff has conducted several experiments in a new type of Institute procedure which has blazed the trail for a more creative use of the summer opportunity. Other methods used for training leaders have been the Annual Institute Council for Institute deans and managers, the national recreation institute, standard training schools and laboratories, coaching conferences, for hundreds of groups of pastors and young people throughout the country. Leaders' techniques are only a means toward the end of seeking to help young people find Christian answers to the perplexing problems of modern life.

IV. What have been the results of this effort to reconstruct the program for Methodist young people? It is still too early to appraise the results in any adequate way. But already some significant outcomes are observable. *For the first time in many years, the disheartening decline in membership of the Epworth*

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*League has been changed to an upward curve.* It is hoped that eventually as these newer procedures affect the practice of Church Schools more generally, gains may be registered here also. The largely increased giving of young people to the Twenty-four-Hour-Day Plan of self-support, when other benevolent funds have been declining, constitutes a signal evidence of their interest in the new program.

Through correspondence, field contacts, and other sources, it is becoming increasingly apparent that, wherever the program is given a chance, the most significant results are to be found in the changed attitudes, habits, and conduct, and enriched life of young people who are finding in it a practical help in everyday living.

### RELIGIOUS EDUCATION OF MEN AND WOMEN

The new and widely extended interest in adult education is increasingly revealing to the Church her opportunity and responsibility, while the declaration of psychologists and educators that the learning ability of the individual is coterminous only with life itself is suggesting that the educational ministry of the Church should include the entire range of adult life and interests. Whatever may be said about the Kingdom coming "on the feet of little children," we cannot escape the fact that the progress children and youth make is determined very largely by the attitudes, training and experience of adults. Moreover, these adults need rich experiences of religious growth for their own sakes. Many adults have permitted their religious education to be truncated in early adolescent years and ever since have been trying to adjust new experiences to the religious concepts and motives learned in childhood. They need religious re-education; enlarging conceptions of God and Christ and growing abilities in Christian service.

The major activities of the Department of Religious Education of Adults and Seminars follow:

1. Seminars of ten days' duration for pastors, directors of religious education and other selected workers are conducted for the purpose of discovering the true nature of the basic problem faced by the group, of assembling those points of view, principles and data necessary to their solution and of outlining the constructions or reconstructions necessary to securing progress and effective valuation of objectives. In some cases, these seminars are held in co-operation with the resident Bishop for the district superintendents and selected pastors in an Episcopal Area. Several seminars have been held under the combined auspices of two Annual Conferences and still others in Annual Conferences. In all cases, these seminars are preceded by definite preparation and provide for careful follow-up work. The results of these seminars justify them as one of our most effective and far-reaching methods for the training of those who must be ultimately responsible for promoting the program of religious

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education. During the present year, seminars have been conducted in the San Francisco, Indianapolis and Portland Areas, Troy, Rock River, Newark and New Jersey Conferences, and in connection with the various summer schools of religious education.

2. Large numbers of local leaders are aided by letters in reply to their questions concerning problems in adult work.
3. The Department prepares and publishes booklets, leaflets and guides, describing the objectives and philosophy, methods, organization and materials for adult education in the church.
4. The Department endeavors to discover the most important interests, problems and needs of matured men and women, believing that, if our program and teaching work address themselves to these points of need, religion will become a living reality and that, if we fail to do so, it tends to lose its vitality and meaning. In this study, the Department is seeking to discover those interests and problems and needs of life which will serve as the basis for the construction of program materials and methods for the local church.
5. The Department has developed some forms, and has secured permission for the use of others, which may be used locally, such as "Religious Education of Men and Women," "Difficulties in Religious Thinking," Bible information and comprehension tests, attitudes tests, personnel rating forms, etc.
6. Materials and guidance are developed for parent training and for religious education in the home.
7. Elective courses are offered in special subjects, such as Bible, Comparative Religion, problems of belief or personal religious living, prohibition and law enforcement, international relations, the social teachings of Jesus, history, missions, stewardship, etc.
8. Co-operative relationships have been established with adult groups in local churches where experimentation is being made in the search for more vital approaches in organization, need and material.
9. The Department co-operates with the editors of Church School Publications through the Curriculum Committee of the Board of Education and with the Associate Editor of Adult Publications through the "Adult Bible Class Monthly," the "Home Quarterly," "The Home Visitor," etc.
10. The Department co-operates with the International Council of Religious Education in planning the best methods and materials for use with Adults, in effecting economies in preparation and production and in fostering the spirit of Christian unity in the churches of the land.

### MEN'S MOVEMENT—METHODIST BROTHERHOOD

The General Conference of 1928 committed the general supervision of all Brotherhoods, Men's Councils and kindred organizations to the Board of Education, which, in turn, classified the work on a co-operative basis with the Division of Religious Education in the Local Church. A Commission on Men's Work was named consisting of twenty-nine laymen and seven ministers to give direction to this enterprise.

This Commission has undertaken to organize the man power of the Church for the general and local promotion of Lay Speaking, Boys' Work, Lay Evangelism, Stewardship and World

## *Report of the Board of Education*

Service, Men's Bible Classes, Community Service, World Peace, Laymen's Reading Courses, and the program of Religious Education for Men. The aim is to develop and vitalize a promotional unit in every Conference, district and local church. The work is co-ordinated in an effective way with that of the Laymen's Associations.

The records show that there are now in the Church seventy Annual Conference Brotherhoods or Associations, 247 district organizations and 2,251 local church units. Also, 294 District Councils have been held in four years, reaching nearly 60,000 men.

Each year the Commission has prepared a specific chart of monthly programs and service for men, and hundreds of churches have used them in whole or in part with great profit. Ten thousand copies of *How*, a ninety-six page book containing these suggestions, were used by the churches during the last year.

The Movement has been supported in part by appropriation, but mainly by voluntary memberships. Over 18,500 men either are or have been supporting members during the last four years. The Movement has been 56 per cent self-supporting during the quadrennium and has demonstrated its effectiveness in mobilizing the manhood of the Church.

### LEADERSHIP TRAINING

The most pressing need of any enterprise is of an adequately trained leadership. This is pre-eminently true of so large an enterprise as the Church, whose various phases of work involve the services of literally hundreds of thousands of volunteer helpers.

Our Church Schools alone require the constant service of over 400,000 officers and teachers. So great is the turnover in this force that 125,000 new workers must be enlisted annually. The Epworth League needs continuously 100,000 local leaders and must recruit one-third of these every year to fill vacancies. Pastors, district superintendents, Bishops, lay members of official boards, officers and workers in other agencies of the local church, parents, brothers, sisters, and all who by precept or example touch the lives of growing persons, are leaders.

The past few years have been marked by the inauguration of new policies and methods for acquainting these leaders with the objectives, principles, and skills necessary for successful work.

1. Increasing emphasis is being laid in our theological seminaries upon the preparation of their students for effective leadership in religious education. Also, large numbers of active pastors are taking advantage of special courses offered by the schools

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and of seminars and standard training schools sponsored by the Division of Religious Education.

2. Colleges and universities are establishing Departments of Religious Education which, on an academic as well as on a religious basis, are recommending themselves to an increasing number of students.
3. Seminars and coaching conferences for the guidance of pastors, Directors of Religious Education and selected workers, especially with regard to the newer phases of religious education.
4. A wide variety of opportunities for the training of local church workers such as correspondence courses, recommended reading courses, local church training classes and strategically located Standard Training Schools.
5. Pastors' reports for 1930 (the latest year for which complete reports are available) show 2,447 Methodist and 2,798 interdenominational training classes, or a total of 5,245 classes with a Methodist enrollment in both types of 41,798 persons. The fact that this number considerably exceeds the number of enrollments directly reported to the office of the Division is indicative of the wide-spread development of the training movement. The extent of the advantage which is being taken of training opportunities by local church workers is further indicated by the records of the Department of Leadership Training.

	Year Ending Aug. 31, 1928	Year Ending Aug. 31, 1929	Year Ending Aug. 31, 1930	Year Ending Aug. 31, 1931	Total	Grand Total
Local Church Classes	910	591	576	804	2,881	3,583
Standard Training Schools.....	280	133	127	162	702	
Students Enrolled in Classes.....	7,434	5,947	6,543	11,050	30,974	
Students Enrolled in Schools:						
Denominational						119,135
Interdenominational..	21,583	19,504	22,812	24,307	88,161	
Total Credits Awarded	22,015	21,738	22,769	24,936	91,458	91,458
Accredited Deans and Teachers.....		500	1,200	2,963	2,963	2,963

6. One of the significant developments of the quadrennium is represented in the figure last quoted. The new policy of decentralization, whereby the greatest part of the teaching responsibility for Standard Training Schools has been transferred from the Central Office and Field Staff to qualified and accredited instructors in the field, during the quadrennium, increased the number of such accredited instructors from 500 four years ago to over 4,000 at the present time, these being scattered all over the country and available for service when needed. These persons thus become the trainers of other leaders in local churches.
7. In addition to this great increase in the leadership facilities of the country, another important development has been a great reduction in the Central Office cost of administering the program of Leadership Training. Whereas, two quadrenniums ago the average cost of Standard Training Schools to the office was \$200 in addition to the teaching services rendered by members of the staff, now these schools are entirely locally self-supporting. A further financial gain to the Department has been the change from a "free on application" basis to a policy of "pay the cost" for materials, this policy alone netting about \$2,000 per year at the present time.

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The above plans and methods are indicative of constructive changes going on in the Leadership Training program. The growing number of credits earned in interdenominational training schools reflects not only a widening interest in Leadership Training but also an increasing interdenominational co-operation and a consequent administrative and financial saving to all concerned. Our own Department has been a leader in this movement of co-operation.

With all the progress that has been made in leadership training in recent years, we are but touching the fringe of the problem and the actual achievements are merely indicative of what might be done if only sufficient resources were available. The actual accomplishment on its very limited budget and the large spiritual outcomes of the work are what abundantly justify the existence of the department.

### RESEARCH

The Bureau of Research was organized immediately after the last General Conference to meet a growing need for more carefully determined programs in religious education. It attempted by focusing attention upon scientific considerations to sharpen the problems and issues, clarify distinctions between opinions and facts and set up such tests of conclusion as would offer guidance in the construction of curriculum and our methods of work. Much of its work has centered around the testing out of new processes by which dynamic religious motives might come to function in terms of the actual daily problems and needs of life. The function of the Bureau of Research might be stated further as the co-ordination of the research activities of the several departments of the Division of Religious Education in the Local Church, the gathering of data for the construction of the underlying objectives, principles, materials and methods and the supervision of laboratory and seminar projects. The Bureau participated co-operatively with the International Council of Religious Education and other agencies.

Some of the projects and activities of the Bureau during the quadrennium include:

1. Assisting in discovering the interests, problems, capacities, situations, and needs that underlie the program of religious education and seeking from these to clarify our objectives.
2. Surveys of the present leadership situation for two purposes: (1) to assist field or church units desiring insight into certain leadership factors, (2) to give the Division further facts concerning the present state of leadership. These surveys secured, tabulated and reported the religious educational, general educational, vocational, experience and personal backgrounds of leaders in the local churches. The report of the Geneva District Survey was based on seven hundred returns.
3. Local church surveys were made in two ways: (1) by actual personal visitation with the co-operation of other members of

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- the staff; (2) by the use of survey tabulation forms and questionnaires covering the various aspects of the statistical, curriculum, leadership and equipment situations in the churches surveyed. Such surveys were made of the Geneva District, New York, and the San Diego District, California, tabulated and reported to the District Superintendents and pastors.
4. A number of local churches have worked co-operatively with the Bureau of Research as laboratory centers. The purpose of this co-operation has been the clarification of the objectives of Christian education, the development of more scientific techniques of program building and of supervision, the testing out of methods involving more adequate motivation of group life in the local church, the introduction of more freedom and creative opportunities in the activities of the curriculum, attempting to organize the entire church from an educational point of view, utilizing the results of our first hand contacts with these churches in meeting the problems of churches in many localities.
  5. The supervision of the laboratory, experimental and seminar work at Dickinson Summer School of Religious Education, in co-operation with all departments of the Division; trying out plans, developing new points of view and practice in materials and methods, as well as giving the members of the school actual practice in leadership under expert supervision.
  6. Constructing, collecting and making available for use in the field, tests, survey forms, instruments for discovering interests, religious difficulties, religious problems, etc. These tests and materials have been collected from more than fifty sources and over one thousand biblical information, comprehension and religious belief tests, used by permission of Northwestern University, have been scored and tabulated.
  7. The development and direction of seminars and clinics for pastors and district superintendents and other advanced workers in the field of religious education concerning which a more detailed statement appears under the section on "The Religious Education of Men and Women." During the quadrennium, such seminars have been conducted in the Portland Area, Helena Area, San Francisco Area, in Wisconsin, New York, Colorado, and in Dickinson, Battleground and Canton Summer Schools.

While still recognizing the fundamental need for and value of adequate research for problems which a denominational research agency alone can carry out, it was found necessary to discontinue the Bureau of Research July 1, 1931, due to the greatly diminished income of the Division.

### MISSIONARY EDUCATION

Missionary Education in Church Schools and Epworth Leagues is a co-operative responsibility shared with the Department of Missionary Education of the World Service Office. The splendid record of giving through the Church Schools and Epworth Leagues is one result of the effectiveness of the constant missionary stimulation through the years. The records show a close correlation between the investment of personnel and money in cultivation and the contributions of both Church Schools

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and Epworth Leagues. Missionary Education is an integral factor in the total process of Religious Education and should, therefore, be integrated with the regular procedures carried on through our Church Schools and young people's organizations. Its program includes making available graded materials for mission study in various types of Church Schools and Epworth Leagues and providing graded supplementary materials to be used in connection with the graded and group lessons of our basic Church Curriculum. The Department of Missionary Education provides the salary of a director of missionary education of children and part of the salary of the director of missionary education for the Epworth League.

### WORLD VISION SCHOOLS

One of the most significant developments of the last quadrennium has been the inauguration of the World Vision School plan. The materials are prepared under the supervision of the Department of Missionary Education, while the field promotion of the plan is being carried out by the Department of Promotion and Publicity.

World Vision Schools are those which subscribe to certain standard requirements of Missionary program. Chief of these requirements are the appointment of a World Service Correspondent, provision for a minimum amount of definite missionary study in each school, the use of approved World Service-centered worship programs at least twelve times per year, the acceptance of a World Service goal of at least one cent per week per capita (based on the total enrollment) and an annual report to the central office certifying to the progress made in meeting these standards. A "World Service Monthly Clock," a most effective instrument for visually recording the total giving of a school as compared to its goal obligations at any particular time, is provided for schools desiring it. The response to the first communications sent out to pastors exceeded expectations. Replies indicating their desire to co-operate and naming a World Service Correspondent now total 8,584 and 12,740 correspondents have been enrolled. As soon as the plan has had time to get into full operation, we believe it will register definite and satisfying results both in the matter of missionary education, and also in greatly increased gifts.

### STEWARDSHIP EDUCATION

Special emphasis is given to Stewardship Education and wide use has been made of the plans and literature furnished by the Department of Stewardship. During the last year the Secretary of the Division has served as Chairman of a Joint Committee on Stewardship representing several agencies of the Church. Under the direction of this Committee, "It Is

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to Share," a guide to Stewardship Education in the Local Church, was prepared by Irwin G. Paulsen and is being extensively used in the Woman's Foreign Missionary Society, the Woman's Home Missionary Society and many other study groups.

### THE CHURCH SCHOOL AND WORLD SERVICE

The Church Schools of our denomination have ever been steadfast and liberal supporters of the missionary educational and philanthropic enterprises of the Church. The lessons learned in our schools have impelled our pupils to generous giving, while intelligent participation in these enterprises has been an important factor in their further education. In the last thirteen years alone these schools have contributed the stupendous sum of over \$19,250,000, or an average of almost \$1,500,000 per year. While the annual gross contributions have declined since 1920, the rate of decline has been only about one-half that for the Church as a whole and for recent years these offering have actually equalled from 18 per cent to 22 per cent of the total World Service distributable receipts.

### BUILDING FOR RELIGIOUS EDUCATION

A recent study involving reports from 385 out of the 417 districts in the United States indicates that we have 11,000 one-room buildings now in use, and that, in 5 per cent of our church buildings above the one-room class, there are no facilities to house the program of Religious Education and social activities which the church is expected to provide.

### NEED OF ARCHITECTURAL SERVICE FOR CHURCHES

Many architects who are competent in various fields of general architecture can not afford time to give the special study and to develop the attitudes necessary to solve church building problems. American architectural colleges have not provided adequate training for the solution of American church building problems, and architects find it difficult to make profit at the established rate for architectural service in church planning when nearly every room requires study and planning in which the plan for no two floors can be duplicated.

The Bureau of Architecture which was organized in May, 1917, is a Joint enterprise of the Board of Education and the Board of Home Missions and Church Extension, with offices in Philadelphia and Chicago. Associated with the Bureau is a technical staff of architects who have won significant recognition for their accomplishments.

### VARIETIES OF SERVICE RENDERED

The staff of the Bureau recently have been called upon to

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visit existing buildings with a view to their possible remodeling for more effective ministries of public worship, religious education and Christian fellowship and service; to suggest plans for new church buildings of various sizes and types to local committees; to study the possibilities for new church projects on certain proposed new sites; to review plans prepared by local architects; to provide revised plans for churches receiving church extension aid; to give stereopticon lectures at individual churches, preachers' meetings and theological seminaries, and to render many other types of needed service.

The work of such a Bureau as this is indispensable to meeting the needs of the Church for which the co-operating Boards are responsible.

### ANNUAL CONFERENCE BOARDS

Special emphasis has been placed upon the organization of Annual Conference Boards of Education in harmony with the organization of the Board of Education. Where for any reason such organization has not seemed wise, Conference Boards, Commissions or Committees on Religious Education have been organized to give direction of Religious Education throughout the Conference. In a few cases two or more Annual Conferences co-operate through a bi-Conference or Area Council of Religious Education.

In harmony with a policy of decentralization, there has been an increase in local autonomy and in responsibility for work in Annual Conferences. This applies to financial support and to the determination and administration of the program in co-operation with the officers and staff of the Division. Instead of the placement of field workers and the provision of their support by the Central Office, the present policy is one of co-operation in recommending personnel, in the selection, wherever possible, of members of an Annual Conference for work within that Conference and in the financing of the program largely through funds raised within the Conference. Interdenominational co-operation has been stressed.

There are now thirty-one Conference Directors of Religious Education serving forty-one Annual Conferences. In a few cases these are engaged on a part time basis, though they give more complete service in their fields than can be reckoned on the amount of time contracted. In a few instances the enterprise is co-operative with the Board of Home Missions.

The members of the present field staff have given themselves with devotion and success to the work in their respective Conferences. They co-operate in surveys and studies of local situations, make recommendations for improvement, develop various opportunities for Leadership Training, give guidance to local church workers, promote Vacation and Week-Day Church

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Schools, institutes, conferences, and summer camps, advise with reference to proper buildings and equipment for Religious Education, assist in the promotion of World Service and other enterprises, everywhere and always placing emphasis upon personal acceptance of Christ, Christ-like living, church membership, and participation in every means for the establishment of the Kingdom of God.

### EXPENDITURES OF ANNUAL CONFERENCES

The expenditures for this type of work in Annual Conferences for the current year will exceed \$150,000. The budgets vary from a minimum of \$750 to a maximum of \$15,000. Sources of income include one or more of the following: (1) appropriations based upon Rally Day Offering, (2) amounts included in Annual Conference Benevolences by action of the Annual Conferences, (3) askings from Church Schools, (4) personal gifts, (5) appropriations from the Board of Home Missions and Church Extension where the work is co-operative and (6) appropriations from the Board of Education out of its share of World Service distributable receipts. Due to declining income, there have been drastic reductions in appropriations from the Board of Education and the chief support for this work has come from the Rally Day Offerings as provided by Paragraph 504, Section 8, of the 1928 *Discipline*. This provision is largely responsible for the great increase in the number of Conference Directors, the offerings under the impetus of this legislation in some cases being sufficient to support the entire program of the Conference. The appropriation to Annual Conference programs from general funds of the Division have decreased from \$43,000 for seventeen Conferences in 1928-1929 to \$13,500 for thirty-nine Conferences the current year. During the same time the appropriations based on Rally Day Offering have increased from \$14,419 in 1928-1929 to an estimated \$65,000 for 1931-1932.

### WORLD-WIDE RELIGIOUS EDUCATION

The Joint Committee on Religious Education in Foreign Fields, organized in 1927, is a co-operative agency of the Board of Education, the Board of Foreign Missions, and the Woman's Foreign Missionary Society with responsibility for the development of Christian education in the churches, day schools, Sunday Church Schools, Epworth Leagues, Vacation Church Schools and other agencies in missionary lands. Through this co-operative agency the Division is carrying on religious education work in all the mission fields of Methodism. Because of its inter-board relationship, detailed report of the work of the Joint Committee is presented separately elsewhere in this Handbook.

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Under the direction of the Joint Committee, persistent, continuous attention has been given to the development of field organizations with programs based upon field conditions and needs. Boards, Commissions, or Councils of Religious Education have been set up in practically all of the major fields of foreign missionary activity. Most of these organizations have a full-time secretary and several have directors of young people's work. Their respective programs emphasize Children's Work, Young People's Work, Leadership Training, and Curriculum and Literature development. During the quadrennium, the work of the Executive Secretary has included intensive field service in Mexico, the Philippine Islands, Puerto Rico, Japan, Korea, China and Malaysia.

### PROMOTION AND PUBLICITY

The functions of the Department of Promotion and Publicity include (1) the preparation of materials for the promotion of Religious Education Week and Rally Day; (2) promotion of World Vision Schools; (3) supervision of free grants of literature to needy schools; (4) general publicity; (5) tabulation and interpretation of annual statistics and other statistics bearing on Religious Education; (6) assisting the Secretary of the Division in the administrative management of the office.

### RELIGIOUS EDUCATION WEEK AND RALLY DAY

Ever since its authorization by the General Conference of 1908, Rally Day has been one of the principal factors in increasing popular interest in Religious Education and the Rally Day offering has been one of the principal means of support for the rapidly growing movement.

There has been a remarkable increase in the observance of Rally Day and of Religious Education Week and also in the offerings as indicated in the following, covering the years since the Centenary:

	1926-27	1927-28	1928-29	1929-30	1930-31
Remitted to Board of Education.....	\$32,007.90	\$28,701.94	\$54,312.70	\$85,971.20	\$88,895.80
To World Service Distributable Funds....	15,000.00	15,000.00	15,000.00	15,000.00	15,000.00
Appropriated to Annual Conferences.....	—	—	14,419.00	57,042.40	70,203.95
General Use of Board of Education.....	17,007.90	13,701.94	24,893.70	13,929.80	3,691.85

It will be noted that the amount remaining for the general use of the Board is relatively small and in some years has been scarcely sufficient to pay the costs of materials and administration of the Rally Day enterprise. In recognition of this, the World Service Commission made the entire fund for the current year available to the Board of Education with-

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out any deduction for World Service distributable receipts. (Figures for 1931-32 are not complete).

There is needed a much more general participation of the churches in the Rally Day Offering if such work is to be extended and there is also needed some provision whereby a larger share of this offering may be made available for the general work of the Division.

### FREE GRANTS OF LITERATURE TO NEEDY SCHOOLS

At the present time more than one-third of one per cent of all the Sunday Church Schools of the Methodist Episcopal Church in the United States are either wholly or partially dependent upon free literature furnished by the Board of Education.

A large number of these schools would find it impossible to carry on their work were it not for these free grants of literature. Through all the years, this free grant work has played a part in missionary Sunday Church School development far out of proportion to the relatively small amounts of money thus expended from year to year. Of the 4,000 or more new schools started since 1908, few of them would have begun their work had it not been for an initial free grant of literature. Many of these schools have developed into strong and influential churches. There is no more truly missionary work than this endeavor to bring the Word and knowledge of God to the underprivileged communities of our land.

### PROMOTIONAL LITERATURE

Extensive use is made of the Church School and Epworth League publications, the *Advocates*, *World Service News*, Conference and Area publications and special circularization to inform the Church of the work of the Division of Religious Education in the Local Church. The editors are most generous in the amount of space placed at our disposal.

The various departments prepare and circulate a variety of leaflets, promotional and organizational guides and manuals for use by the local church in carrying forward its work. These all have large circulation. The issues of some run into many thousands. Some of these materials are furnished free, but for most of them a charge is made to cover cost. There is need and demand for a much greater variety of such material than the Division has been able to produce.

The *Catalog of Leaflets and Pamphlets*, published a year ago, listed nearly 250 separate pieces of printed material offered by the Division. The circulation of this leaflet enormously increased the demand for all types of our literature. Curricular materials and books dealing with various phases of Religious Education are listed also in the catalogs of The Methodist Book

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Concern, which, in addition to its general catalog, issues a special *Religious Education Catalog*. The various sections of the latter dealing with publications for age groups and Leadership Training are also issued in separate units.

### CO-OPERATION IN RELIGIOUS EDUCATION

Co-operation is maintained by the Board of Education with the various Boards and other agencies in the creation of programs, in preparation of materials, in approach to the local church and in a variety of field projects.

Interdenominational co-operation is secured through various agencies and particularly through the International Council of Religious Education and accredited State Councils of Religious Education. The Methodist Episcopal Church is ably represented on the Board of Trustees, the Executive Committee, the Educational Commission and various committees of the International Council, and on the State Councils. The employed personnel of these agencies includes many members of the Methodist Episcopal Church.

A large amount of work in Leadership Training, in Vacation and Week-Day Schools, in preparation of outlines for courses of study and guidance materials and in other enterprises is done co-operatively by the representatives of forty-two evangelical denominations participating on the International Council of Religious Education. The recently issued *Standards for Sunday Church Schools*, the *Curriculum Guide* for use of Curriculum Committees and editors, and numerous manuals giving guidance to local churches and to co-operative efforts in field program are evidence of what can be done co-operatively.

The efforts at integration of the field forces of denominations and of interdenominational agencies are meeting with signal success. We are discovering a basis for co-operative effort that preserves the values and methods necessary to conserve denominational interests and at the same time are making possible a much larger degree of co-operation until the day when more complete unity is achieved. Instances of this co-operation are found in states where the interdenominational program is built co-operatively by the employed workers of the various denominations, who also review the programs of the participating denominations in the interest of mutual helpfulness and co-operative effort; in some states the denominational workers constitute the Educational Committee of the State Council; in some, they have organized into a co-operative staff; in some, denominational workers assume state-wide responsibility for certain phases of the interdenominational program and in still other cases they have limited territorial responsibility for the interdenominational program, as well as carrying on

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the specific work for their own denomination. Some of these forms of procedure are in their experimental stage but their outcomes thus far point in the direction of complete success.

The Board of Education and the Board of Education of the Southern California Conference made possible the services of Jesse Lee Corley as head of an interdenominational deputation to China under the World's Sunday School Association. The report of the deputation and numerous communications from China indicate results of far-reaching significance for the program of Religious Education in China.

### INCOME

The service of the Division of Religious Education to the Church is limited only by its income. This is derived from a percentage share in World Service distributable receipts, from the Twenty-four-hour-day contributions of the Epworth Leagues, from the Rally Day offerings and in small part from permanent funds and other minor miscellaneous sources. Any shrinkage of income from any of these sources necessarily means a decrease in the service which the Division is able to render; every dollar of any increase goes directly back in larger service to the field.

The amount available for the work now comprehended in the Division of Religious Education has decreased from \$534,146 in 1924 to an estimated \$186,539 for the year ending June 30, 1932. The budget for the current year is more than \$100,000 less than the expenditures for the year ending June 30, 1931. These figures do not include the amount of Rally Day offering returned to Annual Conferences, but only the amount remaining for the general work of the Division.

In order to operate within the estimated income, nine members of the Central Staff and eight members of the office force were released. Two Conference Directors accepted pastoral appointments and three are now on part-time. Expenses of administration were reduced, office space was relinquished and appropriations for all items in Departmental budgets, for Annual Conference Boards in the United States and Foreign Fields and for various co-operative enterprises were drastically reduced.

### EFFECTIVENESS OF THE PRESENT PROGRAM

The recent survey of opinions and results in over 200 churches of various types, in 26 different States where serious attempt has been made to introduce the Newer Program, revealed a degree of approval and of gratifying results that exceeded our expectations. These churches are so located as to give a fairly accurate cross section of the entire Church.

The replies indicated that, wherever the Newer Program

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has been rightly interpreted and the various elements have been intelligently used, there has been a better response on the part of teachers, a keener interest on the part of pupils, a recognizing of the need of better trained leadership and a consistent effort to secure it, improvement in equipment, better financial support, increase in enrollment and average attendance and in accessions to the Church. The inference from the whole survey is that the surest means of a forward movement in our church schools and Epworth Leagues is the effective use of the modern developments in Religious Education.

### A RESPONSIBILITY WHICH DEMANDS THE BEST

The development in the individual of a vital unity with God and the securing of his participation in the building of a Christlike world; the reconstruction of society, with sharpened emphasis on social justice, international and inter-racial brotherhood, world temperance, world peace and Christian unity; the vitalizing of the spiritual, cultural and benevolent institutions of the Church; all these are dependent upon the effectiveness of the educational program of the local church.

The objectives of Religious Education are at one with the purposes of Jesus and the Church. The techniques for achieving these objectives are undergoing constant study, testing, and improvement. Wherever the present program is operative in local churches, the results are gratifying to both laity and ministers. The rapidity with which the thousands of untouched churches can be reached and their program made more effective depends upon the personnel and financial resources available.

Those responsible for the administration of this great enterprise are grateful for the splendid response of the Church and for the financial resources that have been made available during the quadrennium. A program which every Sunday in the year reaches an average of 2,260,000 persons in attendance upon church schools and hundreds of thousands attending Epworth Leagues; which in a single quadrennium is responsible in large measure for the addition of 520,000 persons to the membership of the Church, for gifts totalling nearly \$6,700,000 to World Service causes, for \$586,823 to the Children's Day Fund and over \$1,000,000 for other benevolences and which, in addition, has generously supported the institutional program of the Church through other channels; surely such a program offers the Church a supreme opportunity, the strategic importance of which must not be overlooked and for which adequate provision of support must be made.

### CHURCH SCHOOL STATISTICS—1931

(The following figures were compiled since the body of the

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report was written. Tabulations for foreign field are not yet completed, so figures for 1930 have been used for them.)

Sunday Church Schools .....	32,645
Classes under 18 years .....	138,094
Number of classes using Closely Graded Lessons...	84,860
Officers and teachers .....	401,849
Pupils of all grades .....	3,570,623
Cradle Roll .....	305,630
Home Department .....	172,631
Total Enrollment .....	4,450,733
Average attendance .....	2,310,114
Pupil members of the church .....	1,907,012
Accessions to church from Sunday Church School ..	128,229
Rally Day Offering .....	\$88,895
Paid to World Service (not including Rally Day)...	\$1,165,247
Children's Day Offering .....	\$141,196
Paid by Sunday School to all other benevolences...	\$303,981
Total expense for lessons, materials, supplies, etc...	\$3,306,295
Methodist Leadership Training Classes .....	2,585
Interdenominational Training Classes .....	3,050
Methodist enrollment reported (both types of classes) .....	43,396
Vacation Church Schools .....	3,404
Teachers and helpers .....	25,262
Pupil enrollment .....	238,313
Average attendance .....	183,187
Methodist Week-Day Church Schools .....	580
Interdenominational Week-Day Schools .....	533
Number of paid teachers and officers .....	1,881
Methodist pupil enrollment .....	49,768
Average attendance .....	48,997
Total expense Vacation and Week-Day Schools ...	\$195,884

*Note.*—Attention should be called to the fact that, for the first time since 1922, gains are recorded for the United States in enrollment and average attendance. Fine gains are also shown in accessions to the church and in all items of Leadership Training and Vacation Church Schools.

## JOINT COMMITTEE ON RELIGIOUS EDUCATION IN FOREIGN FIELDS

*To the General Conference:*

The Joint Committee on Religious Education is the co-operative agency of the Board of Education, the Board of Foreign Missions, and the Woman's Foreign Missionary Society for the development of Christian education in the churches, day schools, Sunday schools, Epworth Leagues, vacation schools, and other educational agencies of the Methodist Episcopal Church in mission lands. Each of the three co-operating agencies recognizes the Joint Committee as its authorized agent in the development and carrying out of an adequate program of religious education, in co-operation with the agencies on the foreign field.

In maintaining the Joint Committee the three agencies evidence their desire and purpose to give recognition to the principle of co-operation in their work, thus avoiding overlapping and duplication of effort, and at the same time permitting each to make its distinctive contribution to the development of Christian education throughout the world field of Methodism.

Through this co-operative agency maximum economy of effort and of expenditure is achieved both at home and abroad. One Secretary of the joint organization obviates the necessity of each of the three Boards maintaining a staff officer for the promotion and supervision of religious education. Correlation and co-ordination on the foreign field are increasingly being effected; duplication of effort avoided; and ever more attention given to the specialized work of religious education of children, young people, and adults. The Joint Committee was organized in February, 1927. The following statement is a review of progress of the intervening five-year period.

I. *Organization of Responsible Field Agencies.* The *Discipline* makes it the duty of each Annual Conference to organize within its bounds an Annual Conference Board of Education for the promotion of the cause of religious education through the church schools and Epworth Leagues. The Church in the foreign field is young, limited in personnel, and in organization not fully developed. During the life of the Joint Committee persistent, continuous stimulation has been given to the development of Area and Conference organizations, with programs based upon field conditions and needs, with the following result: (1). *China Committee on Religious Education*, organized in March, 1929; (2). *Eastern South America Commis-*

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sion on Religious Education, organized in 1927; (3). *Chile Commission on Religious Education*, organized in 1927; (4). *France and North Africa Commission on Religious Education*, organized in 1929; (5). *Malaysia Commission on Religious Education*, authorized and organized at the 1929 sessions of the Malaya Conference and the Sumatra Mission Conference; (6). *Board of Religious Education of the Philippine Islands Annual Conference*, authorized and organized at the 1929 session; (7). *Korea Council of Religious Education*, organized at the 1927 session of the Korea Conference, in 1930 became the Department of Education of the new Korean Methodist Church; (8). *Mexico Council of Religious Education*, organized in March, 1927, in 1930 became the Board of Education of the Methodist Church of Mexico; (9). *Council of Religious Education of Puerto Rico Mission Conference*, organized in November, 1929; (10). *India Council of Christian Education*, formed in 1930, by action of the Southern Asia Central Conference, by uniting the previously existing Council of Religious Education and Council of Education.

II. *Religious Education Personnel*. Preceding the organization of the Joint Committee, the Board of Education and, earlier still, the Board of Sunday Schools and the Board of Epworth League each had representatives in service abroad. Since 1927 all have been recognized as regular missionaries of the Board of Foreign Missions. Some changes in personnel have been made. Each of the organizations named in the preceding paragraph, with one exception, has at least one full-time Secretary. Several have additional staff workers.

III. *General Program of Religious Education*. In each of the major mission fields there has been set up a program of religious education determined by the needs and resources of the membership and constituency of the Church after thorough, intensive study. The Executive Secretary of the Joint Committee has engaged in service in South America, Mexico, Puerto Rico, Malaya, the Philippines, China, Korea, and Japan, visiting the major centers of missionary activity, studying local situations, interviewing leaders, holding study and discussion conferences participated in by missionary and national leaders including heads of schools, teachers, pastors, Bible women, and other Christian workers. In these conferences, on the basis of field surveys, discussion, and conference, have been worked out carefully formulated statements of objectives, agencies, and methods for forward-looking programs of Christian education.

IV. *Children's Work*. In the several fields in which programs of religious education have been formulated the needs of children have received increasing attention, and earnest attempt made to develop elementary religious education. Committees on Children's Work have been set up within the organiza-

## *Religious Education in Foreign Fields*

tions for religious education. Consciousness of the need of directors of children's work has deepened. Eastern South America has been provided with a full-time missionary Director of Children's Work; in the Philippines a Director on part time has been appointed; in Mexico a native full-time Director is at work. Elementary departments have been formed in many Sunday schools; children's classes provided; and children's worship conducted. Constantly increasing emphasis is being placed upon the importance of the home in religious nurture and moral training, and pastors are being led to give more attention to instructing parents and co-operating with them in home improvement.

V. *Young People's Work.* Under the newly organized Board, or Councils, of Religious Education aggressive young people's programs have been projected in a number of countries. An outstanding example is Malaya, where a Department of Young People's Work has been developed and a Secretary, D. H. Yap, set to work. In Mexico, also, a full-time Director of Young People's Work has been appointed. Last year the first Young People's Institute ever held in North Africa was a conspicuous success, inspiring a number of young people to engage in Christian service. In every field, where beginnings had previously been made, the program has been enlarged and new plans projected.

VI. *Leadership Training.* In every field significant advance has been made in leadership training. The Standard Training School, as developed in America, has been introduced as an effective, adaptable agency of instruction and training in Korea, China, Malaya, South America, Mexico, Puerto Rico, and other fields. A consciousness of need and desire for training has been created among pastors. Their interest in the training of lay workers has been awakened, and their active co-operation in many situations secured. Standard Training Courses, differing in accord with the needs of different countries, have been planned and officially approved by the respective Boards in China, Korea, Japan, the Philippines, Mexico, Puerto Rico, and South America.

VII. *Christian Schools.* The Methodist Episcopal Church is truly a world Church in its educational program. Under its auspices are maintained more than two thousand seven hundred schools in twenty-five separate national areas. This number does not include union institutions nor the large number of kindergartens and primary schools in connection with local churches. Attention has been given to programs and curricula of the Christian schools and effort directed to the development of increased provision for religious activities, improved teaching, and training of teachers.

VIII. *Curriculum and Literature Development.* The need

for Christian teaching literature is acute throughout the world. The Latin America curriculum and literature project is a pioneer enterprise in developing indigenous curricula. Originally proposed as a South America project, it has been extended to other areas of Latin America. The Secretary of the Joint Committee has organized Regional Committees for carrying on study, research, experimentation, and curriculum construction in (1) Eastern South America; (2) Chile; (3) Brazil; (4) Mexico; (5) Cuba; (6) Puerto Rico. For the first time in the history of the modern Christian missionary enterprise, committees, the majority of whom are nationals, have planned a comprehensive program of religious education including indigenous curricula for the teaching of religion in both day schools and Sunday schools. In China a Committee on Curriculum, organized in 1929, has made a beginning in curriculum development of such significance as to attract widespread attention among Christian leaders. In the Philippines and Malaya committees have been organized and are working constructively. In India the Charterhouse Program for churches and schools, an ambitious and extensive undertaking, is being steadily developed. In North Africa preparation of teaching materials by adaptation and translation is under way.

Not only have curriculum committees been organized; the importance of study of interests, problems, and needs, has been effectively emphasized, and processes of experimentation and testing inaugurated.

IX. *Looking Forward.* The opportunity and need of Christian religious education was never greater than to-day. National systems of education are growing as never before. In the new schools of the world the younger generation has opened to it a chance for life such as no preceding generation has had. But if abundant life in the Christian sense is to be possessed education must be everywhere made more truly and vitally Christian. In this is the great new opportunity and responsibility of the Christian missionary enterprise.

WADE CRAWFORD BARCLAY, *Secretary.*

# BOARD OF PENSIONS AND RELIEF

## THE BOARD

Bishop Frederick T. Keeney.  
William B. Farmer (Indiana).

## CLASS OF 1932

### MINISTERS

J. R. Gettys, (Nebr.); J. W. Holland, (Minn.); E. R. Hickman,  
(Central Penn.).

### LAYMEN

J. F. Oates,\* (Rock River); C. A. Parmelee, (So. Calif.); George A.  
Jacobs,\* (Wis.).

## CLASS OF 1936

### MINISTERS

C. O. Ford, (New England); S. J. Greenfield, (No. New York);  
H. L. Davis, (No. West Ind.).

### LAYMEN

F. P. Nicoll,\* (No. Minn); Adolph Lindstrom,\* (Central North-  
west); C. E. Waterman, (Chicago Northwest).

## CLASS OF 1940

### MINISTERS

R. E. Meader, (Mich.); T. S. Brock, (N. J.); D. F. Helms, (Ohio).

### LAYMEN

Charles A. Nyman,\* (Detroit); J. E. Kavanagh, (N. Y. East); L. E.  
Ulmstead, (Pittsburgh).

## QUADRENNIAL REPORT

### 1. *Personal*

Little more than the first year of the Quadrennium was gone when Joseph Beaumont Hingeley, organizer and founder of the Board of Pensions and Relief was called from his new and beautiful home in Pasadena to his home in Heaven. When his last illness came upon him he was just beginning the work assigned to him by the Board under direction of the General Conference.

No one not intimately connected with the Board of Pensions and Relief, or in close relation with Dr. Joseph B. Hingeley can adequately appreciate the loss to the Church in his going. His inquiring mind, his discernment of real values, his un-failing concern for his brethren in the ministry, the versatility

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\* Elected during this Quadrennium.

of his interests in the Church and out, his acquaintance with the personnel of the Church, his entire loyalty to his task in any and every phase which happened to be uppermost at the time, his constructive development of plans, and his ability to bring about him men of extraordinary efficiency, are values known best to those who have been associated with this work. These have constituted a contribution to the welfare of the Church in general and pension activity in particular that cannot now be estimated.

Any words of appreciation of the efficiency and the fidelity of the staff, the officers of the Board and our field workers are both inadequate and unnecessary when you see the accomplishments of the Board. This has been possible only by the complete and hearty co-operation of every officer and every worker of the officary and the office staff.

There are no better workers than Rev. Charles R. Oaten, Rev. Thomas A. Stafford, Mrs. Helen E. Moore and her office staff. They have all shared in the work and deserve to share in the esteem of a grateful church.

Likewise, there has been remarkable fidelity on the part of the President, Bishop Frederick T. Keeney and the Board Members and especially on part of the Executive Committee with Mr. Charles E. Waterman, Chairman, Rev. Henry L. Davis, Rev. Robert E. Meader, Rev. John W. Holland and Messrs. James F. Oates and Adolph Linstrom, Members.

During the Christmas season of 1929 Methodism's Grand Old Treasurer, Mr. O. P. Miller, was promoted from the field of earthly labors to the field of eternal rewards for the faithful. He had been a cheerful, diligent and faithful member of this Board for many years.

Changes in the personnel of the Board during the quadrennium were as follows: To take the place of Mr. Miller, deceased, Mr. Frank P. Nicoll, of Minneapolis; Mr. Robert W. Campbell, for years an active and faithful member of the Board and at the time of his resignation its Treasurer, was succeeded by Mr. James F. Oates, of Evanston. Mr. Achalis M. Legg, resigned and Mr. Adolph Lindstrom, of Wilmette, was elected to fill out the term.

While on his way to the Lay Electoral Conference last September, Mr. Theodore H. Maytag was injured in an automobile accident from which injury he died. His work on the Board was modest but he was considerate and always loyal. He had given the Corresponding Secretary assurance that he would be one of several to help in building up the Embury-Strawbridge Fund for supply pastors. To fill the vacancy by this death, Mr. Charles A. Nyman, Vice-President of The Equitable Trust Company of Detroit, was elected, his term to continue to 1940. Mr. John A. Andrus after long years of membership presented

## *Board of Pensions and Relief*

his resignation, and Mr. George A. Jacobs, Janesville, Wisconsin was elected to fill the place.

### *2. Tasks Set for the Board by General Conference, 1928*

There were four of them:

(1) To aid the Commission on New Reserve Pension Fund Plan. This was faithfully carried out as that Commission will testify. In turn when the Plan was completed by the Commission the Board was authorized to give aid and encouragement to any Conferences desiring to enter the New Reserve Plan. Pursuant to that advice a considerable number of Conferences have asked for general information and about ten Conferences have been supplied with detailed information including tabulated estimates of proper Guaranty Reserve Funds and outline of proper methods of approach.

(2) A Plan of Pensions for Missionaries was recommended to be set up if practicable. Acting on suggestions of officers of the Board of Foreign Missions, and because of the great changes going on in the Mission Fields it has been necessary to move very slowly in this matter. The complexities of the situation, the lack of vital statistics in those lands, the diversity among workers, many of whom are lay and not ministerial, has made any progress toward a truly safe and scientific Reserve Plan impossible. Meantime, we have done everything in our power to make our distribution fund give the largest service to those fields where there is the greatest need. We have increased our knowledge of the foreign fields very considerably and we are getting better reports both in details and accuracy than previously.

Unless we can set up a truly scientific Pension System for the foreign fields, and that is now clearly impossible we hold to the opinion we had better continue to aid them under present plans.

(3) To give aid to so-called weaker Conferences is vastly easier to put into resolution than into working effect. Here the boasted fraternity of our connectionalism breaks down and cannot be summoned for aid. "Weaker Conferences" may indicate either of two kinds of shortage: namely, available financial and material resources, or strong man-power available for positions of leadership. There is always a danger that stronger Conferences will look to their own needs and become satisfied in so doing.

During the quadrennium the Board has bent its energies diligently toward relief for those smaller Conferences that have low annuity rates, and small funds from which to obtain current incomes. Thirty-one American Conferences have a rate of \$10 or less and in ten white Conferences there are only thirty-

## *Board of Pensions and Relief*

four pensioners who receive as much as \$300 per year from all sources. In some of the latter Conferences we have spent much effort and time personally trying to help them organize and set up campaigns for Reserve funds. In some places these efforts have had measurable success. In others Conference leadership has not been available to carry on the campaign effort.

All of which should emphasize the importance of a more unified, general, church-wide pension program where the stronger can help the weaker.

### *4. The Supply Pastor's Relief*

During the present quadrennium the Board has distributed \$47,724 to the members of this group on the conditions laid down in ¶ 515, § 6.

In 1928 to 130 families.....	\$11,604
1929 to 125 families.....	13,570
1930 to 130 families.....	12,915
1931 to 135 families.....	9,635

The reduction in total granted during the last two years was due to reduced income from World Service receipts. The maximum grant in 1929, 1930 was \$150 per year; in 1931 it was \$110. The total group is divided each year into classes A. B. C. and D., according to apparent relative need. In addition there were some special or emergency cases granted help during the year.

Our study of the Supply Pastors of the Church, though rather uncertain in some particulars, is convincing in its main features. More than 2,100 questionnaires were sent to Supply Pastors asking for the essential information about their ministerial records. 1,425 replies were returned. Of these, 674 were eliminated because they were from members of Conferences, student pastors, candidates for Conference Membership, those giving only part-time service, women, or preachers from other denominations. The 751 were probably regular whole-time supply pastors now active and appear likely to continue. Their service records were divided as follows:

Less than 5 years.....	154
Served 5 to 9 years.....	214
Served 10 to 14 years.....	159
Served 15 to 19 years.....	97
Served 20 to 29 years.....	98
Exceptional years (over 30).....	23

They reported an average cash salary support of \$982, and more than eighty per cent have house rent free, a total average support of at least \$1,100.

Ten Conferences make some relief grant or give some pension to their aged and disabled supply pastors. They are: Baltimore, Michigan, New York, New York East, Northern New York,

Northwest Iowa, Norwegian and Danish, Pittsburgh, Rock River, Wyoming. Five of these have fewer than six supply pastors in the above list. In some of these Conferences grants are made on the same basis as to retired Conference members.

Distributed among the Conferences the numbers of supply pastors are as follows: Indiana, Ohio, Philadelphia, West Virginia and New Jersey, twenty-five or more; Central New York, Central Pennsylvania, Holston, Illinois, Michigan, New York, North-East Ohio, Oklahoma, Pittsburgh, Washington, Wilmington, Wyoming, 15-24 each; Alabama, Delaware, Erie, Genesee, Kentucky, Missouri, Nebraska, North Indiana, Northern New York, Oregon, St. Louis, South Carolina, Southwest Kansas, and Troy, 10-14 each. Central Alabama, Central West, Chicago Northwest, East Tennessee, Eastern Swedish, Mississippi, Montana, Norwegian and Danish, Savannah, Southwest, Upper Mississippi, West Texas, West Wisconsin, West Norwegian and Danish report none. The other 45 Conferences report from 1-9 each.

Allowing for errors in reports, the following deductions seem to be warranted by this survey.

1. The number of whole-time, long-term supply pastors is not large. Three hundred and sixty-eight, or nearly one-half have less than ten years of service. Only 121 extend beyond twenty years, and of these only twenty-three beyond thirty years.

2. The number in each Conference appears to depend upon the policy of the Conference more than upon the type of territory served. Something surely is due to the standards fixed by the Conference for reception into its membership, and higher standards required seem to make room for a larger number of supply pastors.

3. Considerable change in numbers in this group is not indicated. The present economic depression seems to tend to a slight reduction in the number. But no radical changes are in prospect.

4. There seem to be no conditions calling for any large movement under this head. Provision might properly be made for payment to aged and disabled supply pastors from funds gathered and dispensed by the Conference Stewards, under certain restrictions. Those Conferences now granting aid appear to be meeting their needs reasonably well.

The Conference Stewards can secure the accurate information much more surely than can the Board. To facilitate this plan, the present restriction of "ten consecutive years" (§ 515, § 6) should be deleted and larger discretion should be given the Stewards when they have gathered the information.

- (5) But quite imperative is an increase in the Reserve Fund of this Board so that it may have a total of at least \$50,000, with a steady income, and may be able to increase the size of

## *Board of Pensions and Relief*

its annual grants to the Conference Stewards, according to the number receiving aid. It is our conviction that nearly all of the very needy cases are granted help under the present plan but that the grant is inadequate to meet the actual needs. We recommend changes in legislation governing this subject so that the Board shall distribute to the Conference Stewards, and the Stewards to the beneficiaries on basis of need.

Also ¶ 385 should be amended to permit Conference Stewards to collect and distribute funds to aid Aged and Disabled Supply Pastors who have given 15 years of full time service, and to their widows.

### *3. Financial Conditions*

Notwithstanding its meager income from World Service sources, at closing, December 31, 1931, the Board was free of indebtedness and holding marginal reserves in the most important funds, including distribution funds.

In the year 1931, the Board was able to make a substantial additional distribution to needy Conferences.

During the past quadrennium, the Ministers' Provident Annuity Fund has grown from a few thousand dollars to two-thirds of a million dollars, and the holdings of temporary and permanent trust funds for Annual Conferences have grown to more than half a million dollars.

The average rate of interest paid on trust funds has exceeded five per cent, but at the close of 1931 the rate was 4.7 per cent. This reduction is due to conservatism in security purchases which involved purchase of government and other A1 investments with low yields.

At the close of 1931, practically all interest due had been collected, so that the Board's financial administration has not been hindered by the existing crisis.

Investment policy is conservative, and the supervisory investment service of the Standard Statistics Company of New York is employed.

Up-to-date machinery is used in accounting with consequent gains in efficiency and economy.

The following comparative balance sheet exhibits the financial condition of the Board throughout the quadrennium.

#### FOUR-YEAR COMPARATIVE BALANCE SHEET

For the Quadrennium 1928-1931

ASSETS	Dec. 31, 1928	Dec. 31, 1929	Dec. 31, 1930	Dec. 31, 1931
<b>CURRENT ASSETS:</b>				
Cash—Petty Cash on Hand.....	\$200.00	\$200.00	\$200.00	\$200.00
Cash at Banks.....	14,165.89	17,408.92	32,617.17	27,521.69
Accounts Receivable.....	5,137.28	1,822.42	5,727.62	4,506.10
<b>OTHER BOOK AND MISCELLANEOUS ASSETS:</b>				
Postage on Hand.....		75.00		
Expense Advances.....	200.00	400.00	300.00	400.00
Expenses Prepaid.....	542.79	547.13	552.79	354.10
Advance Payment in Escrow.....				1,875.00

# Board of Pensions and Relief

## INVESTMENTS:

	Dec. 31, 1928	Dec. 31, 1929	Dec. 31, 1930	Dec. 31, 1931
Bonds (Book Value—as affected by Prem. and Discount).....	1,594,446.26	1,839,513.46	1,968,215.63	2,185,753.34
Mortgages.....	236,879.80	223,675.35	342,063.14	351,475.34
Notes Receivable.....	9,248.36	29,841.99	501.00	27,301.00
Miscellaneous.....	29,193.15	35,936.46	22,016.12	28,196.12
Real Estate.....	113,996.54	165,395.54	165,869.54	180,996.04

SECURITIES IN CUSTODY FOR CONFERENCES.....			49,603.75	55,876.25
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## FIXED ASSETS:

Office Furniture and Equipment.....	9,949.09	5,949.09	5,349.09	8,774.84
Technical Library.....	1,068.01	1,124.01	1,147.26	1,160.01

Totals.....	\$2,015,027.17	\$2,321,889.37	\$2,594,163.11	\$2,874,389.83
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## LIABILITIES

### CURRENT LIABILITIES:

	Dec. 31, 1928	Dec. 31, 1929	Dec. 31, 1930	Dec. 31, 1931
Accounts Payable.....	\$166.26	\$808.82	\$3,239.43	\$1,212.27
Collateral Loan.....			58,629.46	
Mortgages Payable.....	2,618.75	2,391.39	2,147.79	10,560.95
Contract Payable.....		1,800.00	800.00	800.00
Amounts Received in Advance.....		12.00		745.50
Colored Conferences—Stewards' Collections.....	127.50	499.50	943.60	956.18
Conference Stewards' Distribution Funds in Trust.....	5,800.00	100,344.29	249,881.49	255,327.28
Special Annual Conference Funds.....	942.29			
General Interest Income on Endowment Fund.....	60,571.13	60,162.96	60,415.31	54,503.28
Reserve for Interest payable on Trust Funds.....	3,800.00	5,872.45	10,782.42	13,336.61
Undivided Principal and Interest paid on Wright Note.....	10.00	10.00	10.00	
Matured Annuity Bond Fund—Interest Income.....	10,809.10	16,580.58	23,637.26	27,654.53

### FUND BALANCES:

General Distribution Fund (Annual Conferences).....	13,560.42	13,242.42	19,901.42	22,470.63
Special Distribution Fund (N. Mex and S. W. Spanish Miss.).....			340.27	352.77
Supply Pastors' Distribution Fund (for Appropriation).....	13,639.50	12,744.50	10,500.00	8,587.20
Embury—Strawbridge Reserve Fund.....	8,268.99	8,696.05	9,196.54	4,737.38
General Fund Surplus.....	6,587.88	3,994.47	4,538.06	1,102.33
Secondary Investment Fund Reserve.....				57,449.29

### MISCELLANEOUS FUNDS:

Trust Funds—Special Contracts.....	2,063.95	1,863.18	1,698.28	1,780.43
Ministers' Reserve Pension Funds (Personal Accounts).....	2,317.72	15.00		
Supply Pastors' Annuity Funds (Personal Accounts).....	11.12			
Staff Pension Fund.....	4,276.70	7,387.07	9,352.62	11,999.18
Conference Endowment and Reserve Funds in Trust.....	131,113.07	159,773.29	287,253.87	336,365.45
Miscellaneous Endowment Funds.....	1,482.87	96.40	101.31	

### MINISTERS' PROVIDENT ANNUITY FUNDS:

Life Income Bond Fund.....	70,288.58	89,795.20	13,165.56	18,055.21
Contributory Bond Fund.....	7,340.25	12,000.88	5,460.08	5,680.66
Contingent Benefit Fund.....	156.69	168.73	104.45	147.27
Special Reserve.....	5,035.44	5,076.66	5,076.66	8,628.93
Deposits for Future Contracts.....	400.00	400.00	400.00	503.16
Members' Credits in Trust.....		38,912.02	371,909.14	645,319.32

### PERMANENT FUNDS:

Endowment Fund.....	1,004,616.21	1,056,106.73	1,067,912.10	1,040,546.92
Active Annuity Bond Fund.....	584,231.04	638,283.61	182,373.24	174,421.31
Annuity Bonds Reinsured.....			67,027.41	65,194.62
Matured Annuity Bond Fund.....	103,849.41	116,616.82	162,587.58	143,949.13
Less Accumulated Annuity Bond Costs..	*29,057.80	*31,765.65	*35,222.24	*37,997.96

Totals.....	\$2,015,027.17	\$2,321,889.37	\$2,594,163.11	\$2,874,389.83
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\* Deduct.

N. B.—The detailed Annual Reports of the Treasurer for the past Quadrennium will be open for inspection at the seat of the General Conference.

*4. The Old and New Plans*

The Conference Claimants Plan of 1908 has some partial successes and in some Conferences has given almost surprising satisfaction. This has been due to large endowment funds if and when securely invested. Where such funds have not been secured we have been leaning on a broken reed.

These years of financial depression have shown up the limitations of that plan as they never were seen before. The fact is easily overlooked that Conferences are growing older and therefore coming closer to what is called their "statistical majority" when their liabilities increase by leaps and bounds while their income at best may be static. This is coming to pass now in some of our great Conferences and again shows up the inadequacy of any collection scheme such as the 1908 plan is. We have seen income for Conference Claimants go down along with reduction of pastoral support. We have seen dividends greatly decrease, and invested funds vanish, or income on them alarmingly reduced. The fact that at the beginning of every Conference year each treasury starts the year almost if not entirely empty, with no chance for growth by compound interest accumulations—all these have become tragically real to many preachers.

It should not be said that the Conference Claimants Plan of 1908 is a failure or that it has not done good service. But it must be said that it is unstable, insecure, and uncertain, and cannot ever be otherwise. Some of the Conferences which felt quite secure in their high annuity rate are being obliged to reduce that rate by from one to three dollars. And of course many Conferences not well situated financially have had to make reductions that give distressing results to the Claimants. Let no one say that Methodism's Pension Plans are either a success or a failure. They are both—in spots. And it is safe to predict that so long as they are built on Conference units instead of a Church-wide unity, and so long as they depend upon yearly incomes from collections, dividends from business concerns, or simple interest from so-called permanent endowments to be collected and appropriated year by year when the liabilities are already due they will be insecure and unstable. Hoping and praying for certain and adequate returns from an unwise, unscientific and inadequate plan always has one and only one result: disappointment.

The theory that is being consistently set forth by this Board is the same theory that underlies sound Pension Funds and the Great Insurance Companies. It calls for reserves which shall be given enough extent of time to get the benefits of compound interest in due time to meet the deferred obligation. It is a cumulative and a growing fund, which increases gradually

## *Board of Pensions and Relief*

while the liabilities gradually increase. The Commission appointed by the General Conference of 1928 set up such a plan under certain restrictive conditions one of which was that it must be operated by Conference units. This avoided the gathering of a large central fund but required the gathering of a Guaranty Reserve Fund in each Conference planning to put it into operation. It thus becomes at once an opportunity to the strong Conference and an impossibility to some lesser Conferences. But clearly it is the best known form in which the theory can be worked out by Conference units, and has received high commendation from the Carnegie Foundation and other eminent critics. The Carnegie Foundation says: "It appears to be one of the soundest and most promising retirement plans for ministers that it has been our good fortune to examine." We say with all confidence it is an excellent plan and without unexpected interruption your Board expects to see it in operation in some Conferences in a very short time.

### *5. Types of Service Given by This Board*

This Board has taken pride in the increasing number and the wide range of services it is able to render the ministry of our Church. There are well nigh a score of distinct forms worthy of mention. Among them are these:

(1) Keeping accurate service records of ministers available to Conference Stewards.

Year by year in duplicate files the individual record of each Conference member is prepared in the office. This protects the rights of every Conference and every claimant. This service is already saving some Conferences hundreds of dollars otherwise lost by inaccurate calculation of individual claims.

(2) Calculating annuity years for Book Committee.

On basis of the returns from the Conferences the Board reports in certified form each year to the Book Committee the totals of annuity years in the several Conferences and on this report the distribution is made of the Book Concern dividends.

(3) Gathering of Funds for investment in order to provide the distribution fund given to Conferences.

The present Permanent Fund of the Board has in it one million dollars bringing income. Also through the years the Board has written a number of annuity contracts, the residue of which will go into the permanent fund. This distribution fund must be safely and wisely invested and the income distributed to the Conferences. These several processes constitute a considerable task. Large funds are usually built slowly. It takes much time and care to conserve them. During this quadrennium the Board has distributed from such funds \$224,550. This with the proceeds of the Book Concern constitutes

## *Board of Pensions and Relief*

from two-thirds to three-fourths of all the money distributed in some of the Conferences.

### (4) Providing annuities for preachers.

Since the work of this Board is directly in behalf of the preachers, provision was made some years ago within the Board for a Ministers Provident Annuity Fund in which a minister may buy an annuity for himself and his surviving widow on the most generous terms possible. Hundreds of ministers have made use of this privilege.

### (5) Safe investment for preachers' savings.

During this quadrennium a decided advance on this annuity plan was made available. Any Methodist minister or his wife, or widow, including supply pastors, who desires to turn to the Board for safe keeping any amounts of savings, can do so and the Board agrees to allow him the highest average rate earned by the Board. If he desires to convert this into an annuity he may do so or he may withdraw it subject to the Rules of the Fund. At the close of the year 1931 there were 778 accounts in this fund totaling \$645,319.32. The Board earned and credited to these accounts of ministers \$36,198.70 in interest during the latter half of the quadrennium. During these years of wide spread bank failures, of exceeding difficulty to make secure investments, hundreds of thousands of dollars of ministers' savings have been lost in unfortunate investments while on the other hand hundreds of ministers thank God for this service of the Board.

### (6) Investing securely Funds of Conferences—either endowment or stewards' funds.

Many Conferences have suffered heavy losses in their securities in which their endowment funds were invested. Without soliciting such responsibility your Board has been sought as a trustee and investor by forty-four of the American Conferences for their permanent or their interim funds. This service has been rendered free of charge and is greatly appreciated by the Conference officers. All of the funds of the Colored Conferences are invested in this way and the second, third and fourth quarterly payments to their claimants are made from the office of the Board. As soon as the support of the Board is sufficient to carry this plan for other Conferences it can be extended to them. The Board has been requested to give such aid to some of the largest Conferences in the Church but is unable to undertake it at this time.

### (7) Advice and experienced opinion on operation of pension laws.

No matter how plainly the laws may be written covering the distribution of pension funds there arise constantly the need for the interpretation and the application of these laws. The officers of the Board are wholly unwilling to assume the role

## *Board of Pensions and Relief*

of making decisions on questioned points of law. That is the function of the Bishops only. But we have been glad to answer questions and give information as to previous ruling of Bishops and the Judiciary Committees on such points, and we are giving this service continually.

(8) Aid in the collection of current funds in some of the less favored Conferences.

In some Conferences the annual collection of the pro-rata share of ministerial support for Conference Claimants from the Churches is a difficult task. In the Colored Conferences the Board has furnished two field men to aid in the collection of these funds. It has become a major service.

(9) Constant study and inquiry after newer and better methods in Pensions.

In a field as large as that covered by our Church there is necessity for continual inquiry for new and better methods. This is a task required of your Board in both large and lesser ways. The studies back of new plans and their application has taken much time and has demanded much technical skill. Only trained workers can do such work.

(10) Supplying vital statistics wherever needed.

Vital statistics are needed almost constantly. They are often more or less tentative and yet are needed for safe and dependable action. The Board has a trained actuary on its staff who in addition to serving the internal needs of the Board in these matters gives Conferences large and dependable help. Moreover our contacts with actuaries in Insurance Companies and in Pension organizations could hardly be secured and used by individuals or Annual Conferences but can be furnished to such groups through this Board.

(11) Through its Committee on legislation the Board has considered carefully proposals for needed legislation and has aided Conferences in framing their memorials to that end. It is no part of our purpose to dominate the law-making functions of the General Conference, but we can aid members of the General Conference and others in properly preparing such matters for presentation to the Conference. This is the function of our Committee on New Legislation.

(12) Creating and dispensing Supply Pastors' Fund.

Your attention is called to another part of this report which discusses in detail the situation of the pension fund for aged and disabled supply pastors. This service of the Board has been highly valued by Conferences and by the World Service Commission.

### *6. Weathering the Economic Storm*

I have selected this title so as to suggest a temporary event and one that will pass by rather than to suggest a change of

## *Board of Pensions and Relief*

climate. In common with other bodies carrying heavy trust obligations we have found it difficult to ride the waves. When we saw the rough winds rising we proceeded promptly to do two things. To get the wisest, most competent counsel, and then to shift securities promptly, when a change seemed advisable.

There have been tragic results in Methodist preachers' homes as a consequence of the economic depression through which the whole world has been passing. One Bishop remarked to the writer that the pastors of his area would do well to get one-half of their allowed support.

This indicates one of the first large reductions in conference claimants funds. Even if strict pro-rating were observed which of course it will not under such stress—this is a great drop in what is expected to be the largest source of income for distributable funds to conference claimants. Then came the reduction in proceeds from the Book Concern to one-fourth of its previous amount. Next came the "freezing" of conference permanent or endowment funds, or complete loss of such funds in failing securities. It is entirely impossible to estimate this loss, but it is quite safe to say that it is tremendous. Your Board alone was prepared for such a day. It not only did not lose but was able to make additional distribution. First of all it added \$20 to each conference allowance. Then to the thirty-five conferences in sorest need it took from carefully built up reserves and made an "extra special dividend" ranging from \$50 to \$300 per conference. This, the secretary tried to make clear, was a definite emergency measure not possible of repetition, because such reserves are built up through years of careful management and rigid economy. The letters and conference resolutions of appreciation if bound together would make a "Book Beautiful."

Notwithstanding this additional help from your Board results of the shortages in the Conferences are sad to contemplate. Fifty-two Conferences reduced the rate paid in 1931. Twenty-seven Conferences dropped \$1 or less each in the annuity rate paid; 11 dropped \$1 to \$2; 4 dropped \$2. to \$3; 6 reduced \$3 to \$4; 4 dropped \$4 to \$7 each.

One Conference advanced its rate one dollar and then was caught in a bank closing involving its stewards interim funds. But the end is not yet—with reduction in ministerial support, with further failure of securities to pay dividends it is inevitable that next year's strain on such funds will be greater than this year. When the writer called attention in the 1929 report to the inscurity of some conference funds it was done with full expectation that such funds would have to pass through only the ordinary tests of investment securities. Instead of an ordinary test it has been a catastrophic test such as this genera-

tion has not before seen. Our words of caution seem to us now faint and feeble compared with the real and impending danger we were in then.

The calls for emergency relief have been most urgent and often most pitiful. It almost appears that conferences have turned this emergency work out of doors and have advised all applicants to apply directly to this Board. We have tried diligently to be fair both to the funds and to the applicants. But it is a matter of growing concern, and of increasing difficulty. It is clear that some means of increasing the resources of these central funds must be put into operation if this sort of scattered relief is to continue. For it must be apparent to any thoughtful person that the growth in demands for such help will far outspeed growth of resources by any methods now available. The plain truth is that activity in the conferences has practically estopped approach to individuals for funds for the General Board.

Our action last year in creating a secondary investment fund reserve was most timely and discreet. I am happy to report that our wise, discerning, courageous treasurer has piloted us into what appears to be a much sounder and more conservative position than before and at no loss in capital funds. We do not know of an equally successful operation in investment strategy among all church and benevolent institutions. We are devoutly hoping this sort of success may prevail throughout the storm.

In the office of your Board, rigid measures of conservatism have been adopted during the last eighteen months in order to live within the regular income so as not to incur debts and deficits, and in an effort to maintain as much service to the Church as possible. When Doctor Powell resigned no field worker was put in his place. This year there are no appropriations to campaigns in the Conferences, and the budget for colored work has been reduced. Salaries have been reduced and notice has been given of further reduction. Travel and travel expenses have been greatly cut down. Printing and publicity have been limited to the barest necessities including "Pension Progress" which this year will be one small report number. Extra or overtime work is not counted but everyone works till the task is completed.

#### *7. Changing Currents.*

Within the history of the work of this Board, considerable changes in thought have taken place. The question of a centralized plan as contrasted with a decentralized plan has become a serious consideration. The scientific Church pension plans are all centralized and the most trusted counsel so advises.

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There is power to remedy defects in operation and safety in averages only in the larger spread of risk.

There is no "typical Conference" in Methodism. The greatest differences prevail as to spirit, ability, resources, leadership and character. Our present laws are operated in a great variety of ways throughout the Conferences. There is no uniformity. They presuppose a level of financial and personal ability and opportunity that does not exist. Consequently the demand for Conference autonomy in gathering and administering funds for pensions is clearly seen to have some very distressing defects, and out of these come injustices and inequities not possible of remedy in a decentralized plan. Even centralized investments may be handled with greater safety, greater economy, and better returns. As a corollary, there is increasing dependence upon the receipts from the central funds and from the proceeds of the Book Concern. Our experiment in the Conferences of the Negro Group in the matter of dispensing from the Board directly to the Claimants has been a decided success as to accuracy, economy, and a genuine promotion of the intent and purpose of the pension plan.

Apparently there is a growing demand on the part of laymen for greater security in investment of these trust funds, and for some plan by which this pension problem actually may be solved. Quite generally laymen believe in a contributory plan. Experiences with insurance organizations and Christian Association plans have taught our laymen the justice and the necessity of the minister's contribution to this future safety. That each faithful minister has an inherent right to make claim for old age support, nearly all agree. But that the plan shall make a place for his own meager savings, or any other favorable circumstances, is judged to be righteous and fair. Laymen believe the minister does not want charity, but he is entitled to a square deal.

Group insurance is being presented to a number of conferences and by some is operated with satisfaction. Where its scope and limitations are distinctly understood it may be of considerable aid to an inadequate pension allowance. It mends by a little the shortsightedness of the Church and the individual. It is some substitute for absence of foresight. But it must not be used as an excuse for failure to develop and operate accurate, dependable *Pension Plans* for retired ministers.

### *8. Groups and Group Consciousness*

Connectional though we are organically, we are divided more or less definitely into groups, and we lack much of being in a true sense unified or homogeneous. This shows up to our disadvantage nowhere more clearly than in our pastoral support and in our pension matters. Let it be distinctly understood

we speak with complete sympathy for every one of these groups which has a consciousness of its own entity, and of the "otherness" of the rest of Methodism. They may be designated as: (1) The Negro Group; (2) The Foreign Language Group; (3) The Mission Fields; (4) The National Churches—only slightly connected; (5) The less favored Conferences; (6) and The Self-Supporting Group. Your attention is called to an excellent study by Professor Leiffer of Garrett Biblical Institute in *Pension Progress*, March, 1932.

Probably nowhere else do they feel their separations more keenly than in matters of ministerial support. The movement for minimum salary, or averaging of support is confined almost entirely to the last group. Those economically needier can be, and often are, easily left out of count in such studies. Whole Conferences sometimes fall below the level of calculation, and sometimes almost a whole group.

How we provide for their years of dependency has very much to do whether we shall become more connectional or more sectional. This is a grave matter of policy for our wisest ecclesiastical statesmen. It has much to do with the solidarity of Methodism. Clearly it has much—very much—to do with the extension of the Central Conference plans.

But we cannot evade or avoid it and be in any fair sense "Connectional." Neglect of groups of the brothers will very quietly but most certainly destroy any vital sense of Brotherhood. It does not have to be started; it is now going on. It must be arrested! To-day this is one of our gravest conditions.

#### *9. A New Million Needed*

Above we have reported on the conditions of the Permanent Connectional Fund. The purpose of this fund was to give aid to the less favored Conferences. But in the very nature of the plan this has been a very difficult undertaking. In the Conference Claimants' Plan it is highly important to each Conference that it shall have its own invested funds and many Conferences have worked diligently to gather them.

Naturally each prospective contributor to the Connectional Fund lives within the bounds of some Annual Conference which believes it has a prior claim to all such gifts. An inevitable result is that the Board's main access to such moneys has been to sell annuity contracts to individuals who feel the security and like the terms of the Board. To make itself and the annuitant secure the Board has recently ordered its officers to reinsure, as nearly as possible, all such contracts written previously, in some large Life Insurance Company, and in the future your Board is required to write only such contracts

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as may be thus reinsured. This security to the funds of the Board is an added satisfaction.

We call attention of the General Conference and of the entire Church to the great need of at least a million dollars in new money in one or in many gifts. This would double our distribution to the neediest one-third of the Conferences of Methodism.

In gifts or wills or other estate provisions this could be accomplished. The fund deserves the interested promotion of every pastor and layman to that end. Where is that layman like Mrs. James, a Congregationalist, who years ago left this Board \$750,000 which is now the river of blessings to thirty-five needy Conferences. The Methodist Ministry needs such a benefactor!

### *10. Joint Participating Annuity Plan*

In an effort to extend to Annual Conferences and their prospective annuitants the benefits of reinsurance of Annuity Contracts under the plan and at the favorable rates in force for this Board, your Secretary and Treasurer submit for your approval a joint participating annuity agreement which will give security to the annuitant and the Conference, and will provide for a proportionate division of residue between the Conference and this Board.

This will be the division of work: The Conference, through its representative, will secure the application for the contract from the proposed annuitant at rates supplied by the Board, and forward same to the Board, at expense of the Conference. The Board will issue the contract, have it reinsured in an old-line life Insurance Company, deliver contract to annuitant and make remittances to annuitant from time to time, all clerical expense to be borne by the Board.

The residue, after reinsurance, will be divided between the Conference writing the application and the Board. If residue is less than \$2,500 two-thirds will go to the Conference and one-third to the Board. If the residue exceeds \$2,500 three-fourths will go to the Conference and one-fourth to the Board—in each case to be used for pension purposes for retired Methodist ministers and their dependents.

The advantages are considerable. The security of the Contract to the Annuitant will be greatly increased by having the backing of the Board and the Insurance Company. The Conference will be released from all further responsibility and risk, and can put its share of the residue thus obtained immediately to work for its claimants; and all this at a rate of reinsurance impossible for the Conference to get on merely a few contracts. The Board will get for its work and the extension of its privi-

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leges of reinsurance a minor share in the residue of the gift. The plan has the approval of the reinsuring company.

### *11. In the Co-operative Program*

The Board of Pensions and Relief receives the smallest ratio of the receipts of World Service of any of the six boards of the Church. But your officers are wholly committed to and fully believe in this co-operative program. Not only have the relations with other World Service Agencies been pleasant but they have served to bring about economy, and have helped to work out the common task far better than we could have done separately. It is impossible to draw a just and clear-cut alignment between the several fields of World Service activity. Essentially they inter-lock and overlap. World Service is one great task. Co-operation is a major idea in its execution. Duplication, confusion, misunderstandings, waste—all are easy if six agencies are going at it independently. Co-operation has meant efficiency and unity. It is an essential idea. It is highly desirable that it be continued.

Moreover, since the beneficiaries are the Conference members of world-wide Methodism, the services of the Board of Pensions and Relief go along side of the work of every other Board in its effort to steady and safeguard the leaders of all our enterprises. One-fifth of the distribution fund goes to so-called foreign Conferences and it is almost the only help for aged and dependent ministers, their widows and orphans in some of those fields. Nowhere does Pension Relief help more than in Europe, Asia, and Africa.

### *12. Ready for a New Quadrennium*

We have not been unmindful of the possible demands of the new quadrennium. In our office space we can adjust to a larger program. Our bookkeeping department has been transformed by use of two very comprehensive electrically-operated accounting machines capable of doing the work of several bookkeepers, and making possible the handling of a large number of new accounts when they shall be thrown on us by the New Plan, or by other activities.

As men retire who have been members in several conferences there will be urgent demand for the collection by the Board of the amounts due from various conferences and this clearing house feature of our work when authorized by the proposed new legislation will soon begin to bulk in the year's program.

Above we have referred to the increase in accounting when conferences begin to operate the Reserve Plan. It must be assumed also that the studies and discussions preliminary to

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the extension of the New Plan are mainly in the future and that what we have done thus far is a mere beginning. And such tables and studies demand much work and considerable travel.

Already the increase in funds through the Ministers Provident Annuity Fund, and the trusteeship of conference funds has enormously increased the responsibility of making wise investments. This has become a constant study. Though we are in no way speculative all holdings are affected by market and economic conditions. Moreover, the Treasurer must be prepared to meet obligations when they become due and securities must be bought and sold in recognition of the changing facts.

There is the constant duty to search for new funds in donation and annuity forms, and we must give attention to the settlement of estates and the management of properties coming into possession of the Board. There is enough here to take all of the time of the business representative.

Visitation to Annual Conferences has been reduced to what seems to be a minimum and now the demand for it shows a decided increase. The fall conferences asking for a member of the official staff could not all be supplied.

There are clear signs that with the return of economic prosperity there will be a widespread renewal of conference campaigns. Apparently the day of employed financial organizations has past and the conferences will set up and promote their own campaigns. This makes heavy demands upon your Board, in the way of counsel and personal co-operation. During this closing year of the quadrennium, because of the falling income we were obliged to discontinue this service, except in the Negro conferences. Most likely it will again become a task of large proportions.

Therefore, it is safe to assert that the days and deeds of usefulness of this Board are not mainly in the past. The past has been a hard epoch of construction; the future promises more hard construction and we dare to hope and believe, some real consummation.

But who does not delight in the prospect of so turning the thought and loyalty of a great church with 20,000 pastors' families to the support and encouragement of those pastor leaders till every one of them shall willingly and gladly give himself to the greatest task of human endeavor, the bringing in of the realm of Jesus Christ.

The writer and his preacher comrades in this service could have no devotion to it or be enticed by it for any other reason whatsoever than as gospel ministers in behalf of and for the sake of our brother ministers who are building the church.

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Any church or circuit would be more satisfying to our hearts than this business, if it becomes only a business. We were called to serve Christ and His Church in His effort to save His world. We are still trying to heed that call. Without that consciousness this would be slavish drudgery; with that consciousness even toil becomes sweet. Our brother ministers are followers of the Conquering Christ. We labor to make their work glorious.

WILLIAM B. FARMER, *Secretary*

## BOARD OF MINISTERIAL SUPPORT

(A 20 Year Program)

Your Secretary holds the opinion that many of the problems of Ministerial Support now under discussion could most profitably be studied and their consistent solution untimately be reached if they were brought together into one co-ordinated synthesizing program. The whole problem of Ministerial Support is one. The desire for equalized salaries, for the return of Bishops to their Annual Conferences for retirement allowance, for actual pro-rating of receipts, the unequal pensions, the care of aged and disabled Supply Pastors—these and kindred topics now under discussion are but partial phases of the total work of *Ministerial Support*. Now the provisions are disproportionate and arouse the criticism that there is neglect and favoritism; as operated they are often sectional and not connectional; now they violate in many ways the sense of Christian brotherhood essential to the Christian Ministry.

As a possible ideal toward which to aim in our studies and plans during the coming quadrennium, the Secretary ventures to suggest a brief, incomplete, dream-haze sketch of such a plan, knowing full well its incompleteness and its inadequacy. Suppose there were in the Methodist Episcopal Church a Board of *Ministerial Support* with a program somewhat as follows:

### BOARD OF MINISTERIAL SUPPORT

1. *Program for Minimum Salaries*  
(First in Conferences; next in Sections; then throughout the Church.)  
(This is not identical with movement for uniform salaries. That must come later, if at all.)
  2. *Actual Pro-rating of Receipts, including Bishops.*
  3. *Support of Effective Men.* Including Bishops, District Superintendents, Pastors, Special Appointees.
  4. *Support of Retired Men.*
    - (1) Including Bishops, Supplies, *et al.*
    - (2) Provision that general officers' liabilities be provided from general funds rather than become a strain upon Conference funds.
    - (3) Centralize Pension Funds; require every minister to contribute; bring all—Bishops, Pastors, etc., to one centralized, contributory, Reserve Fund on scientific basis as soon as possible.
- And thus build the Brotherhood of the Ministry of the Methodist Episcopal Church.

The only action proper at this time would be to accept the idea as worthy of consideration, and direct that whatever studies

### *Board of Ministerial Support*

touching these or related topics under the general head of Ministerial Support that have been made during the now closing quadrennium or that shall be authorized for the coming quadrennium shall be connected with or in some way related to the Board of Pensions and Relief, as an informing and co-ordinating agency.

## THE BOARD OF TEMPERANCE, PROHIBITION AND PUBLIC MORALS

The Board of Temperance, Prohibition and Public Morals faced the gravest responsibilities of its history at the beginning of the quadrennium which is just closing. The General Conference had left no misunderstanding as to the attitude of the Church toward any organized political effort to restore the legalized liquor traffic. The Democratic National Convention, in session at Houston, Texas, nominated for the Presidency former Governor Al Smith, of New York, who immediately abandoned the platform of the convention, attacked the prohibition law and the Eighteenth Amendment to the Constitution, and based his appeal to the people upon a proposal to restore the traffic in intoxicating liquors. In opposition to Mr. Smith, the Republican Convention nominated Mr. Herbert Hoover, who described prohibition as "a noble experiment which he desired to succeed."

These developments immediately revealed a division of sentiment on the part of the people which did not follow the lines of partisan politics. Traditionally Democratic states were led in revolt against the candidate of the Democratic Convention by men who had never voted anything but the Democratic ticket in Presidential elections. The issue was conceived to be and was an issue of civic righteousness in the determination of which Democracy itself was at test.

It became the immediate duty of the Board of Temperance, Prohibition and Public Morals to determine what part, if any, it should take in the discussion of these events and their possible consequences, and this problem was given the most careful consideration. The Board had resort to the Constitutional prerogatives of free speech, free press and free public assembly, refused to assume a partisan attitude on any ordinary matter of politics, confining itself to discussion of the issues involved in the prohibition controversy, with particular attention to the significant record of Mr. Smith.

The efficacy of the Board's work has had the testimony of commentators throughout the country, and the success with which the Board defined its own proper limitations is indicated by the fact that no criticisms of its activities in that eventful year have at any time been made good. Only one man, Representative George Holden Tinkham, from Massachusetts, formulated specific charges against the Board on account of its criticisms of Mr. Smith's position. These charges, filed with the

## *The Board of Temperance Report*

Department of Justice of the United States, were fruitless and, still more thoroughly investigated by the Caraway Committee of the United States Senate, eventuated in no rebuke. The Caraway Committee undertook its investigations at the invitation of the Board itself, which permitted and co-operated in a complete examination of its correspondence and records and which sent its Research Secretary, Mr. Pickett, to testify for two days, answering frankly and fully all questions propounded by the investigating committee. This investigation is now a matter of public record. The charges of Mr. Tinkham were successfully refuted and the enemies of the Board confuted. Perhaps one of the most striking tributes ever paid to the discretion with which the Board's work has been conducted was offered at the conclusion of that investigation when one of the members of the committee said, "There is not so much as the smell of smoke on your garments."

During the quadrennium, the Board of Temperance, Prohibition and Public Morals has recognized the importance of a new stress upon temperance educational propaganda and has had a particular desire to supply the deficiency of material to be used in creating that basis of sentiment upon which any temperance legislation must be founded if it is to stand. The entire field was surveyed and sources located, not only in this country, but abroad, and there has been a systematic output of temperance educational material for the use of various age groups and for use in promoting the cause among the unchurched masses. It was clearly seen that so-called "temperance education" is twofold in character; that some of the material must be carefully designed for didactic use, while other material must be for general propaganda. Consequently, we have produced stereopticon lectures, plays, pageants, worship services, posters, leaflets, textbooks, and similar material for use among our own young people and we have reached millions of those not sufficiently interested for systematic study, through the *Clipsheet* and other literature designed with sentiment-creation in view.

A particularly important development in this connection is the pooling arrangement with committees of other churches by which literature produced in any office is available to the other agencies under their own imprint. Because of the inadequate organization and support of most of these other committees, it has fallen upon the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church to produce the greater part of this literature, which has been largely used and is being used to an increasing degree by other denominations. Under the energetic leadership of Mr. D. Stewart Patterson, Secretary of the Young People's Department, the circulation of our leaflets, as well as the use of our other literature, has rapidly grown.

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In its general propaganda, the Board has held hundreds of meetings in churches, parks, streets, factories, and public halls. The General Secretary, Dr. Clarence True Wilson, has spoken approximately 278 times a year during the quadrennium, participated in debates, addressed civic forums, and everywhere been where the fighting was heaviest.

The Department for Work Among Colored People, of which Dr. A. R. Howard is the secretary, has held many meetings among that group with particular attention to Negro colleges, high schools, and grade schools, and with the total abstinence pledges of hundreds of thousands of Colored school children as the fruit of its labors.

The *Clipsheet*, which is perhaps the best known publicity document in the United States, has been sent to the editor of every daily newspaper and to thousands of other editors, and has been generally used, particularly in the daily newspapers of the small cities. We have on file reports in regard to the daily press of this country classifying each daily newspaper as to its attitude on the wet and dry issue, its treatment of news and its cartoon policy. This carded information guides our policies, and so effective has been the publicity appeal of the *Clipsheet* that during one six-week period, clippings returned to the Board of Temperance, Prohibition and Public Morals, tightly rolled, filled a bushel basket, representing space worth in excess of one hundred thousand dollars. The *Boston Evening Transcript*, one of the leading daily papers of the United States, in its issue of August 13, 1928, had the following significant comment upon the effect of this work:

"We have thought for some time that the propagandists of the country might learn something from that famous body, the Methodist Board of Temperance, Prohibition and Public Morals. For many years that organization has issued more or less regularly a *Clipsheet*, which is much more than its name implies. It is carefully edited, and it belies its name by publishing more original than scissored matter. We are not devoted admirers of all the utterances or doctrines circulated by means of this magic piece of paper, but we are constrained to say, in the interest of general education, that it is the ablest and most effective instrument for advertising a cause that comes our way. Our prohibitionist friends do not wait for some newspaper or magazine to put forth their argument, they say it themselves, and with such force and ability that they find themselves always in control of a highly efficient medium. They want the country to think their way, and they make a business of telling it what to think.

"Here is a hint not only for the wets, but for all political organizations. The silent effect of original arguments and facts, steadily dropping in upon the recipient's desk week in and week

## *The Board of Temperance Report*

out, is incalculable. Reprints are well enough, but they get nowhere in large newspaper offices, which are able to do their own clipping. But if our Republican and Democratic friends would mass their own ideas and hurl them forth as such into every editorial room in the country, their contributions would command some attention. Our Methodist friends have proved that. They have specialized for years with the news and the latest original thought in their particular line. Why should not the political managers?"

The editorial policy of the *Clipsheet* holds rigidly to the educational standard. No effort is made to secure publicity for publicity's sake. It is not the agent of an individual or even of an organization so much as the agent of a cause, and every sentence must serve that cause.

Another publication of the Board which has been increasingly appreciated with the years is *The Voice*. This little paper reaches all of the pastors of the Methodist Episcopal Church each month and is designed to give them a brief review of the news and argument of the prohibition and other reforms to serve as a background for their thinking and their treatment of these matters from the pulpit.

Hand in hand with these ways of reaching the public go the special research, investigation, compilation and classification of material in which any honest and successful propaganda must be rooted. The information files of the Board of Temperance are beyond doubt the richest existing reform source in this country.

During the quadrennium an increasing emphasis has been laid upon young people's work and there is now a regular department having this in charge and all of the secretaries consider the first call upon their services to be the call of youth. Essay contests have been held and every effort made to reach the young people in our high schools and colleges. In one three-day period recently, the Research Secretary alone addressed more than ten thousand high-school students. Effort has been made to enlist and train outstanding young people for future service.

The Board has recently opened, adjacent to the Methodist building, a building of fifty-five apartments, which, it is anticipated, will provide its own sinking fund and eventually will add another half million to the half million of property which the Board has already been able to offer to the Church. These buildings are located at First and Maryland Avenues, N. E., adjacent to the Congressional Library, the Union Station, and the Post Office, and with an outlook upon the Capitol, the Senate Office Building, and the new Supreme Court Building. No privately owned structures in Washington are more beautiful. These buildings, in the words of ex-President Coolidge, "suggest how practical and socially useful the work of the great religious

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establishments is becoming. These structures will stand as a temple dedicated to the purposes of inculcating obedience to law, respect for the righteous fundamentals of society, and law enforcement on the basis of absolute impartiality as between individuals or classes. It will visualize to all here in the nation's capital the definite and concrete aim to maintain our institutions on the firm moral basis upon which the founders intended them to stand."

The four-year period has been eventful in developments in regard to prohibition. The Canadian Smuggling Treaty was negotiated, the Jones-Stalker Act passed, the hearings on prohibition held by the House Judiciary Committee concluded triumphantly for the opponents of the beer bills under consideration, the Lobby Investigation of the United States Senate Judiciary Committee disclosed startling things in regard to the financial support and general policies of the Association Against the Prohibition Amendment, the *Literary Digest* poll created a sensation—and faded from memory—the transfer of prohibition enforcement activities from the Treasury Department to the Department of Justice was completed, reapportionment of Congressional representation was provided in legislation, the Wickersham Committee concluded its studies and reported, and this report was sent to the Congress of the United States with an emphatic statement supporting prohibition signed by the President himself.

While times are perilous, we are able to report that prohibition has "up to now" lost little, if any, recorded strength. The dry vote in the House of Representatives and the United States Senate is larger than it was when prohibition was submitted. One hundred and fifteen wet bills failed of passage during 1931 in forty-two legislative sessions. At the conference of governors in French Lick, Ind., twenty of twenty-two governors present were found to be dry. Decisions of the federal courts and particularly of the Supreme Court have steadfastly supported prohibition. Despite this, the fact remains that the wets are better organized than ever before, that they are using the contents of their overflowing treasuries to deceive the very elect, and that they have at their service astute advice. They want repeal of prohibition if it can be had; if not, they want nullification. The possible profits of the restored liquor traffic are so vast that they inspire a desperate greed. In opposition to these attacks upon the Constitution, we offer an unbroken line of battle, co-operation among the temperance organizations at its strongest point, with every temperance society of consequence in the United States represented, not only in an annual conference of the Association of Organizations Supporting the Eighteenth Amendment, but by a representative Board of Strategy. These brethren and sisters in a noble cause have pledged loyalty to each

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other and everlasting loyalty to the cause they serve. They speak as one and act as one.

It is essential that not one iota of defensive strength be withdrawn from the trenches at this time. Cripple the Anti-Saloon League, cripple the Woman's Christian Temperance Union, or cripple the Board of Temperance, Prohibition and Public Morals and the enemy will pour through the gap to ravage the fields of law and sentiment which have been watered by the tears of mothers and blessed by the prayers of the Church for generations. We must stand fast, giving the enemy no time and no excuse for the spread of insidious panic propaganda in the rear of our line. We must do more than that. We must advance with determined purpose and crushing force.

The Board of Temperance, Prohibition and Public Morals has a particular burden in its necessity for defending the traditions and historic standards of Methodism and America in regard to other matters which relate directly to public morals. The present debauchery of the theater, the unsatisfactory state of the motion picture output, the alarming spread of gambling, demand that we build a barricade of moral conviction, and this the Board is doing. The alarming truth is that practically no other organization of considerable influence in this country is definitely committed and active in regard to these menacing conditions.

Methodism believes now as it always has believed that the liquor traffic can never be legalized without sin, that it is the right of every child to grow up in an environment favorable to morals. The Board bears the responsibility of representing Methodism in this field. Is it not perhaps a tribute to Methodist zeal, to the efficiency which is born of devotion, that, despite the small income of the Board, it is recognized to-day as an organization of national influence; one of the three great pillars supporting the edifice of prohibition?

The Association of Organizations Supporting the Eighteenth Amendment at its meeting in February, 1931, passed the following resolution:

"We appeal to the governing bodies of the several religious bodies to increase their efforts and co-operation in support of the Eighteenth Amendment by strongly backing the Board or Committee on Temperance and Social Service of each of these denominations by providing more adequate financial support for such denominational boards."

With the support of this appeal on its record and in view of the fateful character of the approaching years, the Board asks from the Church unchanging moral support, maintenance of the organization unimpaired, and financial support limited only by the need and the ability of the Church to respond to the appeal.

CLARENCE TRUE WILSON, *General Secretary.*

## BOARD OF HOSPITALS, HOMES, AND DEACONESS WORK OF THE METHODIST EPISCOPAL CHURCH

*To the Fathers and Brethren of the Methodist Episcopal Church  
assembled in General Conference at Atlantic City, New  
Jersey, May 1, 1932.*

In submitting this the second quadrennial report of the Board of Hospitals, Homes, and Deaconess Work, we desire to call attention to the organization perfected and to the work which has been done by the new and reorganized Board.

The General Conference of 1924 ordered that the General Deaconess Board and the Board of Hospitals and Homes should be consolidated into the Board of Hospitals, Homes, and Deaconess Work, thus uniting these two great agencies of Philanthropic and Deaconess Work into one Board, which could give leadership and direction to this very important department of Methodism's far reaching ministries to a needy world. The new Board was officially chartered under the laws of Illinois. The essential features of the charter of the General Deaconess Board were incorporated by amendment into the charter of the Board of Hospitals, and Homes, with the following charter in effect.

"The object for which it is formed is to engage in the promotion and general supervision, of an advisory character, for all hospitals, homes or other organizations and institutions for the care of the sick, incurables, and other dependents, and for the child welfare of the Methodist Episcopal Church—to have general supervision of all Deaconess Work in the Methodist Episcopal Church and legal control of all deaconesses in said Church; to create, obtain, accept, receive and administer any and all property and trust or other funds for the increasing of the revenues of any hospital, home, institution or activity enumerated above, or for the use or benefit thereof, or of the Deaconesses of the Methodist Episcopal Church; and to perform any and all duties and functions now or hereafter from time to time imposed upon the Board of Hospitals, Homes, and Deaconess Work of the Methodist Episcopal Church and of the General Conference of said Church; all of said objects and powers to be exercised in accordance with the several provisions of the *Discipline* of the Methodist Episcopal Church and the requirements and direction of the General Conference of said Church relating thereto and from time to time promulgated."

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Working under this Charter and with a new constitution and by-laws, the Board has carried forward its program and made a noteworthy contribution to the growth of Methodism throughout the world. The correlation of the Deaconess Work—much of which was institutional—with the program of philanthropy, has produced a feeling of confidence among the personnel and permitted of co-ordination of activity in church, institutions, and schools which has been conducive of good results.

### FIELD OF SERVICE

Under the Board there are correlated in the United States, the interests of 77 hospitals, 47 homes for children, 44 homes for the aged, 27 homes for business young men and young women, 46 deaconess homes, 5 deaconess schools, 6 training schools, the relationship of 1,001 deaconesses and 1,050 deaconesses in Europe, with 55 institutions including hospitals, home for children, and mother-houses and the allied work done in the other deaconess institutions in Germany, Switzerland, Norway, Sweden, Denmark, the Baltic States and Hungary.

The personnel represented in this institutional and church work number more than 16,500 persons who are engaged as superintendents, matrons, nurses, deaconesses, physicians, and surgeons, specialists, and experts in all departments of work, besides the relation existing between the Board and more than 2,000 members of local associations and boards of directors and trustees, annual conference deaconess and other boards. This represents an army of approximately 18,500 people who are daily interested in healing the sick and distressed, caring for the orphan and aged, visiting among the poor and needy, and in all the interests represented in this great program of deaconesses and philanthropic work.

### THE MINISTRY OF THE CHURCH THROUGH PHILANTHROPIC AND DEACONESS SERVICE

It is the business of the Christian Church to translate the life of Christ and his teachings into the practical problems of life. The only apology which the Church can give for its continued existence is that it can meet the spiritual and human needs of the world through the application of the teachings of Christ which will result in the building of the spirit and power of the Kingdom of God into the social fabric of the world.

The Methodist Episcopal Church has always rendered a very practical service to all the people who have called upon it for assistance. When John Wesley started the Methodist movement, it was with the purpose of living the life of Christ in a practical way among the needy people of his age. The founder of

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Methodism through his practical application of the teachings of Christ and by the establishment of philanthropic institutions for the care of the sick and needy, the homeless and destitute, and by the preaching of ministers and lay evangelists, gave to the world a living demonstration of the power of the Kingdom of God which has built a new spiritual and human dynasty reaching into every field of human and spiritual need.

The organization of hospitals, homes for children, homes for aged, deaconess homes and institutions under their direction has demonstrated the practical value of the institutional phase of Methodism's organized benevolent and philanthropic work. The institutions are the workshops in which skilled workers apply the most modern methods for the alleviation of suffering and the care of dependent people.

Each Methodist philanthropic and deaconess institution is the center of a spiritual and human dynamic which has far reaching results in the field of social problems.

The service which is rendered by more than 2,000 consecrated and licensed deaconesses in the United States and Europe is of the greatest importance to the Church in its endeavor to apply the tender ministry of womankind to the problems of spiritual and human need.

The ministry of the deaconess reaches into every phase of life. All of the philanthropic work in Europe has been established by the deaconess while approximately seventy per cent of all the philanthropic institutions in the United States have likewise grown out of the promotional service rendered by the deaconess through the past forty-five years since the first deaconess was consecrated and sent forth on a mission of Christian Service.

### ORGANIZATION

The work of the Board of Hospitals, Homes, and Deaconess Work is carried forward under nine departments as follows:

1. *The Personnel Department:* renders a very valuable service in the recruiting and guidance of candidates for deaconess and nursing service. This department likewise co-operates in the placing of trained workers in philanthropic and deaconess institutions. The relationship of deaconesses to Conferences and institutions through eighty Annual Conference Deaconess Boards is received and tabulated in this department. All details relating to active deaconess service, scholarships, retirements, etc., are reported and tabulated by this department. The report of this department is given in other sections of the report.

2. *Department of Publicity:* The department of publicity carries forward its work in publications of the Board, the articles appearing in the Church and secular press and the World

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Service publications, as well as, the assistance given by this department to local institutions in furnishing facts and data for the local institutional publicity.

This department co-operates with the leading philanthropic magazines in the United States for hospitals, child welfare, and personnel promotional service.

Important news items and data are furnished for financial campaigns in the raising of funds for maintenance and endowment. The *Advocates* furnished 16,000 inches of publicity during the quadrennium.

3. *Pensions and Endowment*: This department receives all applications for the retirement of deaconesses. Careful consideration is given to all data in connection with these applications and cases are determined after a thorough study. Under the direction of this department all of the funds received by the Board from the Deaconess Endowment and Pension Fund and the income received from the World Service treasury, are expended. The basis for the pensions of deaconesses being \$20 per month for ten years of active service and \$1 per month for each additional year of active service, providing the maximum payment is not more than \$40 per month. There are 126 retired deaconesses on the pension roll as of January 1, 1932. Thirty-six were retired and 23 deceased during the quadrennium.

This department co-operates with the Trustees of the Deaconess Pension Fund in the raising of funds through the office of the Board, from Ladies Aid Societies, individuals and other organizations. The Endowment Fund now held by the Trustees of the Harris Trust Company of Chicago amounts to \$500,000. This Endowment Fund has been made possible through the gifts of the Board of Hospitals, Homes and Deaconess Work, the Woman's Home Missionary Society, the Methodist Deaconess Association, and the Bethesda Deaconess Association. The various groups are represented by members on the Board of Trustees of this Fund.

The income from the Endowment Fund has been approximately \$23,000 per year during the past quadrennium. This income is applied directly to the pensions of retired deaconesses.

This department has made a very careful study of various plans for the pensioning of deaconesses through Life Insurance Companies and other agencies.

4. *Finance*: The Department of Finance gives consideration to all the financial matters in connection with the work of the Board including the National Sanatorium for Tuberculosis at Colorado Springs. This department likewise considers all requests related to the financing of institutions through campaigns and other plans.

5. *Survey and Standardization*: Through this department

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the standards and regulations of the various types of institutions are maintained. Surveys are made by the Board through this department of all institutions, which request consideration for establishment or classification.

This work covers the details of business administration, finances, staff regulations, personnel, educational work for nurses, deaconesses, internes, as well as, courses of study for all types of women workers. The standards, rules and regulations which were adopted by the Board in 1922 have been adopted by all the institutions with very good results.

The Board has co-operated with the American College of Surgeons and the American Medical Association, and other societies which have formulated regulations for laboratories and technical service.

The Board has made surveys of many cities and rural communities which have requested the establishment of institutions.

This department has made surveys of many hospitals and institutions which have requested the Church to accept them as a part of its philanthropic work. As a result of these surveys a large number of these institutions have not been considered as worthy of acceptance by the Board.

The work of this department has commended itself to the officials of all the standardizing groups in America and Europe. The Board is often called upon to furnish speakers in National and State Conventions on technical and organizational problems.

The Board, through this department has rendered a very significant service to Methodism, as well as, given assistance to other Churches in relation to their problems of standardization and efficiency.

6. *Architecture*: The Department of Architecture has rendered very important service in the consideration of plans for new buildings including the latest type of construction and equipment, as well as, the many details in connection with the erection of all types of philanthropic institutions. This service has been rendered by experts in their various lines with very little cost to the institutions which have availed themselves of the service of the Board. The Board has assisted in architectural and engineering problems with all the large hospital and home developments during the quadrennium.

7. *American White Cross and Child Welfare*: (1) The American White Cross organization is still used by a large number of institutions for the raising of funds for free and guest service. Large amounts of money have been raised through the quadrennium for this purpose.

The American White Cross has been incorporated in many Annual Conferences and has proved to be a very effective agency for publicity and promotional work. This unique organization

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was recognized by General Conference in 1924 by designating Thanksgiving Sunday as the time for presenting the interests of our deaconess and philanthropic institutions throughout the Church.

(2) *Child Welfare*: The Department of Child Welfare has given special attention to the study of the orphan child in its relation to society and the personal nature of the individual child. This work has been carried forward through the co-operation of the superintendents of the local child welfare institutions, the Department of Child Welfare of the National Methodist Hospitals, Homes, and Deaconess Association which annually gives consideration to the scientific and other problems incident to the child welfare program of the Church.

This work has proved to be of great value in behalf of homeless children for whom the Methodist Episcopal Church has definite responsibility. The work of this department will be covered in the review of child welfare institutions in a later paragraph.

8. *Homes*: The Department of Homes specifically deals with the work carried forward through the homes for aged, institutions for business girls and young men, and the deaconess homes. This department adopted standard rules for the various types of institutions and as far as possible has had these put into effect. This department has co-operated with the various State and National organizations which have to do with the organization and relationship of these social institutions which operate under State regulations.

Much important service has been rendered by this department to the institutions of the Church.

9. *Committee on Special Reference*: This Committee deals with matters relating to the legal phases of local organizations as well as the problems which confront the Board in its relation to the deaconess work and other contingent matters. Many important considerations of a legal nature have been studied by this department.

### AFFILIATION WITH ORGANIZATIONS

1. *World Service Commission*: The Board of Hospitals, Homes, and Deaconess Work maintains the same relation to the World Service Commission as the other benevolent Boards of the Church. The Board receives its financial income through the World Service Treasury. The Corresponding Secretary is a member of the World Service Co-operating Staff. All plans relating to the World Service Commission are handled directly through the Board.

2. *National Methodist Hospitals, Homes, and Deaconess Association*: This Association was organized in 1918. An annual convention is held each year. The Association provides

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an open forum for the discussion of all general and technical matters which will give assistance to superintendents and others employed by the philanthropic and deaconess institutions. The Board maintains a definite relationship to this Association and has given some financial support to the annual convention in view of the fact that the Board does not hold an annual convention. The work of this Association is of the utmost importance to the philanthropic and deaconess work of the Church.

3. *American College of Surgeons*: The Board has co-operated with the American College of Surgeons in the promoting of standards for surgical and technical service in staff organization in hospitals. The standards of the American College of Surgeons, which have been adopted by the hospitals, have proved to be of great value in the care of the sick. The American College of Surgeons has given recognition to the work of the Board throughout the United States.

4. *American Medical Association*: The rules and regulations adopted and promoted by the American Medical Association for hospitals and dispensaries, have been approved by the Board. The standards adopted for admitting of internes from medical colleges, have proved to be of great value. Many questions relating to the organization of local hospital staffs have been considered through the office of the Board of this Association.

5. *American Protestant Hospital Association*: This Association maintains an open forum for the discussion of all problems incident to the work of the inter-church hospital groups. Five members of the Board of Hospitals, Homes, and Deaconess Work have been president of the American Protestant Hospital Association and have rendered very valuable service through this National Association. The work of this Association has proved to be of great value in the consideration of the problems which are incident to the Church hospital.

6. *Woman's Home Missionary Society*: The philanthropic and deaconess institutions which operate under the control of the Woman's Home Missionary Society, by vote of the National Trustees, have been placed in an advisory relationship to the Board of Hospitals, Homes, and Deaconess Work. The deaconess work under this Society has been promoted, in the same manner as has the work under each of the other deaconess administrations. The Board has had the very best of co-operation through the Department of Deaconess Work of which Miss Grace Steiner is Secretary. The Board has likewise had the co-operation of Bureau Secretaries handling other departments of work.

7. *Methodist Deaconess Association*: The Board has maintained a very cordial relationship with this Association through

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Dr. A. Z. Mann, President of the Association. The problems which are involved in the administration of the deaconess institutions of this Association have had mutual consideration. The work of this Association has proved of great value to the general philanthropic and deaconess work which is related to the program of the Board.

8. *Bethesda Deaconess Association*: This Association embraces in its incorporation all of the deaconess work within the German branch of American Methodism. This Association has some of the most outstanding philanthropic and deaconess institutions in the United States. The Board has maintained a close relationship with this organization through Dr. J. A. Diekmann, President of the Association.

9. *General Conference Commission on Woman's Work*: The Board has maintained a close relationship to the Commission on Women's Work appointed by General Conference of 1928, four members of the Board being members of the Commission. All inter-related problems have been discussed and correlated in the report which will be submitted to General Conference of 1932. The work of this Commission has proved of great value in the study of women's work as it relates to the deaconess work.

### HOSPITALS

Methodism began its hospital service in the United States in 1881 with the Methodist Episcopal Hospital which was organized at Brooklyn, New York. Mr. Seney made the first gift toward this enterprise by giving \$100,000 in cash and 16 lots valued at \$40,000. This hospital was "to be open to Jew, Gentile, Protestant, Catholic, Heathen, and Infidel on the same terms." This hospital has now grown to be one of the most outstanding philanthropic institutions in America.

The Methodist Episcopal Hospital at Philadelphia was established in 1882 and Sibley Memorial Hospital at Washington, D. C., in 1883. The Missouri Methodist Hospital was opened at Saint Joseph, Missouri, in 1887, and was the first Methodist Episcopal Hospital established west of the Mississippi River.

Of the 77 Methodist Hospitals, 39 have a bed capacity of from 100 to 500, 19 of which have more than 200 beds. There are seven hospitals with a bed capacity of more than 300. Practically all of the hospitals have met the standards of the American College of Surgeons.

During the quadrennium over 1,000,000 patients received medical and surgical care in these hospitals. The death rate has been approximately  $2\frac{3}{8}$  per 100 patients. In some Methodist hospitals the death rate is less than 1 per cent.

There are 4,822 surgeons and physicians enrolled as members of the medical and surgical staffs and 171 internes.

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The hospital program of the Methodist Episcopal Church has been one of the most important developments in American Methodism. Twenty-six new Methodist Hospitals have been organized in the United States since 1920. These hospitals have all been organized by vote of the Annual Conference within whose bounds they are located. Some of the hospitals are located in small cities and rural sections of the Middle West. They have met a demand for the very best of hospital service.

The Methodist Episcopal Church during the quadrennium has rendered approximately \$9,000,000 worth of free and part pay service to the multitudes of patients who have been unable to pay for their hospitalization.

### COMPARATIVE STATEMENT

	1928	1932
Number of Hospitals.....	79	77
Value of Property.....	\$41,601,864	\$53,114,389
Amount of Endowment.....	\$6,429,197	\$11,358,401
Receipts for the year.....	\$10,685,638	\$12,101,158
Expenses .....	\$10,513,899	\$12,418,510
Value of free and part-pay service.....	\$1,617,384	\$2,234,398
Number of beds.....	8,979	9,673

### PERSONNEL STATEMENT

Superintendents and Assistants.....	92
Field Secretaries.....	23
Physicians and Surgeons practicing in Hospitals....	4,822
Internes .....	171
Pathologists, Roentgenologists, etc.....	83
Students in Schools of Nursing Annually....	3,907
Supervisors of Nurses.....	116
Nurse Teachers in Schools of Nursing.....	92
Supervisors of Departments, Surgical, etc....	185
Floor Supervisors.....	276
General Duty Nurses.....	688
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Total number of Nurses.....	5,264
Technicians .....	173
Dietitians .....	81
Office Employees .....	382
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Total number on Hospital Staff.....	11,091
Other help, including nurse aids, maids, engineers, etc....	2,345
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Total Hospital Personnel.....	13,436

### *Technical Laboratory Service*

The Palmer Memorial Research Hospital for Cancer at Boston is operated as a unit of the New England Deaconess Hospital and is now equipped in its laboratory to render the best technical and scientific service to those afflicted with cancer. Radium equipment costing approximately \$100,000 has been installed and is now available for people suffering from cancer.

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The equipment was made possible by the gift of a Jewish friend of the hospital. This hospital is now carrying on an extensive study of the cause and cure of cancer.

In 1931 the new surgical unit of the Christ Hospital was dedicated. This hospital has a new modern, scientific laboratory through which the very best of diagnostic and technical service is made available for the study of all types of diseases.

The Methodist Hospital at Indianapolis, which is the largest one within the Methodist Church, has a very extensive pathological laboratory. The large surgical unit in connection with this hospital has recently been dedicated.

These laboratories are among some of the most outstanding which have been established in the United States during the past few years.

These technical departments place the work of the Methodist hospitals on a plane with other great hospitals of America.

The National Methodist Sanatorium for Tuberculosis at Colorado Springs was organized in 1923 and is owned by the Board of Hospitals, Homes, and Deaconess Work. In connection with the Sanatorium is Beth-El General Hospital which serves patients of Colorado and surrounding States. This Sanatorium is one of the best in the Rocky Mountain section and was erected at the cost of approximately \$400,000.

Over 500 patients have received the very best of scientific care at the Sanatorium since it was opened. The Board of Hospitals, Homes, and Deaconess Work has expended \$63,000 during the quadrennium to cover the expense of free and part pay service.

The Methodist Deaconess Sanatorium for Tuberculosis located at Albuquerque, New Mexico, is under the supervision of the Woman's Home Missionary Society. It has 70 beds and has rendered very valuable service to 400 patients who have received care during the quadrennium. Each of these institutions deserves the hearty support of the entire Methodist Episcopal Church.

### HOMES FOR AGED

The first Home established in the United States under the Methodist Episcopal Church for the care of aged people, is the Home for Aged founded in New York City in 1850 and located at the corner of Amsterdam Avenue and Ninety-third Street. This Home was reorganized and a new building erected in 1930 on 244th Street and Spuyten Duyvil Parkway, Riverdale.

The Methodist Episcopal Home for Aged Negro people was established in 1870 at Baltimore, Maryland.

Since 1850, 44 Homes for Aged have been established with a total bed capacity of 2,819. Approximately 2,600 aged people are given care each year.

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The Homes for Aged provide the very best physical, spiritual and financial care. Each Home provides the very best nursing care in case of illness. The service rendered to the aged people through the Homes of the Methodist Episcopal Church, has met with hearty support of the Church and has proved to be one of the finest types of philanthropic service which can be provided by any Christian organization.

Many of the Homes have provided an extensive hospital department, such as the Swedish Home in Chicago, the new Home for Aged People in Baltimore, New York City, Topeka, the Bethesda Home for Aged at Cincinnati, and the Home for Aged at Elyria, and others.

The best financial protection is afforded to all guests in that their funds are invested by the Board of Trustees who make provision for their care, the payment of funeral expenses and all other necessary financial obligations. Statistics reveal the fact that people entering a Home of this character live much longer than those who are dependent upon themselves in days of feebleness.

### COMPARATIVE STATEMENT

	1928	1932
Number of Homes for Aged.....	44	44
Value of Property.....	\$6,639,132	\$8,861,962
Amount of Endowment.....	\$3,863,761	\$4,630,477
Receipts .....	\$1,010,917	\$1,284,415
Expenses .....	\$968,942	\$1,219,886
Capacity .....	2,609	2,819
Number in Homes.....	2,155	2,605

### PERSONNEL STATEMENT

Superintendents .....	44
Field Secretaries .....	5
Matrons .....	52
Graduate Nurses.....	26
Practical Nurses .....	91
Dietitians .....	17
Occupational Therapists.....	2
Office Workers.....	39
Total number of Homes for Aged Staffs.....	276
Other help, including maids, cooks, engineers, janitors.....	182
Total Personnel in Homes for the Aged.....	458

### HOMES FOR CHILDREN AND CHILD WELFARE

The Child Welfare program under the Methodist Episcopal Church in the United States was begun under the supervision of Mr. John Wesley, who believed that the Church had a definite responsibility for the care of orphaned boys and girls. The first Home established was called the Georgia Orphans Home and was built by George Whitefield near Savannah, Georgia, in

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1739. The name of this institution was later changed to the Bethesda Orphanage. This property was taken over by the Methodist Episcopal Church in 1782 and is now under the supervision of the Methodist Episcopal Church South.

The first Home organized under the Methodist Episcopal Church was called the Central Wesleyan Orphanage located at Warrenton, Missouri. This was established under the Saint Louis German Conference in 1864. Since that date 44 Homes for Orphan Children have been established.

The Homes for Children provide the very best of care and home surroundings for every child. Every Home has adequate educational and social facilities.

The National Methodist Hospitals, Homes, and Deaconess Association, in co-operation with the Board of Hospitals, Homes, and Deaconess Work, has adopted a definite policy for the Child Welfare work of the Methodist Episcopal Church as follows:

No. 1. For every child spiritual and moral training to help him stand firm under the pressure of life, with the understanding and guarding of his personality as his most precious right.

No. 2. For every child a home and that love and security which a home provides; and for that child who must receive foster care, the nearest substitute for his own home. The promotion of health, including health instruction and a health program, wholesome physical and mental recreation, with teachers and leaders adequately trained.

No. 3. For every child an education which, through the discovery and development of his individual abilities, prepares him for life; and through training and vocational guidance equips him for a living which will yield him the maximum of satisfaction and prepare him for successful parenthood, home-making, and the rights of citizenship.

No. 4. For every child the right to grow up in a family with an adequate standard of living and the security of a stable income as the surest safeguard against social handicaps.

These rights to be provided regardless of race, color, or situation, wherever he may live under the protection of the American flag.

### COMPARATIVE STATEMENT

	1928	1932
Number of Homes for Children.....	43	43
Value of Property.....	\$6,579,893	\$8,050,432
Amount of Endowment.....	\$3,613,405	\$2,937,998
Receipts .....	\$1,013,659	\$1,208,065
Expenses .....	\$969,268	\$1,170,760
Capacity .....	3,350	3,424
Number in Homes.....	3,737	4,004

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### PERSONNEL STATEMENT

Superintendents and Assistants.....	50
Field Secretaries.....	7
Group or House Mothers.....	188
Graduate Nurses .....	17
Practical Nurses .....	19
Social Workers.....	10
Dietitians .....	13
Office Workers.....	19
Teachers .....	50
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Total Number on Children's Homes Staffs.....	373
Other help, including maids, engineers, janitors, etc.....	115
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Total Children's Homes Personnel.....	488

### HOMES FOR BUSINESS GIRLS AND YOUNG MEN

Twenty-seven Homes, called "Homes Away from Home," have been established by the Methodist Episcopal Church during the past twenty years, in which business girls and young men are given the very best of Christian leadership. These Homes are principally located in large cities where such an institution provides many safeguards otherwise not given to young people in business life. Some of these Homes operate under the Woman's Home Missionary Society, others under the supervision of Annual Conferences, some are under the control of the Methodist Deaconess Association and the Bethesda Deaconess Association.

The work of these Homes has proved to be of great value for young people coming from the rural sections and small towns to the large cities. Approximately 750 young people are cared for in these Homes annually.

### COMPARATIVE STATEMENT

	1928	1932
Number of Institutions.....	27	27
Value of Property.....	\$1,152,450	\$1,026,690
Amount of Endowment.....	\$25,000	\$82,000
Receipts .....	\$219,258	\$190,667
Expenses .....	\$179,004	\$176,708
Capacity .....	755	749
Number in Institutions.....	966	714

### PERSONNEL STATEMENT

Superintendents .....	27
Matrons .....	23
Office Workers.....	7
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Total number of staff workers in Homes .....	57
Other help, including maids, cooks, janitors.....	11
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Total personnel in Homes for Business Girls and Young Men.....	68

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### ORGANIZATION OF DEACONESS WORK IN EUROPE

The organization of deaconess work of the Methodist Episcopal Church had its inspiration in the organization which was established by Pastor Theodore Fliedner at Kaiserswerth in Germany. This type of organization consolidated under its supervision and direction the activities of a large group of young women who were licensed and consecrated by the Church for all types of Christian work including parish visitation, institutional service in hospitals, homes for the aged, homes for children, sanatoriums, educational institutions, and other forms of Christian work.

There are 1,021 deaconess sisters in Germany and Switzerland. This is an increase of 200 in five and a half years: 610 are serving in hospitals, 58 in children's work, and 353 in miscellaneous work. Three deaconesses in Germany have celebrated their golden jubilee as deaconesses.

The work in the Northern Germany Conference has been established through the Motherhouse, Hospital, and Training School at Hamburg with branches in five other cities. There are 232 deaconesses within the bounds of that Conference.

The deaconess work in the South Germany Conference has two distinct groups. One of these is the Bethany Deaconess Association of South Germany with its Motherhouse, Hospital, and Training School located at Frankfurt and branches in thirteen cities. The number of deaconesses in this group is 201. The other is the Martha-Maria Deaconess Association at Nurnberg with branches in nine cities and with a total of 243 deaconesses employed.

In Switzerland the deaconess work has been organized with headquarters at Zurich under the name of the Bethany Deaconess Association with branches in six cities and 198 deaconesses employed.

In Denmark the deaconess work has been organized in six cities with 21 deaconesses employed.

In the Baltic and Slavic Mission Conference the work has been organized in four centers and there are six deaconesses employed.

In Norway the deaconess work has been organized in two centers, Bergen and Christiania.

In Sweden the work has been organized in five centers with 35 deaconesses employed.

Under competent Inspectors the philanthropic work in Europe is carried forward under the very able leadership of these women who are well prepared for this specialized type of service. The Methodist Episcopal Church has reason to be proud of the achievements of the work under deaconess supervision in European Methodism. Despite the ravages of the War, the

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deaconess work in Europe has been carried forward with remarkable growth, which has contributed greatly to the success of Methodism's world wide program. See statistics.

### DEACONESS WORK IN THE UNITED STATES

The deaconess work in the United States was established by vote of General Conference in 1888 as a result of several memorials requesting this type of organization among the women of Methodism. Mrs. Lucy Rider Meyer became the leader of this movement. Through the Chicago Training School, which was established in 1885, great impetus was given to this particular work. This initial movement was finally consummated in the organization of the Methodist Deaconess Association which now has a membership of 380.

Under the leadership of Mrs. George O. Robinson of Detroit, the deaconess work of the Woman's Home Missionary Society was established in 1889. Organizations and deaconess training schools were established in several centers in the United States. This work grew through the years until the department of deaconess work has now 443 deaconesses under the Woman's Home Missionary Society.

The Bethesda Deaconess Association was established by Miss Louise Golder and her brother, Christian D. Golder, in 1897. The activities of this Association center largely in Cincinnati, Brooklyn, New York, Milwaukee, Chicago, Kansas City, Los Angeles, and in other centers of German Methodism. This Association has some of the largest institutions of Methodism under its supervision. The total membership of this Association is 83.

There are 95 deaconesses who are not affiliated with any form of deaconess administration. These deaconesses report to the Board of the Hospitals, Homes, and Deaconess Work through their Annual Conference Deaconess Boards.

All deaconesses in the United States are members of some Annual Conference Deaconess Board through which they receive their appointment.

Since 1884 more than 2,000 women have entered the ranks of deaconess work. During the past quadrennium 142 probationers were received and placed in positions. Under the direction of the General Deaconess Board from 1921 to 1924 the deaconess work was well organized and made great progress under the leadership of Dr. D. W. Howell, Corresponding Secretary.

### DEACONESS SERVICE

Special kinds of service are rendered to the deaconess because of the nature of her relationship to the Church and to the Board of Hospitals, Homes, and Deaconess Work. The

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work of the Conference Deaconess Boards is promoted and records are kept of the Annual Minutes and of the Disciplinary reports. Since 1924 a complete visible record of each individual deaconess has been made, giving her personal, educational, service and annuity record, which is brought up to date each year, when the appointment and relationship of each deaconess is received through the Annual Conference Deaconess Boards.

The classification of Deaconess Service is as follows:

*Church and Parish:* Pastor, Pastor's Assistant, Church Secretary, Director of Religious Education, Director of Social Activities, Bi-Lingual Worker.

*Hospital and Health Service:* General Superintendent, Superintendent, Supervisor, Instructress, Dietitian, Nurse, Social Service Worker, Field Secretary, Office Secretary, Technician.

*Homes for Children, the Aged, Deaconesses:* Superintendent, Matron, Secretary, Child Placing, Kindergartner, Nursery Superintendent, Field Secretary.

*Educational Institutions:* Superintendent, Principal, Instructor, Bookkeeper, Stenographer, and Office Worker, Field Secretary, President's Secretary, Office, Student or Financial Secretary.

*Religious, Social and Welfare Agencies:* Deaconesses employed by organizations recognized by the Federal Council of Churches of Christ in America, the other organizations officially recognized by the Methodist Episcopal Church, and such other appointments as may receive a two-thirds vote of approval of the Board of Hospitals, Homes, and Deaconess Work.

### TYPES OF DEACONESS WORK

A deaconess may serve in any form of work open to full time women workers under the Methodist Episcopal Church. At present deaconesses are serving the Church in the following capacities.

Deaconesses in local churches.....	270
Pastor's Assistants and Parish Visitors.....	187
Directors of Religious Education.....	44
Pastors .....	24
Church Secretaries .....	10
Evangelists .....	5
Deaconesses in hospitals.....	124
Superintendents and Assistants.....	18
Nurses in various capacities.....	64
Office Secretaries and Bookkeepers.....	20
Matrons in Nurses' Homes.....	9
Chaplains .....	7
Other positions, Technicians, etc.....	6
Deaconesses in homes for the aged.....	10
Superintendents and Assistants.....	3
Nurses .....	6
Occupational Therapist .....	1

## *Board of Hospitals, Homes and Deaconess Work*

Deaconesses in homes for children.....	43
Superintendents and Assistants.....	6
Group Mothers, House Mothers or Matrons.....	20
Social Workers .....	4
Teachers .....	5
Office Secretaries .....	2
Nurses .....	6
Deaconesses in Settlements and in other types of Social Service work.....	141
Deaconesses working for Boards or Societies of the Church..	32
Deaconesses in homes for business girls.....	17
Superintendents .....	10
Matrons .....	5
Office Secretaries .....	2
Deaconesses in the grade, secondary, training schools and colleges of the Church.....	62
Principals and Assistants.....	9
Teachers .....	35
Office Secretaries .....	9
Field Secretaries .....	4
Dietitians .....	2
Librarian .....	1
Nurses .....	2
Deaconesses in Deaconess Homes as a member of the local staff .....	44
Superintendents .....	34
Matrons .....	8
Office Secretaries .....	2
Deaconesses in Active Service.....	743
Deaconesses on Leave of Absence.....	126
Retired Deaconesses .....	132
<hr/>	
(126 Deaconesses on Retired list receiving pension, 6 re- tired without pension)	
Total number of Deaconesses in United States.....	1,001
Total number of Deaconesses in Europe.....	1,051
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Total.....	2,051

Deaconesses admitted and withdrawn in United States during  
the Quadrennium:

Total number of Deaconesses January, 1928..... 1,050

Year	Withdrawn from records by		
	Admitted Probationers	Honorable Discharge, Deceased and Married	
1928	53	50	1,053
1929	39	47	1,045
1930	35	45	1,035
1931	15	49	1,001

### PLACEMENT OF DEACONESSSES

Assistance has been given the Administrations and the Con-  
ference Deaconess Boards in the placement of over 100 dea-

## *Board of Hospitals, Homes and Deaconess Work*

conesses. The number of deaconesses without an appointment during a time when unemployment has been prevalent is very small, which speaks for the general effectiveness of deaconess service and of its importance to the program of the church.

### THE ADMINISTRATIONS

There is a fine spirit of co-operation between the Administrations of deaconess work, which work in harmony with each other and with the Board of Hospitals, Homes, and Deaconess Work concerning all problems of administering the work of the deaconess. There is now a satisfactory method of transferring from one Administration to another if a deaconess finds she can render the best service by becoming a member of another Administration.

The Administrations are responsible for furnishing relief to deaconesses who are ill. Thousands of dollars have been expended by the Woman's Home Missionary Society, the Methodist Deaconess Association and by the Bethesda Deaconess Association for this worthy purpose.

Deaconesses classified as to membership in the Administrations as of January 1, 1932.

Woman's Home Missionary Society.....	443
Methodist Deaconess Association.....	380
Bethesda Deaconess Association .....	83
Deaconesses belonging to no Administration.....	95

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Total number of Deaconesses..... 1,001

### *Research*

Statistical material, graphs and charts have been prepared concerning various phases of the personnel work which have helped to determine correct policies for the future including facts for the General Conference Commission on Woman's Work and the study of Deaconess pensions looking forward to a group insurance plan.

*Scholarships:* During the last four years young women entering the deaconess relationship and deaconesses desiring graduate training to meet the requirements of their work, have been assisted by scholarships in the amount of \$5,025. The schools attended are colleges, universities and technical schools.

*Pensions to Retired Deaconesses:* The Deaconess pension helps to assure the deaconess of an old age of simple comfort and freedom from financial anxiety. Since May, 1928, thirty-six deaconesses have been retired and pensioned. One retired deaconess was able to return to active work. Twenty-three retired deaconesses were deceased during the last four years. On Feb-

## *Board of Hospitals, Homes and Deaconess Work*

ruary 1, 1932, one hundred twenty-six deaconesses were receiving a monthly pension of from \$20 to \$40 according to her years of service.

### DEACONESS HOMES AND REST HOMES

The first home for deaconesses in the Methodist Episcopal Church was established in Chicago in 1887. Since that time more than fifty homes have been established. There are forty-six homes in 1932.

These homes provide the very best of care and living conditions for the deaconesses who are in active service as well as furnish a comfortable place for those who desire to rest and recuperate from active service.

Seven rest homes have been provided for retired deaconesses, missionaries and other workers. These homes are havens of rest for those who have given many years of active service in the deaconess work. Among these homes are the Agard Deaconess Rest Home, Lake Bluff, Illinois; Beulah Rest Home, Oakland, California; Robincroft Rest Home, Pasadena, California; Bancroft Rest Home, Ocean Grove, New Jersey; Wing Deaconess Rest Home, Huntington Beach, California; Annie M. Skeer Rest Home, Newton, Pa.; Thoburn Terrace, Alhambra, California, established in 1921; and the following which receive summer guests only: Fenton Memorial Rest Home, Chautauqua, New York; Elvira Olney Rest Home, Epworth Heights, Michigan; and Thompson Rest Home, Mountain Lake Park, Maryland.

### DEACONESS HOMES AND REST HOMES

#### COMPARATIVE STATEMENT

	1928	1932
Number of Homes.....	50	46
Value of Property.....	\$2,854,315	\$2,723,875
Amount of Endowment.....	629,623	547,828
Receipts .....	582,857	465,752
Expenses .....	502,742	430,585

#### PERSONNEL STATEMENT

Superintendents .....	46
Field Secretaries .....	4
Matrons .....	23
Office Workers .....	9
<hr/>	
Total number on Homes for Deaconess Staffs.....	82
Other help, including maids, cooks, janitors.....	49
Total Personnel in Deaconess Homes and Rest Homes....	131

Additional Rest Homes should be provided for the deaconesses by the Church so that every retired deaconess may have a comfortable place in which to live during her period of retirement.

## Board of Hospitals, Homes and Deaconess Work

### EDUCATIONAL WORK

#### *Training Schools*

There are six training schools in which deaconesses and missionaries are given preparation for their particular types of work. These training schools meet the modern requirements for academic and scholastic training. The course of study for deaconesses is approved by the Board of Hospitals, Homes, and Deaconess Work. Several are affiliated with colleges and credit is given for courses pursued in the training schools.

The Northwest Training School has been entirely reorganized during the quadrennium. A new building valued at \$70,000, was purchased on a new site near Washington University. The dedication of this building was held on September 26, 1930. This school is now providing educational facilities for training deaconesses and missionaries in the Northwest.

During the quadrennium the Cincinnati Missionary Training School was consolidated with Dorcas Institute. The Iowa National Bible Training School was closed and the building is now used as an Esther Home. The Dwight W. Blakeslee Training School is now being used as a post graduate school for deaconesses and missionaries who are affiliated with Yale University. Boston University offers post graduate courses to deaconesses and missionaries.

The training schools are required to meet the standards established by the University Senate. All Faculty members are college graduates.

	Date Established	Value of Property	Amount of Endowment
Chicago Training School, Chicago, Ill. . . .	1885	\$360,374	\$329,159
Dorcas Training School, Cincinnati, Ohio	1910	15,000	17,000
Kansas City National Training School, Kansas City, Mo. . . . .	1899	500,000	8,700
San Francisco National Training School, San Francisco, Calif. . . . .	1894	127,000	.....
Northwest Training School, Seattle, Wash.	1906	70,000	.....
Lucy Webb Hayes National Training School, Washington, D. C. . . . .	1891	See Sibley Hospital	

#### *For Post Graduate Work*

Boston University School of Religious Edu- cation, Boston, Mass. . . . .	.....	See Boston University	
Dwight W. Blakeslee Memorial Training School, New Haven, Conn. . . . .	1906	25,000	.....

#### *Deaconess Schools*

There are four schools under deaconess supervision and one Missionary School.

Monnett School for Girls, Rensselaer, Ind.  
Jennings Seminary, Aurora, Ill.

## *Board of Hospitals, Homes and Deaconess Work*

Chaddock Boys' School, Quincy, Ill.

Montana Deaconess School, Helena, Mont.

Epworth School for Girls, Webster Groves, Mo.

These schools specialize in training boys and girls between the ages of six and fifteen years. Their courses of study are approved by the States in which the institutions are located. They are giving a very fine academic training and with it the very best of spiritual and moral influence.

### COMPARATIVE STATEMENT

	1928	1932
Number of Deaconess Schools.....	4	5
Value of Property.....	\$459,510	\$699,714
Amount of Endowment.....	\$146,114	\$158,959
Receipts .....	\$97,355	\$132,428
Expenses .....	\$96,538	\$131,914
Capacity .....	230	319
Number in schools.....	289	284

### PERSONNEL STATEMENT

Principals and Assistants.....	6
Teachers .....	24
Matrons .....	4
Field Secretaries .....	5
Office Workers .....	16
Total Number on Deaconess Schools Staffs.....	55
Other help, including maids, cooks, janitors, etc.....	11
Total personnel in Deaconess Schools.....	66

### *Nursing*

The nurse's education in the Methodist Hospitals is carried forward through 73 training schools for nurses in which approximately 4,000 under graduate students are given training each year. In these hospitals 1,357 graduate nurses are employed. Approximately 800 students graduated from the training schools each year. About 5,000 new students entered the training schools during the quadrennium. The graduate nurses are found in all types of nursing service including institutional, public health, Red Cross, private and industrial service. One hundred and seventy-three technicians are employed in the hospitals. The educational program for the nursing service is of the very highest grade and meets all national and state requirements.

### GENERAL PROBLEMS

Many problems are involved in the administration of the philanthropic and deaconess institutions. These problems range from efficient personnel to financial service for building and

## *Board of Hospitals, Homes and Deaconess Work*

endowment. The relationships of Conferences and Conference Boards of Hospitals and Homes and local Boards of Directors are involved in the successful administration of any of these groups.

The Board of Hospitals, Homes and Deaconess Work has attempted to render the very best of supervisional service to the local institutions and the individual.

The Board is called upon to carefully study local situations and make recommendations as to policies and program. Efficient personnel has been delegated to these tasks.

The present financial conditions have seriously affected some of the institutions. Some merging of institutions has taken place during the quadrennium. A few institutions have been closed and the personnel and activities established in other places. Only one hospital has closed its work during the quadrennium.

### FUTURE PROGRAM

The Methodist Episcopal Church through its philanthropic and deaconess work, along with the other churches, has attempted to carry its share of the burden in caring for the sick, the homeless, the orphans, and needy people. It has made a worth while contribution to the building of the Kingdom of God in America and Europe. Methodism cannot meet the challenge of the present age without a well correlated program which includes every feature of the work which Christ inaugurated through his kindly ministry of healing, training and preaching. Organized Christianity must meet the problems of the day with institutions which are capable of rendering efficient service to all types of human and spiritual need.

The philanthropic and deaconess work offers a challenge to the best young people in Methodism. No program can be successfully prosecuted without a trained and consecrated personnel.

### APPRECIATIONS

The Church has been called upon to mourn the loss of one of the greatest leaders of philanthropic work in the United States, in the death of Dr. E. S. Gilmore, Superintendent of Wesley Hospital, Chicago. Doctor Gilmore acted as Secretary of the Board of Hospitals, Homes, and Deaconess Work through two quadrenniums. He was regarded as one of the greatest leaders America has produced in the field of hospital service. He was the first President of the National Methodist Hospitals and Homes Association. He was leader in the organization of the American Protestant Hospital Association. During his lifetime he served as a Trustee and officer and at one time Presi-

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dent of the American Hospital Association. He rendered a service to the Church which has produced the very best of practical results in the fields of organization and standardization. His death has removed from the place of leadership one of Methodism's choice spirits.

### BUSINESS ADMINISTRATION

The work of the office has been maintained on approved business standards. The office, under the management of Mrs. F. H. Davis, has carried forward all departments of its work in a skillful and efficient manner. Complete records are maintained of all philanthropic and deaconess work. The book-keeping for the National Methodist Episcopal Sanatorium for Tuberculosis is done in this office.

The Department of Personnel has been under the supervision of Miss Margaret M. Brooks. The records of the deaconess work have been kept in a very efficient manner. The Personnel Department has rendered valuable service to the philanthropic and deaconess institutions of Methodism.

All departmental work has been promoted through the chairmen of the departments with the assistance of the members of the Board appointed to these particular departments.

The Board has had efficient stenographic and office assistance. Much credit is due the office force for the fine manner in which the work has been carried on.

### STATISTICAL TABLES

The statistical tables which have been prepared set forth the latest data which the Board has, covering its philanthropic and deaconess work. A careful study of the statistics will reveal many important facts in connection with the activities of the Board.

The Methodist Episcopal Church should be proud of its achievement in its organized ministry to the sick, the homeless and the needy. The Church has furnished leaders for many other organized religious bodies in the United States and Europe. The program stands upon its own merits. The Church has glorified the life and service of the Great Physician and sought to bring His life and help within the reach of every person.

N. E. DAVIS,  
*Corresponding Secretary*

*Board of Hospitals, Homes and Deaconess Work*

**BOARD OF HOSPITALS, HOMES, AND DEACONESS WORK**

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS FOR THE CALENDAR YEARS  
1928, 1929, 1930, AND 1931

	1928	1929	1930	1931	Total
Cash on hand at beginning of year . . . . .	\$14,070.62	\$13,868.32	\$24,233.30	\$12,324.04	\$14,070.62
<b>RECEIPTS:</b>					
From World Service Sources . . . . .	\$115,358.97	\$106,640.77	\$95,426.73	\$99,997.66	\$417,424.13
Interest Deaconess Pension Endowment Fund . . .	24,406.87	24,164.94	22,781.94	21,404.81	92,758.56
Gifts from Deaconesses and Institutions (2%) . . .	2,677.76	5,060.24	4,200.15	5,327.67	17,265.82
Accounts Receivable . . . . .	9,715.97	11,407.41	4,500.46	935.10	26,558.94
Special Gifts for Institutions . . . . .	4,003.25	27,253.92	14,615.76	14,027.24	59,900.17
Interest on Bank Balances, etc . . . . .		418.09	227.12		645.21
Income from Investments . . . . .	35.00	201.00	306.75	260.00	802.75
Refunds from Bond Company . . . . .		4,141.38		68.43	4,209.81
Annuity Contracts Written, and Wills . . . . .	675.00	4,140.32		1,281.52	6,096.84
Gifts for Deaconess Pension Endowment from Ladies Aids, etc . . . . .	2,072.50	2,425.18	2,511.57	2,064.46	9,073.71
Commerce Trust Company Note . . . . .	3,160.00				3,160.00
<b>Total Receipts . . . . .</b>	<b>\$162,105.32</b>	<b>\$185,853.25</b>	<b>\$144,570.48</b>	<b>\$145,366.89</b>	<b>\$637,896.94</b>
<b>Total To Be Accounted For . . . . .</b>	<b>\$176,175.94</b>	<b>\$199,721.57</b>	<b>\$168,803.78</b>	<b>\$157,690.93</b>	<b>\$651,966.56</b>
<b>DISBURSEMENTS—VOUCHERS ISSUED:</b>					
National Tuberculosis Sanatorium—Notes, Interest and Bonds . . . . .	\$32,484.82	\$33,477.65	\$47,103.16	\$40,385.00	\$153,450.63
Free Service—Tubercular Sanatorium . . . . .	13,198.63	13,219.74	12,244.24	8,184.51	46,847.12
Harris Trust & Savings Bank—Notes and Interest . . . . .	2,310.23	3,958.91	1,864.15	3,124.84	11,758.13
World Service Gifts to Institutions . . . . .	3,858.50	26,186.02	11,770.40	12,011.67	53,826.59
Promotion—Tubercular Sanatorium and Beth-El Hospital . . . . .	15,527.44	9,725.32	5,184.86	2,630.98	33,068.60
Salaries, Travel, etc., for All Departments . . . .	26,448.01	22,568.21	20,013.58	18,143.15	87,172.95
Office Supplies and Expense, Rent, etc . . . . .	5,899.05	4,258.43	4,412.00	2,730.17	17,299.65
Promotion, Publicity, etc . . . . .	8,122.95	4,848.11	3,049.08	3,499.64	19,519.78
Notes, Interest, and Investments . . . . .	8,304.16	3,956.71		1,047.50	13,308.37
Pensions for Retired Deaconesses . . . . .	43,014.00	45,004.00	46,038.00	47,691.00	181,747.00
Deaconess Relief . . . . .	240.00	240.00	260.00	380.00	1,120.00
Manrow Fund Expense . . . . .	450.00		50.00		500.00
Co-operative World Service Expenses and Promotion . . . . .	1,625.92	8,304.02	5,988.06	7,730.64	23,648.64
<b>Total Vouchers Issued . . . . .</b>	<b>\$161,983.71</b>	<b>\$175,747.12</b>	<b>\$157,977.53</b>	<b>\$147,559.10</b>	<b>\$643,287.46</b>
Add Unpaid Vouchers, Previous Year . . . . .	544.45	220.54	479.39	1,977.18	3,221.56
<b>Deduct Unpaid Vouchers, End of Year . . . . .</b>	<b>\$162,528.16</b>	<b>\$175,967.66</b>	<b>\$158,456.92</b>	<b>\$149,536.28</b>	<b>\$646,489.02</b>
<b>Net Cash Disbursements . . . . .</b>	<b>\$162,307.62</b>	<b>\$175,488.27</b>	<b>\$156,479.74</b>	<b>\$148,636.75</b>	<b>\$642,912.38</b>
<b>Cash on Hand, End of Year . . . . .</b>	<b>\$13,868.32</b>	<b>\$24,233.30</b>	<b>\$12,324.04</b>	<b>\$9,054.18</b>	<b>\$9,054.18</b>

**MATERIAL ACHIEVEMENTS AND DEDICATIONS**

*Hospitals*

During the quadrennium from 1924 to 1928 many hospitals, homes, and deaconess institutions were engaged in the enlargement of buildings and the increasing of equipment and material facilities. Twenty-one new buildings were dedicated, among them some of the most outstanding in Methodism.

Twelve new homes for aged were erected. Fifteen new homes for children were completed and dedicated. Four deaconess homes were built and dedicated. Two new deaconess schools were built and dedicated.

During the quadrennium from June 1, 1928 to May 1, 1932

## *Board of Hospitals, Homes and Deaconess Work*

the following building developments, dedications and changes took place:

1. *Phoenix, Arizona*—Good Samaritan Hospital. A new hospital unit costing approximately \$250,000 was dedicated and opened for service on January 2, 1931. This modern hospital now has a bed capacity of 175.

2. *Washington, D. C.*—Sibley Memorial Hospital. A new surgical unit with twenty-six private rooms was built on top of the old hospital at a cost of approximately \$250,000 and was opened for service November 7, 1930. The improvements in buildings total \$750,000 over six years period.

3. *Jacksonville, Florida*—Brewster Hospital. The new Brewster Hospital and Nurses Home costing approximately \$265,000 was dedicated in March of 1931. The hospital has a bed capacity of 75 and the nurses' home of 50. The Woman's Home Missionary Society contributed approximately \$230,000 toward the building which was erected under its supervision. The balance of the money was raised in Jacksonville. The hospital has the best of modern laboratory equipment and will soon be accredited by the American College of Surgeons.

4. *Indianapolis, Indiana*—Methodist Episcopal Hospital. The new Nurses' Home with accommodations for 250 nurses was built and dedicated May 12, 1930 at a cost of approximately \$450,000. This is the largest home for nurses under the Methodist Episcopal Church and represents the latest in housing service. The hospital has the largest bed capacity of any in Methodism.

5. *Liberal, Kansas*—Epworth Hospital. An addition to the hospital has been built at a cost of approximately \$20,000 giving added bed capacity for ten patients.

6. *New Orleans, Louisiana*—Flint Goodridge Hospital. A campaign for a total of \$500,000 was carried forward for Dillard University, the new hospital and nurses' home. Mr. Julius Rosenwald contributed \$250,000 and the Board of Education contributed a like amount for the new hospital and Dillard University. Gifts were also received from people in New Orleans. The hospital and nurses' home were opened for service and dedicated in December, 1931. The buildings cost approximately \$350,000. This hospital is one of the finest in the United States for Negro patients and as an educational center for nurses and physicians.

7. *Boston, Massachusetts*—New England Deaconess Hospital. This hospital has been engaged in a campaign for the raising of \$1,500,000 for the payment of its obligations and the building of a new administration building. This campaign has been successfully prosecuted throughout the New England States.

8. *Saint Joseph, Missouri*—Missouri Methodist Hospital. This hospital purchased the Noyes Hospital with a bed capacity

## *Board of Hospitals, Homes and Deaconess Work*

of 100, formerly owned by the Baptist Church, at a cost of \$75,000. This building is now being used for a nurses' home. It is modern in every detail. The hospital is well equipped for all types of hospital service.

9. *Minneapolis, Minnesota*—Asbury Hospital. This hospital has undergone many changes in reorganization since Asbury Hospital was returned from the supervision of the United States government. Much progress has been made in this great and outstanding institution. Many improvements have been made in its material facilities.

10. *Chicago, Illinois*—Wesley Memorial Hospital. Wesley Hospital has inaugurated a campaign for \$5,000,000 which will be used for the building of a new hospital on the McKinlock Campus of Northwestern University. The ultimate objective of the Board is to have a building and endowment valued at \$10,000,000.

11. *Springfield, Missouri*—Burge Hospital. This institution received a gift of \$100,000, with which a new hospital building has been erected. This makes of Burge Hospital a commanding enterprise in central Missouri.

12. *Great Falls, Montana*—Montana Deaconess Hospital. Through a gift of \$250,000, and additional money secured through a financial campaign, a new hospital building costing approximately \$450,000 was erected and dedicated on May 12, 1930. This hospital had the continuous supervision of Miss E. Augusta Ariss a deaconess for 28 years, and who is now Superintendent Emeritus. She has given excellent leadership in this great enterprise. The hospital is now one of the finest institutions in Methodism.

13. *Lincoln, Nebraska*—Bryan Memorial Hospital. A new unit was added to the hospital costing approximately \$150,000, and was dedicated May 29, 1930. This is a very fine addition to the hospital work of the Nebraska Conference.

14. *Brooklyn, New York*—Bethany Deaconess Hospital. This hospital has made an extensive addition in the way of laboratory equipment and refrigeration, adding greatly to the efficiency of the institution. Sister Myrtha Binder, superintendent of the hospital, has rendered 50 years of deaconess service to the Methodist Episcopal Church and is now the senior deaconess in appointment of service among all the deaconesses of the United States. The anniversary of her 50 years of service will be celebrated during General Conference.

15. *Brooklyn, New York*—Methodist Episcopal Hospital. The mother hospital of Methodism has developed rapidly during the quadrennium. In 1929 a nurses' residence with capacity of 125 beds was erected at a cost of \$770,000. This building was dedicated October 16, 1930. The old nurses' home was also rebuilt at a cost of \$100,000, and a power plant enlarged

## *Board of Hospitals, Homes and Deaconess Work*

at a cost of \$125,000. This hospital now carries a total valuation on buildings and endowment of approximately \$6,000,000.

16. *Los Angeles, California*—Methodist Hospital of Southern California. The hospital was refinanced during the quadrennium including the cost of construction and current obligations. The Woman's Home Missionary Society of Southern California Conference has paid all obligations due to date. This is one of the finest hospitals on the Pacific Coast.

17. *Nashville, Tennessee*—Hubbard Hospital. Among the notable achievements of the quadrennium, the new Meharry Medical School, with the new Hubbard Hospital, is of the greatest significance. The new Medical School and Hospital, erected at a cost of \$2,200,000, represents the very latest in building and equipment. The new hospital has 150 beds and is equipped with the most modern of technical and diagnostic apparatus. This great plant takes its place among the very best educational and philanthropic institutions in America. It will meet the needs of the Negro race for the education of physicians and nurses and will render the best of service to its large and growing constituency. The buildings were dedicated in 1932.

18. *Cincinnati, Ohio*—Bethesda Hospital. Bethesda Hospital has been in the process of reorganization whereby the Scarlet Oaks Sanatorium and medical buildings have been turned over to the Home for Aged. This reorganization has proved of great value to the hospital. All the patients are now receiving care at Bethesda. Through a merger of the Central German Conference with other Annual Conferences, Bethesda Hospital will come under the supervision of the Ohio Conference. The hospital will retain its deaconess administration and organization as of the past. Bethesda has the largest group of deaconess nurses of any hospital in the United States. The Dorcas Institute has been reorganized, having been merged with the Cincinnati Missionary Training School, and is now known as the Dorcas Training School with headquarters at Bethesda Hospital. The new Dorcas Training School is the only training school for deaconesses and missionaries between Chicago and Washington, D. C. A fine program has been outlined for this school.

19. *Cincinnati, Ohio*—The Christ Hospital. As a result of a financial campaign which was completed in 1928, a new home for nurses was erected and dedicated in 1929. The building cost approximately \$800,000. On May 13, 1931, the new hospital and laboratory unit costing approximately \$1,000,000 was completed and dedicated. This building includes one of the best equipped medical and surgical laboratories in the United States. The laboratory was made possible by the gift of Mr. James N. Gamble. The total building valuations and endowment approxi-

*Board of Hospitals, Homes and Deaconess Work*

mates \$10,000,000, which gives to Christ Hospital the credit of having the largest amount of financial assets of any hospital in Methodism, placing it among the leading philanthropic institutions in America. Miss Alice Thatcher, a deaconess, gave 33 years of valuable service to this hospital and is now Superintendent Emeritus.

20. *Cleveland, Ohio*—Saint Luke's Hospital. A new nurses' home was completed and dedicated in 1930 at a cost of approximately \$1,000,000. This building includes a memorial auditorium which was the gift of Mr. F. F. Prentiss and cost approximately \$150,000. This is one of the finest auditoriums in any hospital in the United States. The total valuation of buildings and endowment approximates \$6,700,000 which makes this hospital the second in Methodism in its total financial assets.

21. *Columbus, Ohio*—White Cross Hospital. This hospital has organized an extensive clinic for the study of disease and the training of internes and nurses. The clinical congresses which have been held have proved to be of great value to the physicians throughout central Ohio.

22. *Toledo, Ohio*—Flower Hospital. This hospital was completely reorganized during 1930. A new financial system has been inaugurated. The hospital is planning a campaign for the reduction of its indebtedness as soon as business conditions improve.

23. *Marshfield, Oregon*—Wesley Hospital. This institution has prosecuted its campaign for the securing of funds for the payment of its indebtedness. It is the residuary legatee in a will which, when paid, will bring to the hospital approximately \$90,000. This will pay a large amount of its indebtedness.

24. *Rapid City, South Dakota*—Black Hills Methodist Hospital. This hospital formerly owned by the Woman's Home Missionary Society has been taken over by the Rapid City District of the South Dakota Conference. The Woman's Home Missionary Society has assumed part of the indebtedness. The hospital is now in the process of reorganization.

25. *Green Bay, Wisconsin*—Bellin Memorial Hospital. This hospital has been entirely reorganized and more closely coordinated with the Wisconsin Annual Conference. It has suffered a severe financial loss owing to a bank failure but has carried forward its program in good order. It now has a well organized medical and surgical staff and is fully accredited by the American College of Surgeons.

26. *Mandan, North Dakota*—Mandan Deaconess Hospital. This hospital has been entirely refinished and new equipment has been purchased making it practically a new institution. The hospital is rendering a valuable service to its constituency.

## *Board of Hospitals, Homes and Deaconess Work*

27. *Madison, Wisconsin*—Methodist Episcopal Hospital. This hospital is prosecuting a campaign for \$200,000 for the payment of obligations on the building. The hospital with its clinical service has proved to be one of the outstanding institutions in Methodism.

28. *Seattle, Washington*—Seattle General Hospital. During 1930 a campaign was conducted from which was realized \$125,000. This money was to be used for the payment of indebtedness and for new equipment.

29. *Alton, Illinois*—A gift of \$250,000 was made by a Baptist woman to the Methodist Episcopal Church for the building of a Methodist Hospital at Alton, Illinois. A local board of trustees was organized in 1930.

30. *Guthrie, Oklahoma*—Cimarron Valley Wesley Hospital. The Methodist Hospital at Guthrie has been reorganized and placed under the supervision of a group of Methodist laymen.

31. *Philadelphia, Pennsylvania*—Methodist Episcopal Hospital. A new surgical unit was built and equipped costing approximately \$250,000 which represents a gift to the hospital made by a friend.

32. *Spokane, Washington*—Spokane Deaconess Hospital. A large addition was built to the hospital with 32 additional beds at a cost of \$75,000. This hospital is modern in every detail.

33. *LaCrosse, Wisconsin*—Methodist Episcopal Hospital. This hospital was reorganized and returned to a local incorporation in the city of LaCrosse.

### *Homes for Aged*

1. *Los Angeles, California*—Pacific Old People's Home. This home was reorganized under the supervision of the Southern California Conference. The home is considering the building of a one hundred bed unit.

2. *Chicago, Illinois*—Bethany Home for Aged. This home is under the supervision of the Swedish Conference and has completed and opened a new apartment building in 1930. The income from this building helps to maintain the home. This is the largest Home for Aged in Methodism.

3. *West Haven, Connecticut*—Methodist Church Home. The Blakeslee Memorial Dormitory costing \$25,000 was dedicated October 29, 1930. There was also a gift of \$25,000 for endowment. The district raised an additional \$75,000 for the endowment.

4. *Baltimore, Maryland*—Home for the Aged. Money received from a financial campaign in 1929 was used for the

## *Board of Hospitals, Homes and Deaconess Work*

construction of a new modern Home for Aged, costing approximately \$500,000 and was dedicated November, 15, 1931.

5. *Brooklyn, New York*—Methodist Episcopal Church Home. Has completed and furnished an additional floor of the old building and has plans for an extensive addition and further remodeling of the old building.

6. *Cincinnati, Ohio*—Bethesda Home for Aged. Under the reorganization plan of Bethesda Home for Aged, The Scarlet Oaks Sanatorium and medical buildings have now been turned into a Home for Aged, with accommodations for approximately 100 people.

7. *Elyria, Ohio*—Elyria Home for the Aged. A new building costing approximately \$225,000 was completed and dedicated December 30, 1928. The new home is one of the best in Methodism.

8. *Westminster, Maryland*—Carroll Aged Men and Women's Home. In 1929 the Washington Conference purchased a home for the aged from the Presbyterian Church located near the Metropolitan Church. The cost of same was approximately \$22,000. The Conference has raised some funds for the payment of this indebtedness. This is a comfortable home and serves a very needy people.

9. *Topeka, Kansas*—Methodist Home for Aged. Two additions have been added to this building since 1926. The Mulvan Memorial Chapel including hospital facilities of 45 beds with modern equipment was dedicated on October 6, 1929. Total cost \$62,000. The home has a capacity of 200 beds. This being the second largest home in Methodism.

10. *New York City*—Methodist Episcopal Church Home. A campaign was carried on in 1929 from which sufficient funds were raised to build a new home at 244th Street and Spuyten Duyvil Parkway at a cost of approximately \$650,000 and with a bed capacity of 110. This building was dedicated December 15, 1929.

11. *Milwaukee, Wisconsin*—Methodist Home for Aged. Plans are under way to enlarge this home to accommodate 80 additional guests.

12. *Pittsburgh, Pennsylvania*—Methodist Episcopal Hospital and Home for Aged. This hospital received a gift in the amount of \$500,000 from a Methodist layman. This money is to be used for the building of a Methodist hospital in connection with the Home for Aged which was dedicated in October, 1926.

13. *Attleboro Springs, Massachusetts*—The Sanatorium at Attleboro Springs was taken over by the New England Deaconess Association and has been in the process of reorganization

with the purpose of making it a Home for the Aged under the supervision of the various New England Conferences.

14. *Herkimer, New York*—The Buffalo Area has under consideration the establishment of a Home for the Aged in the building formerly known as Folts Institute. The property is beautifully located and will have accommodations for 65 guests.

*Homes for Children*

1. *Lake Bluff, Illinois*—Methodist Deaconess Orphanage. The Methodist Deaconess Orphanage has carried forward a building program during the quadrennium. The Mackey Memorial Health Center, given by Mr. and Mrs. W. H. McIntosh of Lake Forest, Illinois, was built at a cost of \$150,000 and was opened and dedicated in 1930. An Educational building and a new duplex cottage costing \$190,000 were erected in 1931-32. This children's home now has several of the best equipped buildings in Methodism.

2. *Dobbs Ferry, New York*—Saint Christopher's Home has been the recipient of a large gift from the Wendel estate in New York City. This gift will make possible the erection of several new buildings and a large endowment.

3. *San Francisco, California*—San Francisco Methodist Orphanage formerly known as the McKinley Orphanage has been entirely reorganized. Two new buildings have been erected at a cost of \$80,000. These were opened and dedicated in September, 1929. The home received a gift from the Edwin Gould Foundation in the amount of \$26,000.

4. *Polo, Illinois*—Peek Home. A new home, under the supervision of the Woman's Home Missionary Society, was erected at a cost of \$80,000, and dedicated in 1930.

5. *Newton, Kansas*—The Kansas Methodist Home for Children was organized under the three Kansas Conferences in 1928. A new building at a cost of \$40,000 was dedicated in 1929.

6. *Sykesville, Maryland*—Strawbridge Home for Boys has added much new physical equipment and an open air pulpit.

7. *Worthington, Ohio*—Methodist Children's Home Association. A new building costing approximately \$70,000 was erected and dedicated in 1930. This home has seven buildings and has made much progress in the scientific care of children.

8. *Everett, Washington*—Deaconess Children's Home. The home has been entirely reorganized and placed under the direction of the Pacific Northwest Conference. A financial campaign was made furnishing sufficient funds with which to build a new building at a cost of approximately \$150,000. The building was dedicated in May, 1929.

9. *Williamsville, New York*—Methodist Home for Children. A new building representing the Northern New York Conference and known as the William J. Hart Cottage, was built

## *Board of Hospitals, Homes and Deaconess Work*

at a cost of \$60,000 and dedicated in 1930. The other is known as the Knox Cottage and was dedicated in honor of Henry D. Knox, November 5, 1930. This building was erected at a cost of \$75,000.

10. *Berea, Ohio*—German Methodist Orphan Home. A new building program has been put into effect by the erection of several new cottages adjoining the old building. These cottages are of the most modern type and construction and are built on the family plan.

11. *Detroit, Michigan*—Methodist Children's Home Society. A new building program was launched in 1927 and nine new buildings have been erected at a cost of approximately \$300,000. On May 25, 1930 the Henderson Memorial building was dedicated in honor of Bishop Theodore Henderson. This home has now the largest number of units of any in Methodism and is pursuing a modern and scientific program in child welfare.

### *Homes for Business Girls and Young Men*

Many material improvements have been made in the institutions for the housing of young men and women during the quadrennium. No new building enterprises have been undertaken.

A new Esther Hall was opened in Des Moines, Iowa in 1931, by using the building formerly occupied by the Iowa National Bible Training School.

### *Deaconess Homes*

1. *Baltimore, Maryland*—Baltimore Deaconess Home. The old home was sold in 1930 and a new home was purchased in the residential section on Cathedral Street in Baltimore at a cost of approximately \$25,000. The home now affords very comfortable headquarters for the deaconess work in Baltimore.

2. *New York City*—New York Deaconess Home. The old building at 1175 Madison Avenue was replaced by a new seventeen story apartment building which was erected at a cost of approximately \$1,300,000. The first building was purchased in 1889, at a cost of \$78,000. The lot is now valued at \$750,000. Three entire floors of the new building have been set aside for the Deaconess Home. The Association will receive an annual rental with which to pay the expenses. This home was completed and dedicated in October of 1931.

3. *Alhambra, California*—Thoburn Terrace. Thoburn Terrace was organized in 1921 by Mr. and Mrs. J. Shelley Meyer and was opened as a rest home for deaconesses and missionaries and dedicated June 13, 1931. Sufficient funds were secured for the erection of a second unit which was dedicated March 19, 1932. The total cost was approximately \$35,000.

4. *Pasadena, California*—Robincroft. A new unit including

## Board of Hospitals, Homes and Deaconess Work

a residence, library, and social hall costing \$33,000 was completed and dedicated March 30, 1932. This home is under the Woman's Home Missionary Society.

### *Deaconess Schools*

1. *Webster Grove, Missouri*—Epworth School for Girls. On April 19, 1931 the new Shoemaker Hall was dedicated which will accommodate 25 girls. The building cost \$15,000, the money having been available through the young people's department of the Woman's Home Missionary Society in honor of Mrs. Byron Wilson. Henby Hall, which is very similar to Shoemaker Hall, was completed and dedicated in 1931. Epworth School is now one of the best equipped schools for girls in the Methodist Episcopal Church.

2. *Helena, Montana*—Montana Deaconess School—Brother Van Memorial School. This school has received a gift of approximately \$20,000. The building is in the course of construction and will be finished in due time.

3. *Seattle, Washington*—The Northwest Training School has been entirely reorganized during the quadrennium. A new building, valued at \$70,000, was purchased on a site near Washington University. The dedication of this building was held on September 26, 1930. This school is now providing modern educational facilities for training deaconesses and missionaries in the Northwest.

## HOSPITALS, HOMES, AND DEACONESS INSTITUTIONS

STATISTICAL SUMMARY—1931

INSTITUTIONS	No.	Property Value	Endowment	Debts	Receipts	Expenses	Bed Capacity	No. In
Hospitals. ....	77	\$53,114,389	\$11,358,401	\$16,169,632	*\$12,101,158	\$12,418,510	9,673	287,745
Homes for Aged. ....	44	8,861,962	4,630,477	564,348	1,284,415	1,219,886	2,819	2,605
Homes for Children. ....	43	8,050,432	2,937,998	498,857	1,208,065	1,170,760	3,424	4,004
Homes for Business Girls and Boys. ....	27	1,026,690	82,000	120,768	190,667	176,708	749	714
Training Schools. ....	6	1,388,517	429,499	182,496	190,240	227,196	.....	744
Deaconess Schools. ....	5	699,714	158,959	92,232	132,428	131,914	319	284
Deaconess Homes. ....	46	2,723,875	547,828	157,167	465,752	430,585	.....	.....
	248	\$75,865,579	\$20,145,162	\$17,785,500	\$15,572,725	\$15,775,559		

\* Free Service—Hospitals, \$2,234,398.

### SUMMARY

Every philanthropic and deaconess institution in the Methodist Episcopal Church has received gifts in wills, annuities, and from other sources in various amounts. The total of this

*Board of Hospitals, Homes and Deaconess Work*

will represent several millions of dollars. The records of these accounts are held by the local institutions. The members of the Methodist Episcopal Church and friends of philanthropic and deaconess work have given loyal co-operation to Boards of Trustees and Directors in promoting these Kingdom interests. Credit is due all local superintendents and trustees for the fine manner in which they have carried forward this important piece of Methodism's world-wide Christian service.

Respectfully,

N. E. DAVIS,

*Corresponding Secretary*

## WORLD SERVICE COMMISSION

Since the organization of the Commission on Finance, which was authorized by the General Conference of 1912, the Church has evolved some rather definite and settled policies in regard to the administration of its benevolences. There had been through the years an increasing dissatisfaction in the Church because of the multiplicity of appeals, and at the same time a growing insistence upon a unified purpose and control in the work of the Church represented in its general benevolences. The Commission on Finance was succeeded by the Council of Boards of Benevolences, which was created by the General Conference of 1920; this body in turn was succeeded by the World Service Commission in 1924. The legislation creating the World Service Commission was an outgrowth of the experience of the Church to that date in the centralization and co-operative methods of handling its missionary and benevolent work. (See Article on World Service Commission, *Methodist Year Book* 1931.)

To the World Service Commission the Church has committed the responsibility of co-ordinating the benevolent agencies and the missionary and benevolent work of the Church. To this Commission the General Conference has delegated certain powers of supervision and administration to be exercised for the General Conference in the interim of the General Conference sessions. These powers and responsibilities, as delegated by the General Conference and recorded in the *Discipline*, are as follows:

The World Service Commission shall have authority to:

1. Fix total budget for Constituent Boards.
2. Fix plan and ratio of division of funds.
3. Determine all questions of credit, including designated gifts under conditions hereinafter provided.
4. Correlate work of Boards in interest of co-operation, economy and efficiency.
5. Aid in standardizing annuity rates.
6. Decide questions of common policy of Boards so as to prevent needless overlapping in presentation to the churches.
7. Aid and encourage formation of World Service Councils in areas, districts and local churches.
8. Set up from the income of the regular funds an Equalization Fund for the relief of any Board which might otherwise suffer through shortage of funds.
9. Present to the next General Conference a report of its activities and suggest a program for the quadrennium next succeeding.

The General Conference of 1928 decided that the plan of co-ordinating its benevolences under this organization should be continued with few changes for the quadrennium of 1928-1932.

In order to place the Boards still closer to the churches for

## World Service Commission

the purpose of informing and cultivating the field, the General Conference in 1928 made the Boards responsible for all central or co-operative cultivation as well as for the direct approach made to the Church by the individual Boards. The same General Conference placed the Central Receiving Treasury under the control of the World Service Commission on the theory that the funds collected from the churches for the support of the benevolent work are the funds of the Church as a whole, and except when designated by the donor, are not available to the Boards for appropriation to their work until they are distributed to the Boards by the authority of the General Conference vested in the World Service Commission.

### REPORTS OF WORLD SERVICE INCOME

The graph presented below shows the relative income for the seven World Service years. The table following the graph shows the amounts received and the per capita giving of the Church each year.

#### BENEVOLENCE RECEIPTS AND DISBURSEMENTS, 1925-1931

(Figures at top of columns represent thousands of dollars. Add three ciphers.)



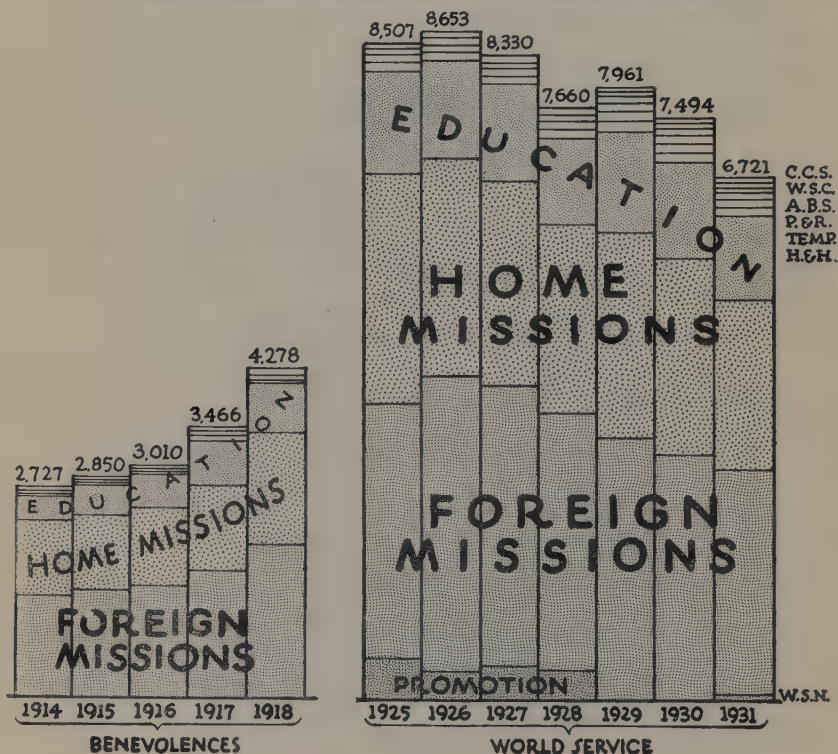
# World Service Commission

## TOTAL AND PER CAPITA GIVING TO WORLD SERVICE, 1925-1931

<i>Years Ending May 31</i>	<i>Total Paid</i>	<i>Paid Per Member</i>
First W. S. Year (1925).....	\$8,507,477	\$2.16
Second W. S. Year (1926).....	8,653,419	2.19
Third W. S. Year (1927).....	8,330,352	2.09
Fourth W. S. Year (1928).....	7,660,904	1.92
Fifth W. S. Year (1929).....	7,961,989	1.99
Sixth W. S. Year (1930).....	7,494,185	1.89
Seventh W. S. Year (1931).....	6,721,299	1.71

The comparison of the giving of the last seven years with the Centenary and pre-Centenary giving may be found on page 45 of the Annual Report of the World Service Commission for 1930-31 but in order to show more clearly the comparison of the giving of the Church for the support of the benevolences at present in comparison with the amount given prior to the Centenary period, we have shown the comparison of the years 1914 to 1918 with the World Service period, 1925-1931 inclusive.

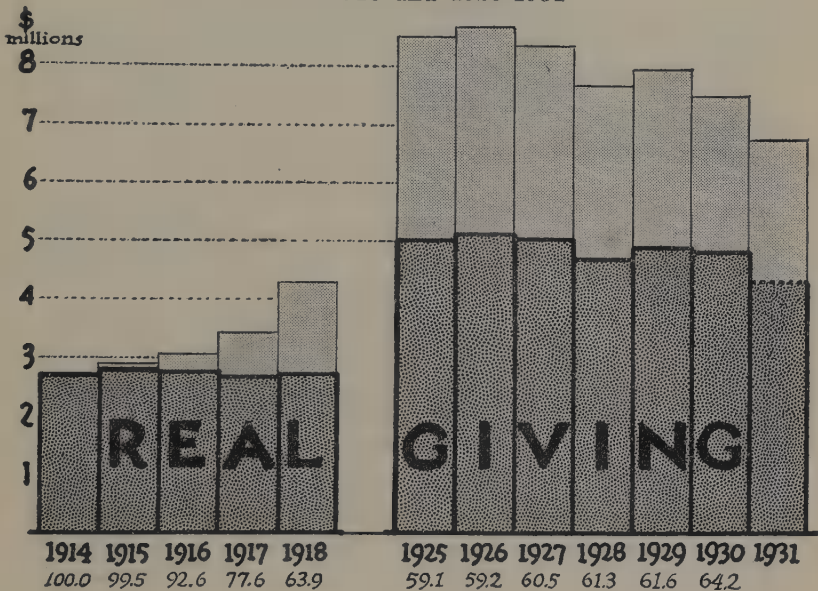
## COMPARISON OF INCOME, 1914-1918 AND 1925-1931



## World Service Commission

There was during the years of the World War and since, as is well known to everyone, a period of extreme economic inflation which materially reduced the purchasing power of the dollar. This should be taken into consideration when making comparison of the benevolent giving of the Church with the pre-war years. The chart below shows the comparative financial support of our benevolent enterprises of the pre-war years with the World Service years with the proportionate decline due to the reduced purchasing power of the dollar shown for each year. The purchasing power of the dollar in 1914 is used as 100 for the purposes of comparison.

BENEVOLENCE RECEIPTS AS AFFECTED BY THE FLUCTUATING  
VALUE OF THE DOLLAR  
1914-1918 and 1925-1931



In making the comparison for 1931 in the above graph we have been compelled to use the dollar value for 1930 as later statistics were not available when the graph was made.

The graph presented below shows the distribution to the Boards and beneficiaries of the World Service funds on ratios and the proportionate amount distributed on a non-ratio basis for the past three years of the quadrennium. The non-ratio totals shown in this graph include the second column credits (annuities, bequests, etc.) together with the preferentials and designated gifts of individual donors and all other items not included in the distribution by ratios.

## DISTRIBUTION

ANNUITIES etc + NOT ON RATIOS

DISTRIBUTED ON APPROVED RATIOS

1929	\$1,388,637	\$6,573,261
1930	\$1,500,935	\$5,993,249
1931	\$1,631,819	\$5,089,479

It may be of interest to those making a study of the benevolences and the effect of designated gifts to know the amounts designated to specific projects by churches, groups and individuals. The amounts shown below represent the total of all designated gifts in each of the first three World Service years of the quadrennium.

### TOTAL DESIGNATED GIFTS

Year ending May 31, 1929	\$1,350,911.61
Year ending May 31, 1930	1,359,973.40
Year ending May 31, 1931	1,553,586.23

Included in the above designated totals are the designations of individual donors. Such designations are not charged to the Boards receiving them but are over and above the respective shares of the Boards in the undesignated receipts which are distributed according to the authorized ratios. The amounts thus received from individual donors during the first three World Service years of the quadrennium are as follows:

### DESIGNATED GIFTS OF INDIVIDUAL DONORS

Year ending May 31, 1929	\$554,475.10
Year ending May 31, 1930	589,916.23
Year ending May 31, 1931	769,739.56

The distribution to the Boards during the seven World Service years is shown in the table below. The benevolent income and its distribution for the years 1914 to 1931 may be found on page 70 and 71 of the Annual Report of the World Service Commission for the seven World Service years, copies of which have been sent to all General Conference Delegates. Additional copies may be had by addressing the World Service Commission at 740 Rush Street, Chicago.

The financial record of the whole Church for the past eleven years reveals significant totals and some interesting trends.

# DISTRIBUTION TO BOARDS FOR FIRST TO THE SEVENTH WORLD SERVICE YEARS

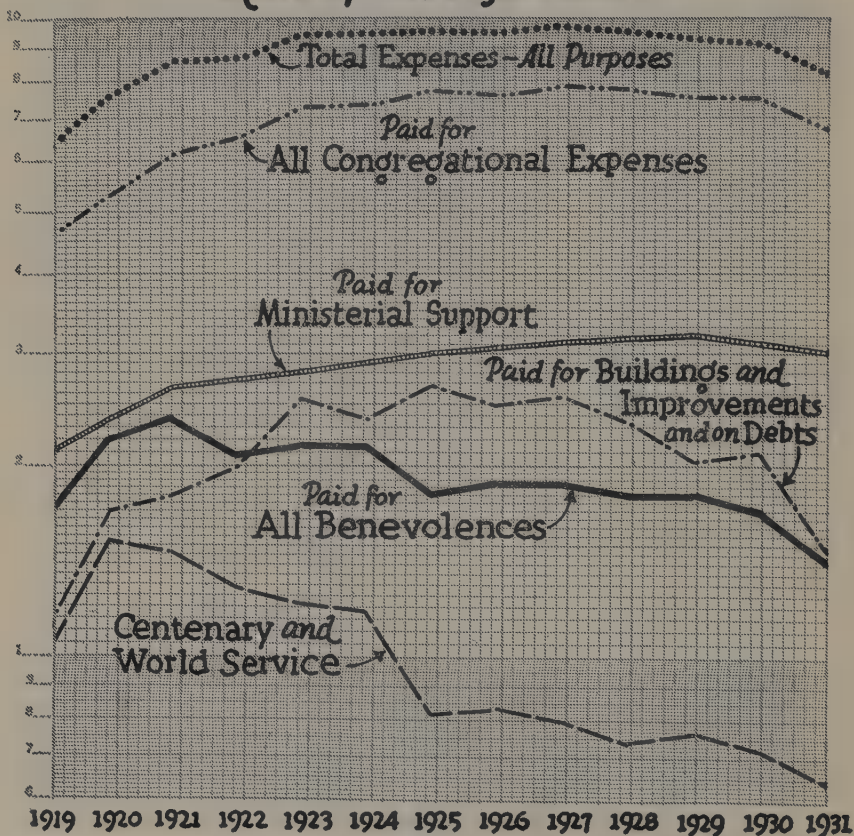
(June, 1924, to May, 1931)

## World Service Commission

	1st World Service Year	2nd World Service Year	3rd World Service Year	4th World Service Year	5th World Service Year	6th World Service Year	7th World Service Year
Proportionate Distribution.....	(a) \$7,396,767.58	\$7,139,848.75	\$6,612,715.70	\$5,877,157.07	\$6,573,261.27	\$5,993,249.46	\$5,089,479.96
Preferential Payments.....	(b) 610,413.80	641,827.47	641,827.47	662,012.04	377,500.87	407,985.79	419,912.18
Non-Distributable Receipts*.....	(c) 590,233.42	533,880.55	648,179.29	731,942.06	389,648.05	966,951.85	1,028,121.54
Total.....	\$7,987,001.00	\$8,284,143.10	\$7,902,722.46	\$7,271,111.17	\$7,840,410.19	\$7,368,187.10	\$6,537,513.68
Increase.....		297,142.10			569,299.02		
Decrease.....			<b>351,420.64</b>	<b>631,611.29</b>		<b>472,223.09</b>	<b>\$20,673.42</b>
Board of Foreign Missions.....	(a) \$2,846,445.46	\$2,749,205.88	\$2,546,232.77	\$2,263,005.17	\$2,482,300.06	\$2,263,266.76	\$1,921,970.84
Board of Foreign Missions.....	(b) 600,000.00	600,000.00	600,000.00	600,000.00	300,000.00	300,000.00	300,000.00
Board of Foreign Missions.....	(c) 448,883.81	436,582.47	478,132.96	465,242.54	655,572.94	621,598.25	665,294.04
Total.....	\$3,295,329.27	\$3,805,738.35	\$3,624,365.73	\$3,328,247.71	\$3,437,873.00	\$3,184,865.01	\$2,827,264.88
Increase.....		510,459.08			109,625.29		
Decrease.....			<b>151,422.62</b>	<b>296,118.02</b>		<b>253,007.99</b>	<b>\$97,600.13</b>
Board of Home Miss. and Ch. Ex.....	(a) \$2,846,445.46	\$2,749,205.88	\$2,546,232.77	\$2,263,005.17	\$2,482,300.06	\$2,263,266.76	\$1,921,970.84
Board of Home Miss. and Ch. Ex.....	(b) 136,077.98	62,286.55	119,913.58	188,496.68	163,053.55	268,258.21	279,132.06
Total.....	\$2,982,523.44	\$2,811,492.43	\$2,666,146.35	\$2,451,501.85	\$2,645,353.61	\$2,531,524.97	\$2,201,122.90
Increase.....					-193,856.76		
Decrease.....		<b>171,031.01</b>	<b>145,346.08</b>	<b>214,644.50</b>		<b>113,833.64</b>	<b>\$30,402.07</b>
Board of Education.....	(a) \$1,339,514.90	\$1,261,397.08	\$1,168,298.44	\$1,038,317.23	\$1,196,892.24	\$1,091,280.80	\$926,717.97
Board of Education.....	(b) 10,413.80	41,827.47	41,827.47	37,012.04	77,500.87	107,955.39	119,912.18
Board of Education.....	(c) 1,115.57	3,790.01	35,401.30	42,363.37	27,405.75	36,211.88	55,021.24
Total.....	\$1,340,630.47	\$1,275,600.89	\$1,245,497.21	\$1,117,692.64	\$1,301,798.86	\$1,235,478.47	\$1,101,651.39
Increase.....					184,106.22		
Decrease.....		<b>65,029.58</b>	<b>30,163.68</b>	<b>127,804.57</b>		<b>66,320.39</b>	<b>133,827.08</b>
Board of Hosp., Homes and Deac. W.....	(a) \$111,562.02	\$107,140.60	\$99,230.43	\$88,192.65	\$114,874.34	\$104,738.04	\$88,943.76
Board of Hosp., Homes and Deac. W.....	(b) 4,051.06		5,770.50	10,000.00	20,967.09	21,156.82	
Board of Hosp., Homes and Deac. W.....	(c) \$115,613.08	\$117,733.12	\$105,000.93	\$101,407.83	\$135,841.43	\$125,894.86	\$103,880.32
Total.....		2,140.04			34,433.60		
Increase.....							
Decrease.....			<b>12,752.19</b>	<b>3,593.10</b>		<b>9,946.57</b>	<b>22,014.54</b>
Board of Temp. Prohib. and P. M.....	(a) \$105,332.85	\$101,071.71	\$93,609.63	\$83,197.09	\$109,563.13	\$99,895.50	\$84,831.46
Board of Temp. Prohib. and P. M.....	(b) 5.00	109.00	8,856.95	22,044.61	20,020.22	16,984.19	
Board of Temp. Prohib. and P. M.....	(c) \$105,337.35	\$101,180.71	\$102,466.58	\$105,241.70	\$129,583.35	\$116,879.69	\$97,327.47
Total.....			1,285.87	2,775.12	24,311.65		
Increase.....							
Decrease.....		<b>4,156.64</b>	<b>\$84,252.63</b>	<b>\$74,880.91</b>	<b>\$106,046.44</b>	<b>12,703.66</b>	<b>19,552.22</b>
Board of Pensions and Relief.....	(a) \$63,225.53	\$90,968.81	\$84,252.63	\$74,880.91	\$106,046.44	\$96,689.08	\$82,108.57
Board of Pensions and Relief.....	(b) 100.00	500.00	14.00	15,000.00			
Board of Pensions and Relief.....	(c) \$63,225.53	\$90,968.81	\$84,252.63	\$74,880.91	\$106,046.44	\$96,689.08	\$82,108.57
Total.....				178.80	426.67		18.10
Increase.....							
Decrease.....							
Board of Pensions and Relief.....	(a) \$63,225.53	\$90,968.81	\$84,252.63	\$74,880.91	\$106,046.44	\$96,689.08	\$82,108.57
Board of Pensions and Relief.....	(b) 27,743.28			5,703.08	16,413.40		
Board of Pensions and Relief.....	(c) \$84,225.53	\$90,968.81	\$84,252.63	\$74,880.91	\$106,046.44	\$96,689.08	\$82,108.57
Total.....							
Increase.....							
Decrease.....							
American Bible Society.....	(a) \$84,241.86	\$80,858.79	\$74,889.03	\$66,558.85	\$81,255.00	\$74,112.52	\$62,936.52
American Bible Society.....	(b) 100.00	500.00		10,400.88	2,196.83	2,742.50	1,203.53
Total.....							
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Decrease.....							
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Beginning with \$62,941,974 expended for all purposes in 1919, the peak was reached in 1927 with a total of \$98,758,030. A persistent decline is registered from that year until 1931, the total for that year being \$82,755,499, which was almost a full twenty million dollars in advance of the total expenditures of 1919. It will be noticed that the most precipitous decline was in the amounts paid for building and improvements and Church indebtedness. The amounts paid for World Service and for

## Trends in METHODIST FINANCE 1919-1931 Rate of Change Chart



## World Service Commission

"all benevolences," which include Annual Conference benevolences, while showing a persistent decrease, have exhibited a much steadier and more uniform decline than the amounts paid for buildings, improvements and debts. Of the four financial totals charted, ministerial support, buildings, improvements and debts, all benevolences, and World Service, ministerial support shows the steadiest rise and the least decline to date. Judging from the reports being received from the Annual Conferences the line of ministerial support will, no doubt, show a much more precipitous decline in 1932.

### STATISTICS FOR THE WHOLE CHURCH

(Basis for preceding chart)

	World Service	Ministerial Support	Expended On Property	Paid for All Benevolences	Total Congregational Expenses	Total Paid For All Purposes
1919. ....	10,179,994	21,573,456	11,147,512	17,139,467	45,809,261	62,941,974
1920. ....	15,758,853	24,638,664	16,475,015	22,803,572	53,994,578	76,798,150
1921. ....	15,200,877	27,616,975	18,287,533	24,295,088	62,695,279	86,990,367
1922. ....	13,400,570	28,254,402	20,185,997	21,784,798	66,135,386	87,920,184
1923. ....	12,667,185	29,089,281	26,545,343	22,375,658	74,306,388	96,685,546
1924. ....	11,834,772	30,044,765	24,690,265	22,219,700	74,342,674	96,562,374
1925. ....	8,507,477	30,998,899	27,546,361	18,862,630	78,638,095	97,500,725
1926. ....	8,653,419	31,595,967	25,728,640	19,581,000	77,187,753	96,768,753
1927. ....	8,330,352	32,193,876	26,161,446	19,519,827	79,238,203	98,758,030
1928. ....	7,660,904	32,558,328	24,182,814	18,841,268	77,978,608	96,819,876
1929. ....	7,961,898	32,704,549	21,001,108	18,872,939	75,712,174	94,585,113
1930. ....	7,494,185	31,659,625	21,701,534	17,900,665	75,780,268	93,680,933
1931. ....	6,721,299	30,934,891	15,155,915	14,894,559	67,863,940	82,755,499

## EDUCATION AND ENLISTMENT IN WORLD SERVICE

### REPORT OF WORK BY THE BOARDS THROUGH THEIR "CO-OPERATING STAFF"

#### SECTION I—PURPOSES AND DUTIES

World Service is work which the Methodist Episcopal Church as a whole undertakes to help make Jesus more widely and better known in the world and more faithfully followed. Through World Service the local church reaches out to other communities and to people of other nations and races.

World Service is conducted by the Church through the American Bible Society and through six administrative Boards established by the Church itself through General Conference. The General Conference Commission on Courses of Study and the Federal Council of Churches of Christ in America receive support from World Service funds. The Boards, or World Service Agencies, are:

- Board of Foreign Missions.
- Board of Home Missions and Church Extension.
- Board of Education.
- Board of Temperance, Prohibition and Public Morals.
- Board of Hospitals, Homes and Deaconess Work.
- Board of Pensions and Relief.

These six Boards are responsible for jointly informing the Church about work under their administration. By order of the General Conference this is done through the secretaries of these Boards in their joint capacity as "The Co-operating Staff."

They maintain, at 740 Rush Street, Chicago, an office for this co-operation. Each Board also reserves for itself certain direct approaches to the Church concerning work under its administration.

"Education" and "Enlistment" are the two major tasks of the Co-operating Staff. It is their duty to help inform and train the membership of the Church in the purposes, activities, achievements and needs of World Service. It is also their duty to help enlist the members of the Church currently and more effectively in World Service. The larger part of the budget of the Co-operating Staff is spent in education in World Service. The remainder is spent in direct enlistment of support for World Service.

While the administration of World Service is divided among various Boards, yet World Service is the same in purpose and similar in methods of work in all countries and is capable of a correlated interpretation and appeal to the Church in this education and enlistment. A church, a school, hospital or other center of Christian social service are the institutions of World Service. A preacher, teacher, deaconess, doctor, nurse or other social worker are the messengers whom we employ in World Service. These are the institutions and employees for our World Service in America and other countries alike.

Education and enlistment in World Service reach deeply into the life of the Church. The words "World Service" are but a new name, used in recent years, for what our Church as a whole, has done during all of its life. Broadly speaking, World Service is missionary in its purpose in that it seeks to spread a knowledge of Jesus and His messages and to increase among men of all nations and races the practice of His way of life. World Service is at once an expression of the spiritual life and missionary purpose of the Church and a means of increasing its spiritual life. Education and enlistment of the Church in World Service are primarily the work of pastors, district superintendents, bishops and official laymen. The Co-operating Staff co-operates with ministers and laymen in this work. It endeavors to furnish plans, materials and messengers who will make this co-operation most helpful. Its budget is spent chiefly in supplying materials which preachers and laymen request for their work.

#### 1. DEFINITE OBJECTIVES

The work of the Co-operating Staff follows certain definite objectives:

## World Service Commission

- (1) To feed the missionary motives and missionary life of the Church.
- (2) To increase leadership for World Service in each Area, Annual Conference and District.
- (3) To inform pastors about the current work of World Service.
- (4) To develop in each charge a group of laymen with recognized leadership and official responsibility for World Service and to keep them informed for this work.
- (5) To inform contributors by direct communications.
- (6) To secure by each church and Sunday school and Epworth League a definite recognition of its proportionate share of financial responsibility for World Service.
- (7) To increase the number of contributors.
- (8) To provide regular and proportionate current support for World Service.

### 2. DIVISIONS OF WORK

The major divisions of the work of the Co-operating Staff during the quadrennium 1928-32 have been:

- (1) Missionary Education (including specialized teaching of Christian Stewardship).
- (2) Publicity.
- (3) Organization for World Service.

#### A. DIFFERENTIATED FOR ORGANIZATIONS

This work is differentiated for:

- (1) Worship services of the local church.
- (2) World Service Councils.
- (3) Sunday schools.
- (4) Epworth Leagues.
- (5) Other parish activities.

#### B. DIFFERENTIATED FOR GROUPS

For three major groups in the Church these methods and their messages are differentiated, more or less distinctly, namely:

- (1) Those who already contribute to World Service.
- (2) Those who do not yet contribute to World Service.
- (3) Various bearers of official responsibility for World Service, both ministers and laymen.

### 3. MEANS EMPLOYED

Five means are used by the Co-operating Staff:

- (1) Regular publications of the Church.
  - The Church papers.
  - Sunday-school publications.
  - Board periodicals.
- (2) World Service publications.
  - World Service News*.
  - Weekly Church Bulletins.
  - The World Service Councillor*.
  - The Stewardship Spokesman*.
  - Seasonal Leaflet.
  - Publications for use in the Every Member Canvass.
  - Occasional publications.

## World Service Commission

- (3) Stereopticon lectures.
- (4) Meetings and personal contacts.
- (5) World Service organizations.
- (6) Correspondence and reports.

### 4. RESPONSIBILITIES

Official responsibilities for the work of the Co-operating Staff are divided as follows:

#### (1) Members of the Co-operating Staff

W. S. Bovard  
N. E. Davis  
R. E. Diffendorfer  
J. R. Edwards

W. B. Farmer,  
*Chairman,*  
E. D. Kohlstedt  
C. T. Wilson

#### *Ex-Officio:*

R. A. Ward,  
*Executive Secretary.*

O. W. Auman,  
*Treasurer.*

#### Departmental Assignments

Executive Secretary, Ralph A. Ward.  
Treasurer, Orrin W. Auman.  
Executive Representative, George L. Davis.  
Office Administration, Miss Ruby O. Whitcome.  
Shipping and Mailing, Jesse Gibson.  
Missionary Education, Corliss P. Hargraves.  
Publicity, Miron A. Morrill.  
Stewardship Teaching, Luther E. Lovejoy.  
Stereopticon Lectures, Hiram G. Conger.  
Statistical Studies, W. B. Hollingshead.  
Local World Service Councils, Ray R. Kelley.

## SECTION II—A REVIEW

The quadrennium ending with May, 1932, has brought the Church and the nation into one of the most radically changing periods which the Church and the American nation and the world have seen in recent decades.

The Church entered this quadrennium with unspent momentum from movements of sweeping direction from the World War and the Centenary. Important attitudes and habits by which missionary work had been supported were still disintegrating. No adequate new ones had yet taken their place. The Church had not yet completed its adjustment to the new period. Whole sections of our missionary superstructure given to us by earlier generations and by the Centenary were falling because some of their foundations of earlier periods had been washed away by recent currents. The total giving of the Church had greatly increased. The portion of that giving for connectional missionary work of the Church as a whole was steadily decreasing. Time and well-directed, repeated efforts were needed in education and enlistment.

The close of the month of the General Conference of 1928

was also the close of the fifth World Service year. It was marked by a further decrease of \$669,447 for World Service in contrast to the previous year.

This decrease, and the tendencies which it indicated, threatened a further decrease in the work of the Board of Foreign Missions and of the Board of Home Missions and Church Extension whose fiscal year ended in the following October. As soon after May, 1928, as the Co-operating Staff could organize its work, there were sent to the Church a statement of the facts in the case and an urgent appeal. By that time the threatened decrease in our home and foreign missions amounted to a million dollars which would have meant a further reduction of over 20 per cent in the work of the following year. The Church responded loyally. Instead of a decrease of a million dollars, the record of October, 1928, registered a net increase of \$447,730 over the previous year. While this increase was in response to an extraordinary appeal, yet the advantage thus gained continued in evidence to the end of the sixth World Service year in May, 1929, with a net increase of \$300,994 over the year closing May, 1928. Before five months of the next year had passed, the country entered the general financial depression. It came before the Church had recovered for World Service a stable proportion of its total giving.

The Co-operating Staff decided not to reproduce in the fall of 1929 an appeal of similar urgency, never dreaming, as the world never dreamed, that the collapse of the American stock market and the tightening of money throughout the country would come in mid-October, just at the beginning of the final two weeks of the missionary year, in which weeks of each year there has been received for decades a very large part of the total for World Service for the whole twelve months. Receipts for the year ending October, 1929, showed a decrease of \$814,649 in contrast to the twelve months ending with the special appeal of October 31, 1928, and a net decrease of \$366,919 in contrast to the twelve months ending October 31, 1927.

Ever since mid-October, 1929, the Church and the whole country have been increasingly under pressure from the downward trend of general economic conditions, around which has been written some of the most striking history of recent generations. Trends in missionary and benevolent giving follow trends in general economic conditions though by a later time schedule. Following the close of the American Civil War the giving of the Methodist Episcopal Church to what is now called World Service increased rapidly to a total of 228 per cent above the immediate pre-war level. The peak was reached in 1866. Then it followed the general economic trend and was affected by absorption in other things until in 1875 there was only 70 per cent increase above the pre-war level. A similar movement

has accompanied and followed the World War with an increase to 410 per cent for World Service followed by repeated decrease. The recent downward trend of missionary giving in other denominations besides our own has been accentuated by disproportionate interest in material possessions which had become more easily obtainable on long-time credit, and by attention to other forms of philanthropy which had been greatly multiplied and by the absorption of local churches in their own interests and expenditures in a period of expensive standards of living.

World Service has been crowded too near the periphery of the thought and life of the Church. The Co-operating Staff has sought to help bring it back to its proper place of central concern in the purpose and work of each local church. That requires time and a new growth of spiritual forces.

Early in the quadrennium the Co-operating Staff believed that the district superintendents and bishops of the Church in America should be invited to assemble for a review of the present meanings of World Service and a consideration of methods of education and enlistment which might best be adopted for this period.

In January, 1929, therefore, ten months prior to the general economic depression, the district superintendents, bishops and members of the World Service Agencies and of the Book Committee, together with a few persons chosen at large from each area, met in national conference in the First Methodist Episcopal Church, Evanston, Illinois. This meeting, attended by practically all of these connectional leaders was significant for the work of the difficult years ahead, and in view of the fact that so large a number of the district superintendents had recently come from the pastorate, whose viewpoint they reflected as they freshly undertook the work of the district superintendency.

The subsequent work of the quadrennium has regularly followed very definite procedure in education and enlistment. It has built on foundations of other years and has sought to promote an understanding of the meanings and work of World Service and to develope and strengthen regular habits of supporting it.

#### 1. CO-OPERATION

The work of the Co-operating Staff has been given strong support by the connectional leaders of our Church.

The bishops have given wise counsel and cordially opened opportunities for the Co-operating Staff to make their contribution of plan and effort and message to that work for World Service in which all leaders of the Church share.

## World Service Commission

District superintendents have given direct leadership and inspiration and co-operated in Church-wide plans proposed.

The voice of pastors is increasingly prophetic for World Service. Most of the methods and materials prepared by the Co-operating Staff have been suggested or strongly influenced by pastors who have given freely of their time and strength to counsel on these matters. Thousands of them have gladly promoted the use of materials reverently offered by the Staff.

Through the courtesy of the Publishing Agents, represented by Dr. George C. Douglass, a mutually helpful arrangement has been made for advertising space in all of the regional editions of the *Christian Advocate*. The Co-operating Staff has greatly increased the proportion of its work and expenditures through our Church papers.

The editors of our Methodist papers have given the equivalent of over 160 pages for presentation of work promoted by the Co-operating Staff. This does not include space contracted as advertising nor space for matters of specialized interest to the various Boards. It is gratifying evidence of the concern of the editors for World Service and their generous co-operation with the Staff.

### 2. CO-ORDINATED REGULAR ATTENTION

Co-ordinated regular attention to World Service throughout the Church has been promoted. Its objectives have been:

- (1) Missionary Education.
- (2) The increase of contributors.
- (3) Proportionate monthly remittances.
- (4) An adoption of a goal by each area, district and charge in lieu of the former system of apportionments set aside by the General Conference of 1924.
- (5) Payments in full to date on pledges and goals during May and October at the end and at the beginning of the more active period of each year.

These objectives have been featured by co-ordinated publicity in the regular Church publications, in World Service publications, personal contacts, and in seasonal literature and correspondence as well as in Conferences and through other and varied processes of education.

### 3. DIFFERENTIATED WORK

Differentiated approach to various groups in the Church has been developed and been made regularly with information and appeal for World Service.

To over 200,000 contributors in over 7,000 charges is sent an illustrated monthly magazine called *World Service News*. This brings in popular form current report from World Service fields. Weekly Bulletins are prepared and sold to over 4,000

churches as a means of general education and occasional appeal. The circulation of these bulletins runs from 200,000 to 900,000 a week, the larger use of them being made at Christmas and Easter.

For noncontributors and contributors alike are published brief seasonal leaflets of the "read and run" type which are offered in sample to pastors and official laymen each year at each of five "Message Months," February, the Easter month, May, October and December. This is an aid to regular pulpit presentation. Nothing is sent in quantity to anyone by the World Service Office except on his specific written request, but millions of copies of these seasonal publications are ordered each year by pastors. It often happens that 40 per cent to 60 per cent of the pastors order these materials from samples mailed them. A careful record is made of the demand for each publication and the churches which use these or any other facilities furnished by the Co-operating Staff. This record reveals the fact that more than two out of three or over 10,000 charges each year use one or more kinds of these materials.

To 25,000 laymen who have official responsibility for World Service is sent each month a simple four-page sheet called "The World Service Councillor" with information about World Service and suggestions for work in each church. Over 15,000 of these laymen are officers of local World Service Councils or Benevolence Committees. Plans for definite work by these Councils are continuously developed and shared among them. This large group of interested laymen affords one of the most available new channels of education and enlistment in the local church.

With 9,500 World Service treasurers in as many churches the office of the Co-operating Staff keeps currently in touch.

Exclusively to pastors, four or five times a year, go a few pages of fresh World Service data under the caption, *Facts and Information* supplemented by occasional reports and appeals.

To about 12,700 "World Service Correspondents" in as many different Sunday Schools, and to over 9,000 Epworth League presidents, go occasional suggestions and materials for work for World Service in the Church Schools and Epworth Leagues. These supplement the educational materials furnished through the regular publications of these organizations and through conferences and institutes.

To several thousand Brotherhood presidents go occasional messages about World Service with emphasis on the fact that to understand and support World Service is one of the major objectives of the Men's Movement.

For leaders in the promotion of Christian Stewardship *The Stewardship Spokesman*, a publication of teachings and experiences in the promotion and practice of Christian Stewardship,

is published each month. This has a paid circulation of about 3,000 subscribers. An important range of other Stewardship publications is promoted and sold. Stewardship coaching conferences are held and Stewardship messages are given at other meetings.

#### 4. CORRELATED WORK BY THE INDIVIDUAL BOARDS

To each area in the Church the Co-operating Staff has assigned each year one of the Boards which then has responsibility for furnishing missionaries and other speakers from World Service fields for meetings in "field cultivation" in the area. This system of area assignments provides direct contacts between Boards and local churches and district groups. There have also been regular and special approaches by each Board on a Church-wide basis. The Board of Pensions and Relief touches each Annual Conference and brings its work to the attention of the Church in specialized presentations. The Board of Temperance, Prohibition and Public Morals continues direct approach to pastors and the press. The Board of Hospitals, Homes and Deaconess Work is currently in touch with its working force on a Church-wide scale. The Board of Education is in direct relation with our institutions of higher learning, Church Schools and Epworth Leagues and through the Men's Movement, all of which contacts are Church-wide in their scope. The Board of Home Missions and Church Extension is currently in direct touch with every district and its departmental work touches large groups of pastors in specialized service. The Board of Foreign Missions has conducted in every section of the Church special conferences on preaching values of the Jerusalem Meeting of the International Missionary Council in 1928 and held at Delaware, Ohio, in the summer of 1931, a ten days' Study Conference of people chosen from all areas for consideration of "The Significance of Jesus Christ in the Modern World." The Boards independently present their work at Annual Conferences and issue a limited range of specialized publications. The direct solicitation of personal contributions for any of their projects is reserved to the individual Boards.

#### 5. EDUCATION

No sharp line can be drawn between that work which is primarily education and that which is primarily enlistment by direct appeal for immediate response.

A vast amount of work which is education has been carried on currently and in such a varied way that it has often escaped attention because it is less spectacular, even though of larger volume and more fundamental value. One of the chief sources of difficulty in our Church during many years has been an easy reliance on the spectacular and the new. We have been im-

## *World Service Commission*

patiently unwilling to continue an educational process of habit-forming activities long enough to under-build our missionary work with intelligent appreciation of it. Too often have organizations been promoted out of proportion to achievements, human needs, and Christian motives.

Regular processes of education through Sunday Schools, Epworth Leagues, the worship services of the Church and various parish activities have been promoted in season and out of season during this quadrennium.

In close co-operation with the Board of Education and other Agencies involved the Co-operating Staff maintains a Department of Missionary Education. A co-operative and sound educational approach is made for World Service along the following lines:

(1) Integration and co-ordination through the Curriculum Committee of the Board of Education. (2) Co-operative planning with the Staff of the Division of Religious Education of the Board of Education. (3) Supplementary materials created in connection with the missionary lessons in the basic closely graded curricula of our Sunday Schools. (4) Integration with the new type of dated and undated units used in Epworth Leagues. (5) Development of World Service centered worship programs for use in Sunday Schools. (6) Development of a standard-lifting plan of World Vision Sunday Schools with special helps for definiteness in education in World Service and response for it. (7) The appointment and training of a World Service Correspondent in each Sunday School who will be a specializing representative of World Service for its work in his Sunday School.

Church Training Nights and Church Schools of Missions are promoted as popular gatherings in churches featuring fellowship around the work of World Service, often breaking up with classes for varied study of Missions and closing with a stereopticon lecture or an address. A limited supply of costumes is maintained for use in pageants and plays, some of which are prepared or promoted by the office of the Staff. This is now the only place in America where such facilities are available under Church auspices and, even though a rental fee is charged to make the work more nearly self supporting, the demand for them often exceeds our supply. One of the significant contributions which the Staff makes along this line is its co-operation with the Board of Foreign Missions in repeated presentations of "The Golden Bowl" which has been an inspiring influence for missions in many communities.

Stereopticon lectures increase as a means of visualizing World Service. During the last full year of the quadrennium our lectures were used 29,182 times which is much the largest use ever made of them in our Church. 37 different new lectures

## *World Service Commission*

and 4 new illustrated hymns have been prepared. 27,673 new negatives have been added during the quadrennium to our resources in pictures and we now have a total of over 130,000 such negatives which is the largest and finest collection of its kind.

### 6. ORGANIZATION

The General Conference of 1924 proposed that there be organized in each area, district and charge a World Service Council, including laymen and ministers, who would give directing leadership for World Service in their respective sections. Hitherto the promotion of World Service in the local church has been too exclusively the responsibility of the pastor. During this quadrennium we have sought to develop and strengthen in each administrative unit of the Church a group with recognized responsibility for creative leadership for World Service.

Area Councils for World Service are organized in various areas as the bishop and his associates see fit, with special or regular meetings as local conditions seem to warrant.

There are many district and sub-district Councils or committees for World Service.

In nearly every Annual Conference there has been formed a strong World Service Committee or Council under whose leadership the presentation and consideration of World Service is conducted in each Annual Conference session. This Annual Conference Council functions currently throughout the year in many conferences, giving local leadership to the study and promotion of World Service in the churches of their conference.

Local organizations and officers for World Service have been developed during the quadrennium. 7,500 local World Service Councils or Benevolence Committees now have their chairmen and secretaries listed at the office of the Co-operating Staff, which furnishes them information regularly.

### 7. SOME UNFINISHED TASKS

Out of the experiences of the quadrennium certain major needs are cited for this work in the future. General Conference can help to meet some of them.

(1) Each charge should definitely and seriously assume each year its proportionate share for the support of World Service. There is a wide difference between the giving of churches of equal financial strength.

(2) A more consistent line should be drawn in the mind of the Church and in its administration between those enterprises which are the responsibility of only a section of the Church and those enterprises which are the responsibility of the Church as a whole through its World Service.

(3) The sense of responsibility for creative leadership in

## *World Service Commission*

World Service should be further decentralized with a strong group, self conscious and fully recognized, leading each charge, district, conference and area for World Service. Leadership must come from within each unit of the Church and be recognized. Other interests in the local church are understood and promoted by strong groups. Too often has the promotion of World Service been left to only one over-loaded man, the pastor.

(4) There should be persistent and repeated application of well-chosen methods of education and enlistment over a long enough period to register results and to develop group habits by which all members of the Church shall understand the meanings of World Service and habitually function for it.

(5) The great central purposes of World Service and the spiritual regeneration for which it exists should be lifted to attention far above the mechanics of organization or the incidents of ecclesiasticism.

(6) The spiritual life, which World Service expresses should be better nourished and the attitude and the practices of Christian Stewardship should be developed much more widely. In these things the Boards can only supplement the work of ministers and laymen. The promotion of Christian Stewardship should not be allowed to seem a mere device of a money-raising organization. It should be made a recognized and strengthened part of the fundamental educational work of the whole Church.

(7) The meanings of Jesus and His Gospel for the solution of human problems now so imperatively at focus in the world to-day, and the messages and work of the Church as His witnesses must be made much more clear to the mind of the Church and in the work of World Service.

### 8. TO-DAY AND TO-MORROW

Within a year and a half after the quadrennium had begun our Church was in the present financial depression, nation-wide and world-wide, followed by a panic. The Co-operating Staff has sought to hold steady in the storm and has refused to be stampeded in the panic. It has avoided nervous snatching for magic methods. It has seen that the Church needs a clearer vision of its essential messages and their meaning for modern life. The financial incomes of many members of the Church have been greatly reduced. The attention and resources of our people have been demanded in larger measure to relieve conditions of need and distress in their own communities and to provide local church budgets which were expanded during a period of inflation and placed as a mortgage on a difficult future. But there has been inspiring loyalty to World Service. As the quadrennium closes there are thousands of charges which are not decreasing their contributions to World Service. Many are actually making some increase. Yet too large a number of

## *World Service Commission*

the members of our Church know little or nothing of the purposes and achievements of World Service. The work of education and enlistment needs to be pressed with wisdom and greater vigor.

Essential leadership in missionary work of the Church must come from within each section of the Church. Very evidently is there gathering among our ministers a new missionary commitment. The great missionary movements of the past always sighted human needs. But they were motivated and empowered from within. Our World Service is not merely philanthropic service but spiritual regeneration and grows from the inner life with Jesus. The call to World Service is not merely a repeated cry from human suffering and needs to which we have grown somewhat callous of late, but the inner urge for the more abundant life and of the Commission from Jesus.

This is a creative hour. Mankind is again in evident travail for larger life. Into this period the Methodist Episcopal Church comes with gathering spiritual power to make contributions through its World Service Agencies to helping men to know Jesus better and to be more like Him. He is the way—ahead.

In time of stress we of the Church seek to protect what is vital.

For the Co-operating Staff,

W. B. FARMER, *Chairman*,

RALPH A. WARD, *Executive Secretary*.

## TRUSTEES OF THE CHARTERED FUND

*President*.....William H. Roemetsch

*Treasurer*.....Harold C. Parkin

*Secretary*

Edgar J. Pershing, 2301 Packard Building, Philadelphia, Pa.

### TRUSTEES OF THE FUND

William H. Roemetsch

Edgar J. Pershing

William S. Pilling

W. H. G. Gould

Harold C. Parkin

Thomas B. Perkins

Franklin I. Bodine

John B. Tuttle

Invested funds.....\$146,867.29

Cash on hand.....1,546.47

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Total fund.....\$148,413.76

## TRUSTEES OF THE METHODIST EPISCOPAL CHURCH

Cincinnati, Ohio.

March 8, 1932.

*To the General Conference of the Methodist Episcopal Church,  
in Session at Atlantic City, New Jersey, May 1932:*

Dear Fathers and Brethren:

The Trustees of the Methodist Episcopal Church respectfully submit their report for the Four years from January 1, 1928, to December 31, 1931. The total trusts and bequests on December 31, 1931, were \$624,764.91. The actual new bequests were approximately \$54,000.00, and although this is an increase over that of the last quadrennium, it is still lamentably low, when one considers the total membership of the Methodist Episcopal Church, as well as the financial power which its members control.

The Trustees desire to call the attention of the members of the General Conference to the provisions of Paragraph 423 of the *Discipline* making it the duty of all Ministers to obtain, as far as practicable, contributions to said funds by donations and bequests. The opportunity of the Trustees to make safe investments and the assurance that the same will be administered with the highest efficiency and the greatest possible safeguard thereto, may be assured to all persons who are able to make contributions for this purpose. In making donations to local boards and sometimes even to Churches, it frequently happens, due to changed conditions, that the object for which the trust has been created ceases to exist, and the desirability of the bequest has passed; but if the same money were left to the National body the donor would always be assured that the general purpose of his bequest or donation was always being carried out, and with the least possible expense.

The financial part of this report has been prepared in a manner which will better enable all members of the General Conference to compare the income for the various years of the quadrennium. During the last Four years the total income on bequests amounted to \$153,264.67, and the total distribution to beneficiaries has been \$140,594.87. The total cost of administration for this period was \$10,440.62.

We regret exceedingly to report that during the last quadrennium the hand of death has taken away from our midst our beloved Bishop Theodore S. Henderson, and Rev. Frank G. Mitchell; and owing to ill health Rev. Charles E. Schenck,

*Trustees of the Methodist Episcopal Church*

W. A. R. Bruehl and James N. Gamble have resigned. Mr. Gamble was for many years a loyal and devoted Member of the Board and presided as its President with that dignity and grace for which he is always noted. Rev. Charles E. Schenck was for a long time its able Secretary, and W. A. R. Bruehl was its most efficient Treasurer for many years. All of the persons who have passed on to their reward or who have resigned, had the best interests of the Board constantly at heart, and the fact that they are no longer with us creates a loss which has been keenly felt by the remaining members of the Board.

TERMS OF TRUSTEES

The terms of the following Trustees expire in 1932:

Ministers: Bishop Herbert Welch; Carroll H. Lewis; (Rev. Charles E. Schenck, resigned).

Laymen: M. C. Slutes; C. H. Waldo (who succeeded W. A. R. Bruehl, resigned); William M. Green.

Of the class whose terms expire in 1936, there is a necessity for one appointment to be made by this General Conference to fill the place made vacant by the death of Rev. Frank G. Mitchell. James N. Gamble, who resigned, was succeeded by W. E. Keplinger, by appointment of the Board of Bishops.

QUADRENNIAL REPORT

OF

J. R. EDWARDS, TREASURER OF

TRUSTEES OF THE METHODIST EPISCOPAL CHURCH

For Four Years Ending December 31, 1931

By The Fifth Third Union Trust Company, as Agent for  
Treasurer



Trustees of the Methodist Episcopal Church

J. R. EDWARDS, TREASURER OF  
TRUSTEES OF THE METHODIST EPISCOPAL CHURCH  
COMPARATIVE STATEMENT OF RECEIPTS AND DISBURSEMENTS (INCOME ACCOUNT)  
For the Four Calendar Years 1928, 1929, 1930, 1931

DESCRIPTION	1928 Year	1929 Year	1930 Year	1931 Year
<b>CASH RECEIPTS:</b>				
Income from Investments.....	\$39,111.13	\$37,295.70	\$37,182.34	\$37,101.32
Interest on Cash Balances.....	108.69	78.32	141.75	311.04
Dividend on Life Insurance Policy (Louis W. Probst).....	26.18	13.27	13.27	13.27
<i>Transfer (Between Principal and Income Account)</i>				
From Contingent Fund.....	1,819.15	.....	49.24	.....
<b>Total Cash Receipts.....</b>	<b>\$41,065.15</b>	<b>\$37,387.29</b>	<b>\$37,386.60</b>	<b>\$37,425.63</b>
<b>CASH DISBURSEMENTS:</b>				
Salary of Secretary.....	300.00	300.00	300.00	200.00
Legal Service.....	500.00	500.00	500.00	500.00
Commissions.....	1,165.89	1,128.12	1,101.38	1,116.86
Traveling, Lunches, Etc.....	108.56	103.61	102.93	246.01
Accrued Interest and Premiums on Reinvestments.....	657.37	105.83	1,086.23	417.83
<b>Total Expense.....</b>	<b>2,731.82</b>	<b>2,137.56</b>	<b>3,090.54</b>	<b>2,480.70</b>
<b>Distribution to Beneficiaries.....</b>	<b>37,121.23</b>	<b>34,141.51</b>	<b>34,044.70</b>	<b>35,287.43</b>
<b>Transfers (Between Principal and Income Account)</b>				
To Permanent Fund.....	399.03	421.29	444.77	455.14
To Supplemental Fund.....	22.97	24.25	.....	.....
To Conference Claimants Fund.....	498.15	525.91	.....	.....
To Contingent Fund.....	971.20	988.21	1,041.44	1,595.03
<b>Total Transfers.....</b>	<b>1,891.35</b>	<b>1,959.66</b>	<b>1,486.21</b>	<b>2,050.17</b>
<b>Total Cash Disbursements.....</b>	<b>\$41,744.40</b>	<b>\$38,238.73</b>	<b>\$38,621.45</b>	<b>\$39,818.30</b>
<b>Excess of Disbursements over Receipts</b>	<b>679.25</b>	<b>851.44</b>	<b>1,234.85</b>	<b>2,392.67</b>
<b>Undistributed Income at Start of Year</b>	<b>9,106.59</b>	<b>8,427.34</b>	<b>7,575.90</b>	<b>6,341.05</b>
<b>Undistributed Income at Close of Year.....</b>	<b>\$8,427.34</b>	<b>\$7,575.90</b>	<b>\$6,341.05</b>	<b>\$3,948.38</b>

EXHIBIT 2

# Trustees of the Methodist Episcopal Church

## J. R. EDWARDS, TREASURER OF TRUSTEES OF THE METHODIST EPISCOPAL CHURCH TRUSTS, FUNDS AND BEQUESTS

At December 31st, 1931.

<i>Description</i>	<i>Principal</i>
E. H. Gammon Trust.....	\$234,312.74
Jedediah Allen Trust.....	39,197.56
Joseph Jones Bequest.....	16,250.00
E. P. Dwight Bequest.....	50,000.00
Julia A. Applegate Bequest.....	5,500.00
Adam Rouser Bequest.....	4,000.00
Meredith Check Bequest.....	350.00
John R. Hinkle Fund.....	10,000.00
Robert T. Miller Trust.....	6,953.66
Oliver Collins Bequest.....	1,000.00
Henrietta Stitt Bequest.....	1,050.00
Samuel Williams Bequest.....	260.00
Martin Ruter Cemetery Lot Fund.....	128.88
Delana S. Parks Bequest.....	1,161.98
Charles M. Langdon Bequest.....	500.00
Trinity M. E. Church Endowment Fund.....	6,480.50
Lillian Gamble Bequest.....	2,500.00
John S. Hester Bequest.....	400.00
Frank X. Kreidler Bequest.....	1,000.00
Mary K. Eaton Fund.....	100.00
Apologete Endowment Fund.....	75.00
John Doenges Fund.....	100.00
Jane McMahon Bequest.....	200.00
Ruth H. Brink Bequest.....	984.50
Detroit and Minnesota Annual Conference Fund.....	1,000.00
Elizabeth Owens Bequest.....	533.00
Catherine M. Kibbey Bequest.....	2,000.00
Mount Auburn M. E. Church Current Expense Fund.....	6,700.17
Mount Auburn M. E. Church Various Department Fund.....	3,410.09
Whetstone Fund—Biblical and African Training School.....	2,000.00
George B. Johnson Bequest.....	2,000.00
Thomas and Mary A. Shepherd Annuity Fund No. 1.....	795.03
Thomas and Mary A. Shepherd Annuity Fund No. 2.....	930.91
Thomas and Mary A. Shepherd Annuity Fund No. 4.....	815.40
Catherine N. Scott Bequest.....	859.00
Myrtilla I. Gann Annuity Gift.....	1,000.00
Sarah J. Dillon Bequest.....	5,666.87
Woman's Foreign Missionary Society, First M. E. Church, Athens, O.....	580.00
W. A. Crawford Bequest.....	1,506.40
Trustees First M. E. Church, Athens, O.....	700.00
Thomas Edward Corkhill Fund.....	11,883.69
The Walden Family Fund.....	5,000.00
Thomas A. Snider Missionary Fund.....	47,610.49
Mary B. Robinson Bequest.....	952.50
Mary Jane Spence Memorial Fund.....	2,161.26
Perez Mason Bequest.....	2,637.23
Rev. N. Norton Clark Needy Fund.....	500.00
Mary F. Chase Bequest.....	1,200.00
Helen W. Chandler Memorial Fund.....	1,307.34
Francesca N. Gamble Bequest No. 1.....	47,616.54
Francesca N. Gamble Bequest No. 2.....	23,862.22
Lemuel Dwelle Bequest.....	12,929.32
Boyce and Boyd Fund.....	54,102.63
<i>Total.....</i>	<u>\$624,764.91</u>

EXHIBIT 1

*The foregoing report is respectfully submitted by the Board of Trustees.*

WM. M. GREEN, *President.*  
LEONARD GARVER, JR., *Secretary.*

## THE AMERICAN BIBLE SOCIETY

*Dear Fathers and Brethren:*

Outside of northeastern Europe, Great Britain and the Dominions, and the United States of America the people of the world are entirely dependent, with a few minor exceptions, upon the Bible Societies of the world for the Scriptures. Even within these more favored countries hundreds of thousands of folk would not have in their possession any part of the Bible if it were not for the service of these Societies.

These two statements reveal both the importance and the significance of the work of the American Bible Society which has next to the largest range of responsibility among all these Societies. The Society is conscious of being confronted with a vast world in which the scene is swiftly changing; where new freedom is being sought or tested; where old chains are being cast off—sometimes for new ones less rusty and obvious but more subtly binding—a world wherein is the clash of opinion, of party, and even of arms; and one is at times troubled to find so little evidence of the advance of the kingdom of God in the life of the nations. There is scarcely a change in the movement of these great forces that does not touch, at one or at many points, the work of the Society and require constant adjustment of its work to the overcoming of new difficulties that arise, and to the seizing of the superb opportunities for advance that so constantly challenge us. In many of these nations there are reasons for great hope as language changes and educational progress weakens the barrier of illiteracy and opens doors for the entrance of new truths. The expansion of the means of rapid communication and travel by motor, by rail, by air, and by radio enables the Society's forces to penetrate new territory and quicken its pace. The steady rise of the younger churches gives profound reason for great hope. Every year sees the Society not only reaching out further in pioneering in new places and in new languages, but in developing increased co-operation with these local centers of radiance that are becoming the permanent source of light for the pathway of the new nations.

In presenting this Quadrennial Report to the General Conference of the Methodist Episcopal Church, the Society does so with gratitude for the century-old collaboration of the Methodist Episcopal Church, one of its most effective supporters, wisest counsellors, and most generous helpers in all phases of the Society's work. The Society is aware of its obligation to the Church for this relationship, which is shared by other denom-

## *The American Bible Society*

inations, and is glad that its response to that co-operation can be characterized in the words of a report of the Society's Advisory Council representing a score of these denominations: "We desire to call the attention of the communions represented in the Advisory Council to the inestimable service the Bible Society is rendering both at home and abroad. Its work is fundamental. No one of our missionary societies could operate with anything approaching present efficiency but for the service of this Society, which places at the disposal of the representatives of the churches in all mission fields the text-book of their faith—the abiding message of the Lord. The Bible Society is not so much debtor to the churches for the missionary gifts which it receives as the churches are debtors to the Bible Society. Here is an evident illustration of the ancient saying that bread cast upon the waters does return."

As in the case of many another missionary organization the quiet steadfast work day in and day out is of more enduring significance than single events that seem for a time to fill the horizon. Such meaning lies behind the facts and figures given in other paragraphs of this report. Events that illumine these facts and figures are identified with many different parts of the world.

In the United States brightly colored Gospels and other Portions available at one cent each have gained wide popularity among the churches and the missionary workers. In the first two years of the quadrennium there was widespread use of these in daily Scripture reading between the first of the year and the Lenten period and again during the period between Easter and Pentecost in 1931. A gratifying increase in the widespread observance of Bible Sunday by the churches of the country, with encouraging comment from the President of the United States and the Governors of the States, has been a notable feature of the last three years.

In the Philippines, where seven of the leading native languages have the whole Bible and two more the whole New Testament, a comprehensive program of new plate-making of the revisions of earlier versions has been carried forward and needs full support for its completion in the next four or five years. In China increasing responsibility is being laid upon Chinese leadership and upon the Chinese churches. With their collaboration the issues reached the highest figures in the Society's history in spite of the political, military, and commercial confusion. In Japan the increasing circulation of the Scriptures through the book trade is an interesting feature as well as the effective circulation achieved by the excellent staff of colporteurs. Similar events could be reported for other areas of the Society's service, the Near East, Latin America, Siam, as well as parts of Africa and Europe and even the islands

## *The American Bible Society*

of the sea such as Truk, Nauru, and the Marshall and Gilbert Islands.

### ISSUES AND CIRCULATION

The measurement of achievement by statistics is a more unreliable art than is sometimes realized and overemphasis on the statistical facts of the Society's work is undesirable. It is spiritual results that we seek. The sowing must not be taken as evidence of reaping. But the figures of the quadrennium give grounds for encouragement. For the four years ending December, 1930,<sup>1</sup> the issues of the Society totaled:

	<i>Bibles</i>	<i>Testaments</i>	<i>Portions</i>	<i>Total</i>
1927-30 . . . .	1,248,627	2,726,735	40,229,726	44,205,088

For the previous quadrennium the figures were:

1923-26 . . . .	1,551,600	2,335,151	28,988,621	32,875,392
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The last year of this quadrennium in comparison with the last year of the previous quadrennium shows a decrease of 48,868 Bibles, an increase of 104,299 Testaments and of 2,067,802 Portions. When it is remembered that the Portions are almost entirely whole Gospels the facts become significant for the missionary task. About one half of the increase is within the United States and about one half outside.

The figures for distribution in some of the foreign missionary fields of the Methodist Episcopal Church are worthy of note:

#### *Philippine Islands:*

1926 . . . . .	7,781	19,658	91,347	118,786
1930 . . . . .	6,713	13,315	138,039	158,067

#### *Japan:*

1926 . . . . .	10,766	117,371	810,672	938,809
1930 . . . . .	11,163	54,510	698,885	764,558

#### *China:*

1926 . . . . .	19,874	47,598	3,753,921	3,821,393
1930 . . . . .	13,480	32,220	4,131,325	4,177,025

#### *Latin-America:*

1926 . . . . .	47,288	40,508	429,134	516,930
1930 . . . . .	57,152	296,880	669,826	1,023,858

In 1929 the circulation exceeded 5,300,000 in China and 900,000 in Japan.

### TRANSLATION AND REVISION

For the Indians of the Americas and their possible kindred,

<sup>1</sup>The statistics of 1931 are not complete at the time this report must go to press. They will be reported in the religious press and available in the Board of Managers Report early in May.

the Eskimos, several new translations have appeared. The Four Gospels in the dialect of the Eskimos of the Bristol Bay and Kuskokwim River in Alaska by Moravian missionaries was issued in 1929. There still remain Indian tribes in the United States for which no Scriptures have ever been printed. One such has been supplied by Rev. J. R. Duerksen's translation of the Gospels into Hopi. Mr. Duerksen is a Mennonite missionary. The Keres Indians of the Pueblos will shortly have the Gospel of Matthew translated by Rev. H. C. Whitener, a Presbyterian. The Cheyene translation of the four Gospels was increased by the addition of The Acts by Rev. Rodolphe Petter, another Mennonite.

In Latin America the outstanding new publication has been the New Testament in Cakchiquel, a labor of love for ten years by Rev. W. C. Townsend. The Cakchiquel Indians number some 200,000 people in Guatemala. The text is issued in parallel column with Spanish. The Society has assisted another "first edition," the Gospel of John in Mam, translated for another large tribe of Indians by Mr. and Mrs. H. Dudley Peck. For the Valiente Indians of Panama, Mr. E. S. Alphonse of the Wesleyans of England, has made a translation of the Gospel of John, which the Society is now printing. Mr. H. C. McKinney's translation of the Gospel of Mark for the Aymara Indians of western Bolivia was issued in 1930. Mr. McKinney, formerly a Methodist missionary, in association with Sr. Angel Medina has also completed a translation of the other Gospels which is awaiting the results of an attempt in Peru to standardize the orthography for this language (spoken in parts of Peru as well as Bolivia) and for Peruvian Quechua. Several manuscripts await the results of this study. In 1929 a translation of the Psalms in Bolivian Quechua by Mr. George Allan of the Bolivian Indian Mission was added to that of the New Testament.

The revision work upon Scriptures in Philippine languages, made desirable by the destruction of plates in the Japanese earthquake, was referred to in the previous report. In continuance of it the thorough revision of the Tagalog New Testament was published in 1930 and work on the Old Testament is now in process. The New Testament revision was made by a committee headed by Dr. J. F. Cottingham and among whose members was Rev. Agaton Pascual, both of the Methodist Episcopal Church. The Ilocano Old Testament is being revised under the leadership of Dr. H. W. Widdoes of the United Brethren, assisted, among others, by Reverend Mr. Cordero of the Methodist Mission. The Ibanag New Testament, long needing revision, is now being revised by a Methodist pastor, T. E. Altamero, who is doing the work in Manila while studying at the seminary. Mrs. James R. Hall of the Presbyterian Mission

## *The American Bible Society*

has completed the translation of the New Testament in Samaritano and is working, as opportunity permits, on a translation of the Old Testament. Some experimental work is being done toward providing some of the Moro groups with Scriptures.

An item of collaboration with another Methodist Episcopal Mission has been the publication in 1928 of the revised Tswa New Testament prepared by Rev. J. A. Persson. This is used both in Inhambane and in Johannesburg in East Africa. Other African productions have been the publication of the Gospel of Matthew in Shilluk translated by United Presbyterian missionaries in the Sudan. The translation of Mark, in a new orthography, has also been submitted to the Society for publication. Translations of several portions of the Scriptures in Otetela from the Belgian Congo Mission of the Methodist Episcopal Church, South, have been received in New York. A revised edition of the Benga New Testament has been published (1929) and the whole New Testament for the first time made available in Ragoli for the Friends Mission in Kenya in 1928.

The adoption by the new Turkish government of a romanized alphabet in 1929 made it necessary to issue the Turkish Scriptures in a new form. The opportunity has been taken to make a needed revision at this time. The Gospels and Acts have already been published and the rest of the New Testament and Psalms will probably appear during 1932.

A revision of the Siamese New Testament has been completed (1931) by a committee headed by Rev. Paul A. Eakin of the Presbyterian Mission and published by the Society. A young Siamese staff worker has been in the hills of northern Siam studying the Miao language and has produced a tentative translation of Mark while his teacher has produced a rough translation of the same Gospel in Yao.

Two unusual publications appear, in a long list of new items in many languages. One is a diglot Japanese-Portuguese Saint John for the thousands of Japanese immigrant settlers in Brazil. The other is an edition of the Gospel of Luke for the use of Arabs in North Africa reproduced by photography from a beautifully written Arabic text prepared by a native scribe under the direction of Rev. Percy Smith of the Methodist Mission.

It may be interesting to note that the Society's current price list, issued in New York, catalogues some ninety languages, while the record of recent years shows Scriptures in approximately three hundred different languages and dialects passing out from the Society's storerooms and counters.

### THE SOCIETY'S WORK FOR THE BLIND

A notable advance has been the reduction of the price of the large volumes of raised type Scriptures to 25 cents a volume

## *The American Bible Society*

from the price of \$1 at the beginning of the quadrennium. This enables the Blind to purchase an entire Bible for from \$5 to \$14.50 instead of from \$21 to \$58. It has been brought about by improvements in manufacture and the support of contributors who supply the difference between this price and the cost of manufacture, a difference amounting to from \$2.10 to \$8.48 a volume. It is a joy to realize that our sorely handicapped friends may now have the Bible at a cost comparable to that of ink-printed books. The issues of Scriptures for the Blind in the United States during the quadrennium have totaled 12,245 volumes, an increase of 2,330 over the previous four years. The issues in ninety-six years of service to the blind have been 82,756 volumes in the United States of America and 12,536 abroad.

### INCOME AND BUDGET

The relationship of the Society to the financial program of the Methodist Episcopal Church is a most satisfactory one. For long years this Church has recognized that the Bible cause deserves to share in the official benevolences of the Church and must so share for the sake of the Church's missionary enterprise. This has meant that every church supporting World Service has had a genuine share in the distribution of the Gospel in its printed form throughout the world. The Society counts such co-operation valuable not only in its monetary aid but in the sense of personal and prayerful support and in the importance to the life of the church itself of its having a sense of responsibility for the one Book for all mankind.

During the quadrennium ending December 31, 1927, the receipts of the Society from the Methodist Episcopal Church were \$345,446 (not including World Service expense); during the last quadrennium the total was \$276,294 (including \$12,652 of World Service expense) as follows:

1928 .....	\$80,442
1929 .....	75,519
1930 .....	67,504
1931 .....	52,829

The shrinkage shown is one which has affected the contributions of other denominations; few, however, so seriously as the Methodist Episcopal gifts. Only the marked loyalty of individual donors, fortunate legacies, and skilful financial administration have prevented the restriction of the work being more serious than it is.

The budget of the Society has been annually submitted to the Committee on Budgets, Askings, and Ratios of the World Service Commission and to the Society's Advisory Council, a delegated body representing more than twenty denominations.

## *The American Bible Society*

A statement adopted by the Council at a recent session contained the following:

“We heartily endorse the way in which the work of the Society is administered; for it commends itself as conservative in financing and yet going forward unhesitatingly with plans for more and better work.”

The budgets for the past quadrennium have been as follows:

	Total	Total less estimated receipts and sales on foreign field
1928 .....	\$1,345,426	\$1,100,750
1929 .....	1,295,849	1,088,500
1930 .....	1,340,090	1,098,500
1931 .....	1,276,125	1,063,500

Income and Expenditure under the budget, excluding receipts and sales on the foreign field have been as follows:

### RECEIPTS

	<i>General Budget</i>	<i>Sales</i>	<i>Total</i>
1928 .....	\$667,097	\$367,764	\$1,034,861
1929 .....	694,711	381,666	1,076,377
1930 .....	692,569	358,530	1,051,099
1931 .....	647,564	317,456	965,020

### EXPENDITURES

	<i>General Budget</i>	<i>Publication</i>	<i>Total</i>
1928 .....	\$665,849	\$337,000	\$1,002,849
1929 .....	687,187	329,169	1,016,356
1930 .....	698,415	325,443	1,023,858
1931 .....	650,172	270,186	920,358

While the general stability of the budget is encouraging, it is worth remembering in the face of great needs, that Great Britain and the British Dominions, from a population approximately half that of the United States, contribute about twice as much annually for the support of the Bible cause through the British and Foreign Bible Society as does the United States through the American Bible Society. In a word British per capita giving to the Bible cause is about four times American per capita giving. May the vital meaning of the great cause lay hold on church and people in America anew!

### PERSONNEL

Shortly after sending his reply to the greeting of the last General Conference, the Rev. William I. Haven, D.D., L.L.D., passed away. His nearly thirty years of service as General Secretary was marked by great advances in the Society's work in every line, and by a multitude of friends won for the Society

## *The American Bible Society*

by his own charm and widely shared friendliness. The successors of himself and of the late Rev. A. L. Ryan, D.D., in the general secretaryship are Rev. Eric M. North, Ph.D., of the Methodist Episcopal Church and Rev. George William Brown, M.A., of the Presbyterian Church in the U. S. A.

In 1930 President E. Francis Hyde retired in his eighty-eighth year having been a member of the Board for thirty-six years. He has been succeeded by Mr. James Frederick Talcott, a well known New York business man, a member of the Protestant Episcopal Church.

The Society's Vice-Presidents include the following Methodists: John R. Mott, James N. Gamble, William S. Pilling, Junius E. Beal, William Halls, Jr., Wesley L. Jones, Henry J. Allen, Frank A. Horne, J. Henry Baker, Wm. Phillips Hall, C. Edgar Anderson, R. L. Smith, L. T. M. Slocum and J. L. Kraft.

During the quadrennium Bishop F. J. McConnell, Edward S. Malmar, and the Rev. J. Newton Davies, D.D., members of the Methodist Episcopal Church, have been added to the Board of Managers and its Committees. Other Methodists on the Board are Winthrop M. Tuttle, Daniel Burke, George D. Beattys, James R. Joy, Arthur L. Brown, Rev. Frank Mason North, D.D., and Rev. Ezra S. Tipple, D.D.

The Society records with regret the decease of John R. Pepper, LL.D., and Hanford Crawford, Vice-Presidents, and William J. Stitt, a member of the Board.

Among the Secretaries of the Society's Agencies at home and abroad, responsible for its work in their area, are the following members of the Methodist Episcopal Church: Rev. Frank P. Parkin, D.D. (the Atlantic Agency), Rev. E. C. Powers (the National Capital Agency), Rev. J. C. McLaughlin, D.D., (the Northwestern Agency), Rev. Arthur F. Ragatz (the Western Agency), Rev. A. W. Mell (the Pacific Agency), Rev. Carleton Lacy, D.D., (the China Agency), Rev. Earl A. Hoose (the North China Sub-Agency), Rev. Paul Penzotti (the La Plata Agency).

In facing the future the Society does so with confidence in the continued support and friendship of the Methodist Episcopal Church and requests the maintenance of the long established policy of the Church in regarding the American Bible Society as one of its official benevolences and its agent for the translation, publication, and missionary distribution of the Scriptures throughout the world.

For the Board of Managers,

ERIC M. NORTH,  
GEORGE WILLIAM BROWN,  
*General Secretaries.*

## TRUSTEES OF JOHN STREET METHODIST EPISCOPAL CHURCH

*To the General Conference of the Methodist Episcopal Church:*  
The trustees of the John Street Methodist Episcopal Church respectfully submit their report for the four years since the last General Conference:

### MEMBERSHIP

Several changes have occurred in the membership of the Board. Death has claimed William H. Van Benschoten, William J. Stitt, Joseph B. Morrell, and Dr. Henry K. Carroll. Resignations on account of ill health have been received from John W. Crawford, for about twenty years a member of the Board, and from A. C. Monagle, who was elected during the quadrennium to fill a vacancy. To the memory of these men, stalwarts in the work of the Church, faithful in their duties, liberal in their support, we would pay this tribute of affection and respect due them and their memory. In their places and to fill vacancies thus created, the Board has elected Winthrop M. Tuttle, President of the Board of Trustees of St. John's Methodist Episcopal Church, Brooklyn; E. P. V. Ritter, Treasurer of the Board of Trustees of St. Andrews Methodist Episcopal Church, New York; Dr. James R. Joy, Editor of the *New York Christian Advocate*; Dr. Millard L. Robinson, Secretary of the New York Bible Society; and Wilson P. Tanner, President of the Board of Trustees of Washington Heights Methodist Episcopal Church, New York.

### ACTIVITIES

The John Street Methodist Episcopal Church is conducting a program for seven days in the week. On Sundays there is a regular morning service; on Mondays and Tuesdays a preaching service at one o'clock; on Thursdays distinguished preachers; on Fridays from twelve to two a meeting for business women. After luncheon is served a religious service is conducted by an interdenominational committee of representative women from the Protestant churches of the city. This has an average attendance of from nine hundred to twelve hundred business women from the neighborhood. On five days a week at noon the business men's prayer meeting is held, as it has been for the past seventy-seven years. All these services are carried on under the able leadership of Dr. Francis B. Upham, pastor for the past ten years, for the benefit of the business community sur-

### *Trustees of John Street Methodist Episcopal Church*

rounding the church, for there are practically no homes or residences in the neighborhood such as supports the ordinary church.

Many visitors come from all parts of the country to see this oldest church of American Methodism, which was established in 1766. Great historical interest is felt in its treasures of the past, its library with first editions, many of which have been held by the church for more than a century. To these have been added a goodly number of old portraits and relics during the past quadrennium. In 1931 memorial tablets were erected to the memory of Bishop Charles H. Fowler and Bishop Luther B. Wilson, both resident bishops of New York. A considerable number of valuable paintings of Wesley, Embury, and other early Methodists have been secured, of considerable value, through the untiring efforts of Mrs. Anna Onstott, a lay worker in the church. One portrait of Wesley was brought from England and is of special interest in that every line and dot is composed of written words which contain the entire life of John Wesley, comprising about thirty thousand words.

### FUTURE

The future of the church involves problems in which the whole denomination is interested. The present building is the third structure erected on that site, having been built in 1841. The land has become very valuable, in the midst of the financial district of the city, but the building is an antiquated wooden structure, with poor walls which are settling, making a serious fire risk for the priceless treasures which it contains. Various plans have been considered by which there could be secured the construction of a large commercial building erected around the church, preserving in fireproof form a reproduction of this ancient structure that would be safe for the future and at the same time produce an adequate revenue for its support. The trustees would reaffirm their judgment expressed at various General Conferences that this historic property could be advantageously developed and used as a central headquarters for Methodism in New York and eastern area. It has a most valuable central location, being within about one to eight minutes walk of approximately fifty different lines of transportation—surface, subway, elevated, ferry, and railroad. This would make it far more convenient in time and location, if utilized as a Methodist headquarters, than is the present location of The Methodist Book Concern at 150 Fifth Avenue. The value of the present Book Concern property has decreased in recent years, whereas the John Street Church property has materially increased. The trustees of the John Street Church therefore recommend that the General Conference give them full authority to take all

## *Trustees of John Street Methodist Episcopal Church*

necessary action to reconstruct or improve the John Street property in such way as can be advantageously done with safety to the preservation of this historic church.

Ninety-two years ago, at the General Conference of 1840, the trustees of John Street offered the property held by the church as an "eligible" location for a Centenary Building for the Missionary Society—a place "sacred in the annals of Methodism both here and abroad." Since then the same opinion has been repeatedly expressed in reports to the General Conference with an unanimity and intensity that has never wavered nor weakened.

In 1920, the General Conference passed the following resolution:

*Resolved:* That this General Conference, in accordance with the policy expressed at the 1916 session, give renewed assurance of deep interest in this historic property, in the development of its future usefulness, as well as in the preservation of its unique character for historic and sentimental reasons.

That the authority heretofore granted to the trustees at the 1916 session of the General Conference, respecting the erection of a new building and the securing of funds therefor, be continued; and to that end the Board of Bishops be authorized to appoint a commission of nine members to confer and co-operate with the trustees of the church in the formation and the execution of plans for the improvement of this cherished property; such commission to serve without expense.

That the General Conference commends the claims of John Street Church to the affectionate concern and generosity of the members at large of our denomination and connection.

The trustees now ask a confirmation and renewal of such authority.

### NOMINATIONS

In accordance with the provisions of the law of the Church, we now present the following nominations, alphabetically arranged, for election as trustees of the John Street Methodist Episcopal Church:

Carl H. Fowler, William Phillips Hall, James R. Joy, William Kennedy, E. P. V. Ritter, Millard L. Robinson, Paul Sturtevant, Wilson P. Tanner, and Winthrop M. Tuttle.

Respectfully submitted,  
WILLIAM KENNEDY, *President*.  
CARL H. FOWLER, *Secretary*.

## COMMITTEE OF SIX ON FOREIGN LANGUAGE PUBLICATIONS

*To the General Conference of the Methodist Episcopal Church,  
Atlantic City, N. J., May, 1932:*

DEAR FATHERS AND BRETHREN: The Committee of Six on Foreign Language Publications consists of two members of The Methodist Book Concern; two members of the Board of Education, and two members of the Board of Home Missions and Church Extension. The duties of this committee are to look after the needs of foreign language publications among the newer immigrants in America. During the past four years the work of the committee has rapidly diminished. This is due to two facts: First, that immigration has almost ceased, and second, that the children in immigrant groups have mastered English in our public schools.

During the last four years the committee has published an Italian paper, *La Voce*; a Portuguese paper, *Aurora*, and a Slovak paper, *Krestan*. After careful study on the circulation, costs, and field of service rendered by these papers, the committee decided to discontinue the publication of *La Voce* and *Aurora*.

In addition to a vast number of tracts and penny gospels, the committee has distributed some six thousand copies of the *Life of Christ* in bilingual form for systematic study in foreign speaking church schools and also in Mexican and Filipino camps of the Southwest.

At a meeting of the Committee of Six on Foreign Language Publications held in New York City on March 21, 1932, the Corresponding Secretary, Rev. Ezra M. Cox, in a carefully prepared report, recommended the discontinuance of the Committee of Six as now constituted.

The subcommittee appointed at the preceding meeting, to consider the future of the Committee of Six on Foreign Language Publications, presented the following Resolution:

### RESOLUTION ON THE DISCONTINUANCE OF THE COMMITTEE OF SIX ON FOREIGN LANGUAGE PUBLICATIONS

*Whereas*, Our current Federal Restricted Immigration Policy is constantly reducing the percentage of permanent foreign language residents in the United States; and

*Whereas*, children from the homes of America's foreign language groups are rapidly increasing the proportion of our English-speaking constituents among them; and

*Whereas*, We now have access to an adequate supply of

## *Committee of Six on Foreign Language*

“penny Gospels” in the languages of all foreign language groups among whom we are at work, plus the fact that their use, coupled with effective evangelistic appeals from bilingual Christian workers is exceedingly fruitful in winning peoples from all climes and nationalities to Evangelical Christianity; and

*Whereas*, The Methodist Book Concern, the Board of Education and the Board of Home Missions and Church Extension, which have heretofore provided the financial undergirding for the budget of our Committee of Six, find it imperative further to curtail their programs of activity on account of the continued shortage in World Service receipts; therefore, be it

*Resolved*, That we regretfully recommend a discontinuance of the Committee of Six on Foreign Language Publications at the close of this current quadrennium.

EDWARD D. KOHLSTEDT,

MERLE N. ENGLISH,

JOHN H. RACE,

*Committee.*

This Resolution, requesting the discontinuance of the Committee of Six on Foreign Language Publications at the close of this current quadrennium, was unanimously adopted.

Before the Committee adjourned, the following minute of appreciation concerning the work of Ezra M. Cox, the Corresponding Secretary of the Committee was adopted and made a part of the minutes:

The Committee of Six on Foreign Language Publications is deeply indebted to Ezra M. Cox, its Corresponding Secretary since January, 1926. He has given to this work devoted, intelligent and highly efficient service. His sympathetic understanding of the problems of foreign-speaking peoples in America has been a valuable asset. He has given himself without reserve to this task of brotherly service.

Respectfully submitted,

THE COMMITTEE OF SIX

*For the Methodist Book Concern*

JOHN H. RACE, *Chairman*,

JAMES E. HOLMES.

*For the Board of Home Missions*

EDWARD D. KOHLSTEDT,

ERNEST G. RICHARDSON.

*For the Board of Education*

MERLE N. ENGLISH,

LUCIUS H. BUGBEE.

## COMMISSION ON COURSES OF STUDY

*To the General Conference of 1932:*

The Commission on Courses of Study herewith presents its fourth quadrennial report. It is no light task that has been committed to its charge. Despite the notable work of our theological schools, nearly four fifths of our ministers are still dependent for their special training upon the system of education which is under the general direction of the Commission. The scope of the work here represented is still known to relatively few in the church, alike as to the groups of men pursuing these studies or as to the advantages put at their disposal. Here are included, first of all, all candidates for the regular ministry who have not completed the full course in a theological seminary. Then come the supply pastors. When it is recalled that practically one fourth of our charges are "left to be supplied," the largeness of this part of the task becomes apparent. In addition there is the increased demand, not only from those who have completed the Conference Course of Study, but from pastors who are college and seminary graduates, for courses which will direct them in systematic and advanced study.

It is in the service of these three groups that your Commission has developed the various activities upon which it has to report. The most important of these are the outlining of the courses of study for Conference members, local preachers (with special reference to supply pastors), and for graduate study; the preparation of special handbooks, helps, and textbooks adapted to this work; the promotion and supervision of Summer Schools in charge of the Annual Conferences; the correspondence work connected with the graduate courses, good books from the last twelve months recommended to ministers, the annual Evanston Conference at which the heads of the Summer Schools and of the Conference Boards are brought together, and the work of the Educational Director which covers all these activities and many more.

### A SCHOOL OF MINISTERIAL TRAINING

It will be seen that what we have here may fairly be called a School of Ministerial Training. We are not dealing, as we so long did, with a mere set of books for reading and examination. We have developed an educational system made possible, in large measure, by the peculiar polity of our church. The curricula of this school are determined by the Commission. The supervision is through the Educational Director. The teaching staff

## Commission on Courses of Study

includes over 1,600 carefully selected men who form the Boards in our Conferences, and in addition several score of lecturers chosen from college, theological school, and the pastorate. The methods are those of the correspondence school supplemented by attendance at the Summer Schools which are provided now for the great majority of the students.

### OUTLINING A COURSE OF STUDY

The preparation of the Conference Course and other courses of study has been a first interest of the Commission. In this work it has constantly sought to secure the aid and advice of those most competent to help. It has kept in mind that these men were to preach the Christian evangel; it has therefore sought to give them a clear vision and a firm grasp of the great Christian verities. It has aimed to make them familiar with the problems of thought that they must face and learn how to meet them. It has thought of these men as preachers and pastors already engaged in their tasks while still students. It has tried, therefore, to help them in these practical tasks and to make their studies constantly productive for immediate needs. It has had in mind their personal spiritual life and has aimed to enrich this. It has realized that these were Methodist preachers and has tried to give them an intelligent understanding of their own Church and an appreciation of its history and ideals. We are still hampered by a lack of books which are adapted for this special work alike in content and mode of presentation. The specially prepared handbooks, *The Directions and Helps*, are a valuable aid in correcting deficiencies as well as in carrying out the general plans of the course.

### CONFERENCE BOARDS OF MINISTERIAL TRAINING

The most important single agency in this plan is the Conference Board of Ministerial Training. It is upon this that the effective execution of all plans depends. Without exception, these Boards have met the largely increased demands made upon them with loyal and devoted co-operation. They have expressed unanimously their appreciation of the present plans and methods. The Bishops have co-operated effectively in their increasing care in the selection of these Boards. The standard has been definitely raised in terms alike of educational qualifications and intelligent devotion. These Board members are no longer a mere committee to conduct examinations, but in reality Boards of ministerial education. Their function should be enlarged to include the general oversight of all candidates for the ministry, including those in college and seminary. They should, also, attempt the task of encouraging all candidates to secure the highest possible training in our institutions of learning.

## *Commission on Courses of Study*

### SUMMER SCHOOLS OF MINISTERIAL TRAINING

No advance in this work has been more notable than that of the Summer Schools of Ministerial Training. Some eighty Conferences are now participating in these, several of the schools being held on the foreign field. The Educational Director has given constant aid in this field and has personally visited practically all of these schools. An allowance from the funds granted to the Commission has encouraged the Conferences, which in turn have multiplied their own contributions, showing the high value placed by them on this work. Ten days is the normal length of the session. Attendance is required. Class work is supplemented by courses of lectures in which the best available men, commonly from our seminaries and colleges, have given instruction on a level with that of our best schools. In many instances two or more Conferences have united. The close relation with our colleges has been furthered still more by holding these schools, where possible, at the seat of such institutions. The co-operation given by our colleges has been hearty and most valuable.

The last quadrennium has seen an interesting development of these schools along two lines. In practically every school special provision is now made for graduate courses, and this is usually tied up with the correspondence graduate courses. In a constantly increasing number of cases provision is being made for the supply pastor, and his attendance is being encouraged everywhere.

### THE EVANSTON CONFERENCE

This year the twelfth annual meeting was held of what has come to be known as the College of Preachers. Here some 100 men gathered together to consider the objects of their common work and the best plans for their achievement. Besides those called in as leaders, the group was composed mainly of Deans of the Summer Schools and chairmen of the Boards of Ministerial Training. The value of these gatherings cannot be overestimated. Here the men who are doing the actual work bring the results of their experience for the benefit of each other and of the Commission. And here it is possible for the Commission to establish the closest relation with the men in the field. This conference has had much to do with the spirit of united and enthusiastic co-operation with which our common task has been carried on.

### THE SUPPLY PASTOR

No more difficult problem faces this Commission than that involved in its relation to the supply pastor, and no larger opportunity to serve the church. One out of four of our charges is "left to be supplied." Some are taken care of by students,

## Commission on Courses of Study

some by retired Conference members, some are part-time positions; but many hundreds of these are in charge of local preachers giving full time and differing from our regular ministry only in not being Conference members. Age and lack of scholastic preparation are the most common reasons for their failure to join the Conferences in regular manner. These men often fill the hardest places and with great devotion. From every standpoint they have a claim on our help. That is being given them in several ways. The Local Preacher's Course is being shaped with special reference to their need and is being approximated as far as possible to the Conference Course while still adapted especially to supply pastors. Attendance at the Summer Schools is being encouraged. Very soon that attendance should be made financially feasible and then should become compulsory. General Conference legislation is giving aid; these men are now directly under the Boards of Examiners and can no longer be employed unless they take the course as required.

### GRADUATE COURSES OF STUDY

Over 2,500 men have been enrolled in the graduate courses of study. These courses are offered to all ministers of the church. They afford a fine opportunity to the pastor who wishes to carry on systematic study under expert supervision. Eleven such courses have been prepared: *Studies in the Johannine Writings*, *A Study of Jeremiah*, *Modern Thought in Its Bearing on Religion*, *The Person and Work of Jesus Christ*, *The Religion and Theology of Paul*, *Philosophy of Religion*, *Christianity Faces Its Task*, *The Holy Spirit in Christian Life and Thought*, *The Meaning of God*, *Worship Values in the Psalms*, *India's Challenge to Christianity*. Every student is urged to enroll in one of these courses upon the completion of the Conference Course. Each course is under the personal direction of a professor in one of our seminaries with whom the student is in correspondence and to whom all work is submitted. Many college and seminary graduates are taking advantage of this privilege.

### IN RELATION TO COLLEGES AND SEMINARIES

While seeking to secure the highest possible educational efficiency in its field, the Commission has no thought whatever of making this work a substitute for that of the regular schools of the church. It urges its students to secure the highest possible training in these institutions. It aims to co-operate with these schools wherever possible and is constantly and with appreciation utilizing the help of their leaders and teachers. It has discovered that the higher the standards are raised through the Conference Course, the more young men there are who go to the schools.

## *Commission on Courses of Study*

### THE EDUCATIONAL DIRECTOR

This report, prepared apart from his oversight, cannot close without reference to the services of the Educational Director, Dr. Allan MacRossie. The intelligent insight into the educational possibilities of a great but undeveloped enterprise, the unremitting energy and devotion with which the work has been prosecuted, the fine tact and unselfish spirit which have insured co-operation from all sides—these are worthy of special recognition.

The scope of the work accomplished by him can only be suggested. Personal contact has been established with Boards of Examiners in every part of the church, and the visits have been supplemented by correspondence. Students have been reached in the same manner, and upon invitation students completing the course send their frank estimate of the work to the general office. Every Summer School has had personal attention given to its problems and practically all have been visited. Conference with the Bishop and his cabinet has been regularly secured as part of the Conference visitation. These are but a very partial list of the activities to which Doctor MacRossie has given himself.

### IN APPRECIATION

The Commission is deeply appreciative of the support which has come from every part of the church and the interest in its work everywhere shown. From the Boards of Examiners first of all, from the District Superintendents who are in such close touch with the students in the course, from the press of the church, from the educational leaders, and many others this help has come. The Bishops as a whole, and through the members by whom they are directly represented, have given constant and constructive aid. The support of the Conferences has been generous and they have been quick to see how vital this work was to their own interests as indicated by the financial support given by them to the Summer Schools. For all such aid in its work the Commission is deeply grateful.

BISHOP EDWIN H. HUGHES, *Chairman*  
BISHOP FRANCIS J. MCCONNELL, *Vice Chairman*  
BISHOP HERBERT WELCH  
PROFESSOR HARRIS FRANKLIN RALL, *Secretary*  
PRESIDENT ARLO A. BROWN  
DEAN ALBERT C. KNUDSON  
REV. WALLACE MACMULLEN  
REV. LUCIUS H. BUGBEE  
REV. WILLIAM GRANT SEAMAN  
*Ex-Officio*, REV. JOHN W. LANGDALE, *Book Editor*

## COMMISSION ON INTERDENOMINATIONAL RELATIONS

The General Conference of 1928 raised a Commission on Interdenominational Relations, combining under it the duties carried on during the previous quadrennium by the Commission on Unification and the Committee on Federal Council and Church Relations. The Commission was to consist of seven Bishops, fifteen other ministers, and fifteen laymen. The Commission met in Simpson Hall, Philadelphia, November 21, 1928, and organized.

Bishop William F. McDowell was elected chairman and Dr. Harry Earl Woolever, secretary. After a discussion of the responsibilities of the Commission the work was divided into four committees as follows: Relations With Other Methodist Churches, Relations With Other Than Methodist Churches, Stockholm and Lausanne Conferences and Other Like Groups, Federal Council and Other Like Bodies.

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### COMMITTEE ON RELATIONS WITH OTHER METHODIST CHURCHES

The Committee on Relations With Other Methodist Churches was as follows: Bishop C. L. Mead, chairman; Bishops W. F. McDowell and R. E. Jones; Dr. R. N. Merrill, secretary; Mrs. W. H. C. Goode, W. H. G. Gould, Col. W. T. Williamson, James R. Joy, Henry C. Black, J. H. Foresman,\* F. W. Court, R. B. Stansell, F. M. Larkin, H. E. Woolever. This Committee held two meetings with the Committee on Union of the Methodist Episcopal Church, South, and several meetings with the Committee on Union of the Methodist Protestant Church; also joint meetings with both of these sister groups. Negotiations are now continuing as the *Handbook* of the General Conference goes to press. The Committee therefore will make its full report in the columns of the *Daily Christian Advocate* at the opening of the General Conference.

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### COMMITTEE ON RELATIONS WITH OTHER THAN METHODIST CHURCHES

The action of the last General Conference in adopting a memorial favoring union with the Presbyterian Church in the United States of America and in sending this memorial to the General Assembly of that Church (see *General Conference*

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\* Deceased.

## *Commission on Interdenominational Relations*

*Journal*, May 12, 1928), was accepted by the members of the Commission on Interdenominational Relations as imposing upon them a mandate. Accordingly, a Committee on Relations with Other Than Methodist Churches was organized by the Commission, as follows: Bishop Welch, Chairman; President E. M. Antrim, Secretary; Bishops McDowell and Leete; Revs. Ray Allen, O. W. Auman, F. W. Mueller, J. H. Race, and H. E. Woolever; Messrs. E. H. Cherrington, E. R. Conder, W. A. Elliott, F. A. Horne, J. A. James, and I. Garland Penn.\*

This Committee took up correspondence with the Presbyterian Department of Church Co-operation and Union and a meeting was agreed upon. Following a preliminary gathering of the Committee, held January 29, 1929, the joint session with the Presbyterians was held in the First Presbyterian Church of Pittsburgh the next day. This meeting was fully attended and was characterized by a hearty spirit of fraternity and a sincere desire on both sides to promote closer relationships, with the ideal of organic union as the goal toward which efforts should be directed. Resolutions to that effect were adopted, and two joint sub-committees, one on Doctrine and Polity and one on Organization and Property, were appointed. At the same time, both groups frankly recognized that the natural line of immediate development was toward union with other Churches within their respective denominational families.

An informal consultation between members of the two Commissions was held in Philadelphia, February 25, 1930; and a similar conversation took place at Atlantic City on June 10, 1930, in connection with the meeting with the Protestant Episcopal Commission. Other and even more informal discussions have been had between representatives of the two bodies.

On March 5, 1931, a second regular meeting between the Department of the Presbyterian Church and our own Committee was held in Philadelphia. Other members of our general Commission were present by invitation. The sub-committee on Organization and Property presented a comprehensive report, reviewing the questions involved and leading to the conclusion that, while real difficulties would be faced and probably some property losses would be incurred by organic union between the two Churches, no insuperable obstacles to such union could by careful investigation be discovered in that field. A further joint sub-committee was appointed to study all the questions of relationship, co-operation, and union between the Presbyterian and Methodist Churches in specific tasks in local communities and concrete situations and undertakings both at home and abroad. This sub-committee and that on Doctrine and Polity

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\* Deceased.

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have not yet reported and no further meeting of the Joint Commission has been held.

The present situation is this. We have offered to share in inviting a meeting of representatives of the several Presbyterian and Methodist Churches who might be willing to take part in such a conference, to consider the possibility of an inclusive union of these two ecclesiastical families; or to continue negotiations with the Presbyterian Church in the United States of America alone, with the expectation of framing in the near future a definite plan of organic union, provided further study confirms the desirability of such union and discloses no insurmountable obstacles in other directions than those already explored. The Presbyterians desire to continue negotiations with us, but feel, as do many of our members, that any definite steps for organic union between our two Churches must inevitably await the outcome of pending plans of union within our respective Church families. The Presbyterian Church of the United States of America and the United Presbyterian Church of North America have prepared a Plan of Union to be presented to their General Assemblies next May. This action follows in line with negotiations in the Presbyterian and Reformed family of Churches which have been in process for a number of years and does not imply any lack of fraternal feeling toward our own Church.

What will be the outcome of the negotiations for union between the Methodist and Presbyterian Churches, it is not easy to predict. The proposed Presbyterian union may take several years for its consummation, and when it is accomplished there will be in existence a new body containing more diverse elements and with a natural hesitation, on the heels of one union with all its legal and organizational changes, to consider at once another and somewhat more difficult union. This same statement may apply to the situation in the Methodist Church. But the work already done is undoubtedly worth while in extending the spirit of unity and in promoting mutual understanding, respect, good will, and the desire for union.

The two groups have agreed upon the following statement of principles and procedure, to be presented to the General Assembly and the General Conference for their consideration and appropriate action:

### **PRESBYTERIAN-METHODIST JOINT STATEMENT**

The Presbyterian-Methodist Joint Commission, representing the Presbyterian Church in the United States of America and the Methodist Episcopal Church, recognizes that, under existing circumstances, a considerable time must elapse before negotiations looking to organic union between those two Churches can be brought to a consummation. The education of the

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membership of both Churches to so radical a change in denominational status would necessarily be slow; many legal and organizational problems would demand thorough and extended study; and union itself is not desirable unless and until it shall be the result of an existing spirit of unity, which must be a growth and cannot wisely be forced.

The Joint Commission has already agreed that with this prospect and with the uncertainty as to the ultimate outcome of our consultations, anything like the unregulated and miscellaneous union of Presbyterian and Methodist local churches would be premature and unwise. Confusion would follow; denominational ties would be broken with nothing to take their place in steadying, guiding, and developing such united Churches. When union comes, it should find each of our Churches not weakened and disorganized, but at its best in vigor and efficiency.

Nevertheless we recognize that there may be situations where the co-operative spirit can be cultivated and the available resources used with larger results for the common cause if some new relation can be attained now, without waiting for any more inclusive movement. There are, for example, overchurched communities where Presbyterian and Methodist churches are adding to the confusion and the waste. There are institutions, small, feeble, competing, where they ought to be co-operating or combining. There are building enterprises projected, sometimes involving large outlays, which under future union would be extravagant or even needless. There are towns and regions where unity has already been achieved and union is desired. A notable example under the last head is found in North India, where plans are now being studied to unite churches belonging to our two families.

Considering the existence of such conditions, at home and abroad, this Joint Commission believes that the time has come when some general principles may properly be laid down by our respective chief legislative bodies for the guidance of both our Churches.

We regard the Presbyterian and Methodist Churches as so closely akin in spirit and in purpose that they should be recognized as co-operating bodies. Therefore, in the use of home mission funds, in the organization and support of missionary work in other lands, in the establishment and maintenance of churches, colleges, hospitals, orphanages and the like, it is our conviction that the Boards, officers, and members of both Churches would do well to formulate their policies with this fact in view.

The promotion of the spirit of Christian unity by local meetings; the extension of the principle of the division of territory and of comity arrangements on an equitable basis; the organiza-

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tion in exceptional situations of federated churches which shall maintain their connection with both denominations; the union of schools or other institutions when greater efficiency and economy can thus be secured; are all commended to the favorable consideration of those immediately responsible.

But in order that there shall be a consistent general policy throughout our borders, all such proposals should, before local action is taken, have the counsel and approval of the denominational authorities concerned.

This declaration is not to be understood as referring simply to the two Churches named, but as presenting the principles in accordance with which we are both prepared to deal also with other like-minded Churches.

### PROTESTANT EPISCOPAL CHURCH

The Protestant Episcopal Church, at its General Convention in October, 1928, appointed a Commission of nine men, chosen from their "younger theologians," to sit with similar commissions from the Methodist and Presbyterian Churches, both North and South, to consider "matters of Christian morality, looking toward organic unity." The thought which lay behind this unique proposal, fathered by the late Bishop Brent, was that there are practical questions, belonging neither to Faith nor to Order, which might yet conceivably keep Churches asunder; and that the friendly discussion of these questions, followed by the probable discovery that there were no irreconcilable differences of moral view, might then open the way and furnish a genial atmosphere for the discussion of the more thorny problems, especially those concerning the ministry and the sacraments. The meeting held at Atlantic City, June 10 and 11, 1930, (in which, however, the two Southern Churches were not represented) fulfilled these expectations to a gratifying extent. While the discussion of the nature and conditions and forms of church union itself was barred, a large degree of unanimity was revealed concerning the relation of Church and State, the authority of the Church in moral matters, and the Christian attitude on the family, marriage, and divorce, international relations, racial relations, industrial and economic relations, and the relations of the Church to education, both religious and secular.

The Commission of the Protestant Episcopal Church made report to its General Convention in September, 1931, of this conference and of its official findings; and by majority recommendation asked that the Commission be continued and "be given authority to confer on other lines of approach to unity." A minority report, signed by two of the nine Commissioners, recommended that the Commission be discharged. The majority

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report was adopted by the Convention with practically no opposition, and it is understood that the Commission, somewhat altered in its personnel, is now authorized to take up any subjects within the broad field of Church co-operation and union, and further consultations are expected to ensue.

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### COMMITTEE ON LAUSANNE AND STOCKHOLM CONFERENCES AND LIKE GROUPS

The Committee on Lausanne and Stockholm Conferences and Like Groups was made up as follows: Dean James A. James, Chairman; Dr. Robert Bagnell, Secretary; Bishops F. J. McConnell and William F. McDowell, Mrs. Thomas Nicholson, L. C. Wright, and H. E. Woolever. This Committee submits the following statements relative to the organization with which it is related:

The General Conference of the Methodist Episcopal Church held in Kansas City, Mo., U. S. A., in May, 1928, authorized its Commission on Interdenominational Relations to make a careful study of the communication from the World Conference on Faith and Order and to make a suitable response thereto. In transmitting this response, the Commission declares it has no authority to bind the Methodist Episcopal Church but can only give what in its judgment is the mind and attitude of that body.

### THE CHURCH'S MESSAGE TO THE WORLD—THE GOSPEL

We heartily concur in the report of the second section on the Message of the Church to the World—the Gospel. Jesus Christ is the Gospel and He came with saving power for the whole of life. It is the chief business of the Church to make men His disciples.

### THE NATURE OF THE CHURCH

The general statement on the Nature of the Church presented by Section III would be widely accepted by the Methodist Episcopal Church. We believe the Church to be of divine origin and that through her God is seeking to carry out His purpose of salvation. We do not believe that the physical organization is static, but that under the leadership of the Holy Spirit it will be varied in different ages and conditions. The true Church is not the mechanical organization but the spiritual communion.

### THE CHURCH'S COMMON CONFESSION OF FAITH

The following statements may be made concerning the attitude of the Methodist Episcopal Church upon confessions of faith and creeds:

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a. We deeply believe in their value. There must be a common acceptance of the fundamental truths of the Gospel in the heart and mind of the Church. The Church without this loses all meaning.

b. The various confessions of faith are not final and have the authority only that their statements of truth give them. They reflect the development of the Church in its understanding of the truth of the Gospel in their respective ages.

c. Recognizing the contributions made by science, reason, and experience toward the understanding of the truth, nevertheless, any true confession of faith of the Christian Church must be grounded upon the Scriptures as interpreted by the Spirit of God.

d. No confession of faith for the Christian Church can ever be final, for one of the supreme functions of the Holy Spirit must ever be the revelation of the truth of the Gospel in its constantly widening sphere.

### THE MINISTRY OF THE CHURCH

The Methodist Episcopal Church would find itself in hearty accord with the following five propositions of the report:

1. The ministry is a gift of God through Christ to His Church and is essential to the being and well-being of the Church.

2. The ministry is perpetually authorized and made effective through Christ and His Spirit.

3. The purpose of the ministry is to impart to men the saving and sanctifying benefits of Christ through pastoral service, the preaching of the Gospel, and the administration of the sacraments, to be made effective by faith.

4. The ministry is entrusted with the government and discipline of the Church, in whole or in part.

5. Men gifted for the work of the ministry, called by the Spirit and accepted by the Church are commissioned through an act of ordination by prayer and the laying on of hands to exercise the function of this ministry.

We recognize the fact of the wide differences of view concerning the form and nature of the ministry and we believe that the unity of the Christian Church must rest upon a valid ministry acceptable in all branches of the Church. The subject is one that will require profound study by such agencies as the World Conference on Faith and Order and by the Churches themselves. Each Church needs to study the subject in a tolerant spirit seeking the guidance of the Holy Spirit, to the end that she may see more clearly the basis of her own order of ministry and appreciate more fully that of others.

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### THE SACRAMENTS

The Methodist Episcopal Church believes profoundly in the Sacraments of the Lord's Supper and Baptism. The following sentences in the report of Section VI would be heartily accepted among us:

We believe . . . in Baptism administered with water in the name of the Father, the Son and the Holy Spirit. . . We agree that the Sacrament of the Lord's Supper is the Church's most sacred act of worship in which the Lord's atoning death is commemorated and proclaimed, and that it is a sacrifice of praise and thanksgiving and an act of solemn self-oblation.

The doctrine held of the Sacraments, especially the Lord's Supper, is vitally related to that of the Ministry. We believe that it is vitally necessary to the unity of the Church that we shall all be able to come together to the Lord's Table and that the Holy Rite of Baptism be accepted in all the churches. As in the matter of the Ministry of the Church, so in the Sacraments, further profound study must be carried on in the effort to reach a common understanding.

### THE UNITY OF CHRISTENDOM AND THE RELATION THERETO OF EXISTING CHURCHES

The admirable statement presented in this report as prepared by a special committee of five to which it had been referred and approved by the Business Committee we think will commend itself to all branches of the Church.

The topic itself is exceedingly difficult because the whole question of Christian Unity is full of difficulties, but that is no reason for giving up the task of achieving it. Three lines of endeavor must be pursued.

a. The World Conference on Faith and Order must continue its work of leadership in persuading and directing all branches of the Church in the restudy of the foundations of the Christian faith in the light of the Scriptures and with the illumination of the Holy Spirit.

b. We view with the liveliest satisfaction the growing co-operation in all forms of the work of the Gospel, illustrated by the World Conference on Life and Work, the Federal Council of the Churches of Christ in America, the International Council of Missions, the Young Men's and the Young Women's Christian Associations, and other agencies throughout the world. This co-operation is not only a blessing to the work itself, but is also bound to bring us into closer union in the bonds of love.

c. Paralleling these movements, the actual organic union of various branches of the Christian Church is taking place in

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different parts of the world. The stress of the mission field, the useless competition of churches of like faith and order, and the growing demand for more effective work on the part of both old and young are resulting in the consolidations of individual churches and denominations. This cannot be forced but must take its natural course, and with the increasing unity of faith and of co-operation in Christian work it is bound to continue on a larger scale.

### CONCLUDING STATEMENT

The Methodist Episcopal Church created its Commission on Interdenominational Relations as an expression of its desire to co-operate in the growing movement of Church Unity. The Commission, in harmony with its instructions from the General Conference, pledges its heartiest support and co-operation and that of the Church it represents to the Continuation Committee of the World Conference on Faith and Order in carrying forward its great task.

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### THE UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK

The Universal Christian Council for Life and Work was founded in Stockholm in 1925. It represents thirty-seven nations and all branches of the Christian Church except the Roman Catholic, which declined.

Its purpose is, "To unite the different Churches in common practical work, to furnish the Christian conscience with an organ of expression in the midst of the great spiritual movements of our times, and to insist that the principles of the Gospel be applied to the solution of contemporary social and international problems."

The Council, through its Executive Committee, since 1925 has been carrying on a very effective work of education, research, and conference. The International Christian Social Institute at Geneva has been very fruitful of good things.

The next World Conference will be held in 1935 and the Executive Committee requests the Churches to send notice before August, 1932, of their willingness to co-operate and to designate an appropriate commission to confer on all matters relating to the proposed conference.

We heartily commend the work of the Council and recommend that the Commission on Interdenominational Relations be authorized to act for the Methodist Episcopal Church in co-operation with the Council in the work proposed.

### THE WORLD CONFERENCE ON FAITH AND ORDER

The Continuation Committee of the World Conference on Faith and Order has held several meetings during the quadren-

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nium. It has been in close touch with all the Christian bodies except the Roman Catholic and through its frequent publications and pamphlets has kept them informed of the progress of its work.

Nearly all the Churches have sent their answers to the Continuation Committee setting forth their attitude toward the questions discussed at Lausanne in 1927 and the conclusions reached. The answer of the Methodist Episcopal Church, which was sent by the Commission of the Church on Interdenominational Relations by direction of the General Conference, is presented as a part of this report.

Your Commission has been in close co-operation with the Continuation Committee during the quadrennium and believes much progress has been made in the study of the fundamental questions of Faith and Order and we think the whole spirit of Church Unity has greatly profited by it.

The next World Conference has been set for 1937 and the Continuation Committee requests the Methodist Episcopal Church to appoint the delegates who shall represent the Church at said Conference and shall have an active part in the preparation of the program for it. We recommend that the General Conference authorize the Commission on Interdenominational Relations to appoint such delegates without expense to the Church.

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### FEDERAL COUNCIL AND OTHER LIKE BODIES

The Committee on the Federal Council and Other Like Bodies was working as follows: Bishop E. G. Richardson, chairman; Dr. Robert Bagnell, secretary; Bishops F. D. Leete and William F. McDowell; B. F. Abbott, E. H. Cherrington, John H. McCallum, T. R. Davis and H. E. Woolever. The Committee reports as follows:

Your Commission on Interdenominational Relations has kept in close touch with the Federal Council and its work. Its plans of work and its proposed utterances have been submitted to us in advance and any suggestions we have made have received cordial consideration.

We record our sincere appreciation of the great work the Council is doing in these difficult times; providing an agency through which the denominations can render a genuine service to the country and the world in fields where the individual denomination is severely handicapped. Many times it has welded the united influence of the churches in a telling manner for good.

We heartily commend the Federal Council and urge that the Methodist Episcopal Church continue its support and co-operation. We suggest that the relation of this Commission to the

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Federal Council as defined by the General Conference of 1924 be continued.

The Commission which has made a wide and intensive study of the fields and possibilities of union will complete its report upon the subject and make its recommendations upon legislation at the opening of the General Conference.

Respectfully submitted,

WILLIAM F. McDOWELL, *Chairman*;

HARRY EARL WOOLEVER, *Secretary*.

## WORLD PEACE COMMISSION

### *To the General Conference:*

Immediately after the General Conference of 1928, the World Peace Commission held two meetings for the purpose of organization. Many names were considered for the position of Executive Secretary. After careful survey of the field the choice fell upon Dr. Alvin C. Goddard, of Portland, Maine. Doctor Goddard's varied experience as an executive, in addition to his splendid record as pastor and his wide acquaintance throughout the church, seemed to qualify him for the position. The Executive Secretary began his activities the latter part of October, 1928, with offices at 150 Fifth Avenue, New York City. Under the instructions of the General Conference the Commission conceived its function to be primarily educational. Toward this end the work described in the following paragraphs has been devoted.

### LITERATURE

#### *A. Textbooks, lessons, etc.*

The commission soon found a great need for textbooks adapted to church school work. There was a great deal of lesson material available for children, juniors and intermediates, especially in the closely graded church school lessons. There was also a great deal for young people, but scarcely anything for adults.

*Thinking It Through*—Early in 1929, the commission brought out a new edition of *Thinking It Through*, by Evelyn Riley Nicholson, adapted to church school class needs. The study outline of lessons divides the text into thirteen divisions with subjects and scripture references.

*Highways to International Good Will*—The commission secured Walter W. Van Kirk to write another textbook entitled *Highways to International Good Will*, which was published in 1930. It has thirteen chapters and is adaptable for use in church school classes. A teacher's manual for this book was prepared by Dr. Albert E. Kirk, with scripture references and texts. Both these books have been approved by the Curriculum Committee as elective courses for church schools.

The curriculum Committee, at the request of the commission, gave authorization for the preparation of another elective text: an inductive study of the present world situations, the gospel message and its answer. This book is now in course of preparation.

*Toward World Comradeship*—Authorization has been granted

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by the Curriculum Committee for the publication of a text entitled *Toward World Comradeship*. It is published as one of the Christian Comradeship Series. The plan of the book is as follows: There are seven chapters on the seven basic problems of world peace. Each chapter contains factual and resource material and is arranged for the discussion method in class work. It has grown out of a laboratory experience of teaching world peace in 152 Epworth League Institutes by trained leaders.

*Peace Lessons*—Through co-operation with the editors of church school literature the Executive Secretary of the commission prepared a series of peace lessons entitled *Jesus and His Principles of World Peace*, which were published parallel with the uniform lessons in the *Adult Bible Class Monthly* for April, May, and June, 1932.

*Peace Plays*—The commission supervised the preparation and publication of *Four Peace Plays With Worship Services*. Each play presents some phase of world peace, the aim being to dramatize the high ideals of international good will in an atmosphere of worship.

*Peace Hymns*—This is a collection of twenty-one hymns of world peace and the Holy Spirit written by Harry Webb Farrington, including the Airmen's hymn, a Harvard prize hymn, a *Homiletic Review* prize hymn, and a most excellent "hymn of world friendship for juniors," entitled "All the World." These were published by the commission and can be secured direct from its office.

### B. Pamphlets distributed

*Methodism and World Peace*—This pamphlet has been published in four editions, total 48,000, and distributed free of charge. It gives an outline of the work now being done in the church for world peace, the program put forward by the Peace Commission, and suggestions for peace education in the local church. The editors of church school and Epworth League publications co-operated in the publication of this pamphlet. As this goes to press the fifth edition of 5,000 is being published for distribution at General Conference.

*In Summer Conferences*—During the summer of 1930, and 1931, nine different kinds of pamphlets were distributed free of charge in the Epworth League Institutes, totaling between thirty and forty thousand. Different kinds of small priced pamphlets were put on sale and several hundred copies were sold.

*Miscellaneous*—Thousands of pamphlets of various kinds have been sent out from the office. Many of these have been free; some have been sold for a few cents. In all cases they were sent in reply to requests for literature from pastors, Sun-

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day school teachers, public school teachers, women's organizations, church school classes, colleges and individuals interested in the promotion of peace education. Upon request we have sent some material to England and some to Central American countries. Included in these were 10,000 reports of the Second and Third National Study Conferences on the Churches and World Peace, which were held respectively in Columbus, Ohio, and Evanston, Illinois.

The commission has secured and offered to the churches, peace posters, stamps, and post cards which have been sent when ordered. These included posters on the World Court, the General Disarmament Conference, and general peace subjects. A set of children's posters entitled "Children From Many Lands," including a "Goodnight Prayer," has been made available to churches desiring to use them.

### C. Articles contributed

During the quadrennium the Executive Secretary and other members of the commission have contributed sixty-three articles on various phases of peace education to the *Advocates*, *Epworth Herald*, *Church School Publications*, and other church publications. The commission has also secured others to write articles which have been published in the church press. In this way the commission has kept the peace ideals before the church constantly.

### D. Mailings to the pastors

During the quadrennium the commission has sent the following to every pastor in the United States:

*Armistice Day Literature*—Each year of the four the commission has sent a packet of Armistice literature with suggestions for Armistice Sunday observance.

*Report*—A summary report of the activities of the commission, November 4, 1928, to September 20, 1930.

*Goodwill*—A World Goodwill packet containing suggestions for observance of World Goodwill Sunday.

*Collins Speech*—In the early spring of 1929, 1930, and 1931, a copy of the speeches made in the House of Representatives by the Honorable Ross A. Collins, giving much factual material each year of expenditures of the War Department and military activities.

*The Words of Christ*—A compendium for study groups entitled "The Words of Christ Commonly Quoted for or Against War."

*The World Tomorrow*—A copy of the May issue, 1931, of *The World Tomorrow* including a report of a questionnaire sent by that publication to more than 53,000 ministers in this country, and giving opinions of 19,000 on the Church, War and Peace.

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### *E. Armistice Sunday Order of Worship*

An Armistice Sunday Order of Worship was prepared by the Commission for use in the churches, Armistice Sunday, 1930, and another for 1931. These were published by The Methodist Book Concern and sold by them. They were used quite extensively through the church. Another one is planned for 1932.

### *F. Epworth League Dated Units*

In co-operation with the Epworth League Office and the *Epworth Herald*, two of our "Peace Squadron" men, Rev. Paul N. Guthrie and Rev. J. Lester Hankins, prepared units on "Disarmament" and "Patriotism," for a six weeks' course in local Epworth League Chapters.

### EPWORTH LEAGUE INSTITUTES

Soon after the commission began its work the Peace Section of the American Friends Service Committee offered co-operation in a practical and material way. As a result of their offer seven young men were selected to attend a two weeks' Institute of International Relations at Haverford College, Haverford, Pennsylvania, June 9-22, 1930. Their travel expenses to the Institute were paid by the American Friends Service Committee, as well as their entertainment while there, and their salary for the entire summer. After their training they taught classes in world peace in fifty-eight Epworth League Institutes. Our commission provided them with all literature and lesson helps, and also paid their travel expenses from the time they left the training conference until their return home.

In 1931, the American Friends Service Committee paid for the entertainment of thirty-four ministers, as well as the expenses of the entire program of the Institute of International Relations held at Haverford College, June 8-20. These ministers were chosen by the commission to teach classes in international relations in Epworth League Institutes. They taught in eighty-seven. The commission paid the travel expenses of these men to and from the Haverford Institute, and in cases of long travel helped pay their expenses to the Institutes where they taught.

This program was set up in closest co-operation with the central Epworth League office, who sent representatives to the Haverford Institute each year to instruct these men in Epworth League General Methods. A class in Methods was taught by these men in many of the institutes visited.

Plans have been made for 1932 with the American Friends Service Committee, who have promised to entertain twenty to thirty of our ministers free of charge at an Institute of International Relations to be held at Haverford College, June 13-25, the travel expenses to be borne by our commission.

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### CIRCULATING LIBRARY

The commission has accumulated several very choice books on various phases of world peace which it loans to pastors, church school teachers, and church workers in general for the mere price of postage both ways.

### BROADCASTING

The commission has for the past several months been broadcasting every two weeks over Station WEVD of New York City. The program of fifteen minutes is devoted to peace education addresses.

### PETITIONS

The commission circulated petition blanks and secured signatures for the ratification of the Paris Peace Pact, the ratification of the London Naval Arms Conference Treaty, the entrance of the United States into the World Court, and for this country to stand for drastic reduction in armaments at the World Disarmament Conference, Geneva, February, 1932. These signatures ran into many thousands. We have reasons to believe that they had an influence on our government at Washington.

### OTHER PEACE ORGANIZATIONS

The commission has co-operated closely with other peace organizations in such matters as the ratification of the Paris Peace Pact, the World Court, the London Naval Arms Conference, and the General Disarmament Conference at Geneva, particularly with the Commission on International Justice and Goodwill of the Federal Council of Churches, the Committee on Militarism in Education, the National World Court Committee, and the Interorganization Council on Disarmament whose particular interest was the General Disarmament Conference at Geneva.

The commission has given special co-operation to the Committee on Militarism in Education in various campaigns throughout the country in an effort to rid our educational institutions of military training.

### STUDY CONFERENCES

The commission co-operated with the National Study Conference Committee in setting up the Second and Third National Study Conferences on the Churches and World Peace, which were held in Columbus, Ohio, March 6-8, 1929, and in Evanston, Illinois, February 25-27, 1930, respectively. At the first conference we were allowed fifteen delegates, and at the third, twenty-five. We filled our quota in each case, the commission paying the travel expenses of all delegates attending. From each of these conferences came "The Message to the Churches,"

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and suggestions for local church programs, which our commission distributed as already noted.

### FIELD WORK

During the quadrennium, (to December 1, 1931) the Executive Secretary has delivered 494 public addresses to colleges, universities, local churches, Annual Conferences, men's clubs, women's clubs, Sunday School conventions, Epworth League Institutes, camp meetings, Epworth League district and group meetings, and Preachers' meetings. He has held round table discussions in colleges, universities, church schools, Epworth League Institutes, Preachers' meetings, and with many other groups under various auspices. He has attended scores of committee meetings in various parts of the country, traveling more than 79,000 miles.

### RECOMMENDATIONS

The commission respectfully recommends to the General Conference the following:

1. For the creation of a new standing committee of the Quarterly Conference to be known as the Committee on World Peace. The memorial asks for legislation requiring the District Superintendents to send to the World Peace Commission names and addresses of the Chairmen of all Quarterly Conference Peace Committees.

2. "The program of education built up during the quadrennium should be carried forward. We therefore memorialize the General Conference to provide that classes assembled in the local churches and young people's Institutes may now be enrolled, over their own signatures, as members of a fellowship which may help hasten the reign of universal peace."

3. In order that these recommendations shall be put into effect and the work of peace education continued throughout the church, the commission recommends the continuance of its appropriation.

Various memorials are being presented to the General Conference, as a result of the activities of the World Peace Commission. These represent the actions of numerous Annual Conferences and cover concrete aspects of the program for peace. For this reason the commission makes no further recommendations, since these memorials in a general way put before the General Conference a program of activity for further peace education.

Respectfully submitted,

RALPH W. SOCKMAN, *Chairman*,  
G. BROMLEY OXNAM, *Secretary*.

# THE GENERAL CONFERENCE COMMISSION ON WORSHIP AND MUSIC

PREPARED FOR THE MANUAL OF THE GENERAL CONFERENCE OF  
THE METHODIST EPISCOPAL CHURCH FOR THE YEAR 1932.

## EXPLANATORY

This Commission was authorized by the General Conference of 1928 following the suggestion of the Commission on Music in its report to the General Conference of that year. The Commission on Worship and Music was to consist of fifteen members, divided equally among bishops, other ministers than bishops, and laymen. The instructions given the Commission will be found in Report No. 6 on "The State of the Church," page 609 in the *Journal*. These directed that at least two orders of worship should be prepared, to be printed in place of the paragraph which was No. 72 in the *Discipline* of 1924. It was further ordered that a Commission on Worship and Music be established in each Annual Conference, to co-operate with the General Conference Commission. The Commission accepted as its first task the preparation of Orders of Worship, and as its further responsibility the doing of everything in its power to help lift the standards of Worship and Music throughout the Church.

## ORDERS OF WORSHIP

As a first step in the preparation of Orders of Worship, the Commission, after careful study, prepared three Orders, and an adaptation of the historic "Wesley Sunday Service," the latter being suggested for occasional use. These were printed about January 1, 1930, and were circulated for criticism among ministers and interested laymen. Valuable suggestions were received. A revision of these Orders was printed a year later, with which were included Calls of Worship, Affirmations of Faith, Prayers, and other materials for use in worship. This leaflet was mailed to every minister of our Church, that all might have the opportunity of using the services experimentally and making suggestions concerning them. Finally, that we might still further discover the mind of the Church, a questionnaire was sent to selected ministers of all types of churches and in various parts of the country. The responses received to these repeated requests for suggestions have indicated a general demand for new Orders on the part of those replying, and a cordial approval of the work of the Commission.

## *Commission on Worship and Music*

In the final session of the Commission the Wesley Service was retained as first presented, for occasional use; but the services for regular use were reduced to two, Order I being adapted to the church desiring the more extended service, and Order II presenting, for those who prefer it, a simpler form. To either service choral responses, etc., may be added where desired.

A study of Orders I and II reveals that nothing has been added to our present service except the Call to Worship (optional in Order II), the Words of Assurance in Order I, and an additional period of prayer. This latter is not really an addition but a division, for it separates what was formerly the "pastoral prayer" into two parts, bringing the familiar element of confession into the earlier part of the service and permitting the congregation to share in its utterance, and retaining the minister's own "pastoral prayer" in a position following his Scripture lessons and nearer the sermon. The Orders commend themselves not because of their containing things startling or new, but because they arrange the familiar items of the service in an order following as closely as is practicable the natural experience of worship. In so doing they come also into close accord with the time-honored procedure of the Christian Church in various communions. Order I gives large opportunity for active participation by the congregation.

With the Orders of Worship are to be printed opening Sentences from the Holy Scriptures, great historic prayers, such as we have always had in our Communion service, and other materials which may be used in worship. It is felt that even those who make no use of these materials in public worship will be uplifted and helped by their use in private meditation.

### CO-OPERATION WITH OTHER ORGANIZATIONS

In the wider field of effort for the lifting of the standards of worship and music throughout the Church, the Commission has been in touch with various agencies of our Church seeking both to give and to receive aid. Among these have been the theological seminaries of our Church, the Commission on Courses of Study for our ministers, and the Bureau of Architecture. In every case there has been the heartiest co-operation. The Church press has given most generously of its space. We have also been in communication with the bishops and District Superintendents, requesting that the subject of worship be emphasized in their area and district meetings. The bishops who were members of the Commission were named as a committee to prepare suggested orders for the opening and closing devotional services in our Annual Conferences.

### OTHER PUBLICATIONS

In this broader field of its activity the commission has pre-

## *Commission on Worship and Music*

pared several publications in addition to the Orders of Worship with the added materials for worship, and explanatory pages. First of these we name the pamphlet, *The Minister as Leader in Worship*. This gathered together many advices with regard to the conduct of the service of worship, helpful to choirs and choir directors as well as ministers and congregations. With this there was mailed to all our ministers a very valuable list of the best anthems and choral responses, compiled by two members of the Commission who are well known church organists. This has received very favorable comment and has been reprinted in *The Diapason*. The selections named have all been used repeatedly and can be recommended without hesitation. A far more pretentious publication is the book of *Choral Responses* for which a need was felt, and which the Commission decided to prepare. Many composers of standing have gladly contributed to this collection, which has been edited by a member of the Commission and will soon be issued by a leading music publisher. Finally, a lantern slide lecture on Public Worship has been prepared by the Commission in co-operation with the lantern slide department of the World Service Commission. This will soon be available for free rental to our churches, and should be widely used in explaining the purpose and establishing the ideals of Public Worship.

### MEMBERS OF COMMISSION

#### BISHOPS

Charles Wesley Burns  
W. O. Shepard<sup>1</sup>  
Charles E. Locke  
Charles L. Mead

#### LAYMEN

Guy Filkins  
Mrs. E. S. Mills  
Paul Helms  
Paul Watkins  
Powell Weaver

### OTHER MINISTERS

Wm. Wallace Youngson  
L. B. Longacre  
Philip S. Watters  
William K. Anderson

WILBUR P. THIRKIELD, *Chairman*,  
J. HASTIE ODGERS, *Secretary*.

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On pages 402-405, inclusive, the Commission presents the approved Order of Worship.

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<sup>1</sup> Deceased.

## *Commission on Worship and Music*

### **Order of Worship I**

Let the people kneel or bow in silent prayer upon entering the Sanctuary

#### **Prelude**

The people in devout meditation

#### **Call to Worship**, which may be said or sung

#### **Hymn**

If a Processional the hymn shall precede the Call to Worship, and the people shall then rise at the second stanza and join in singing

#### **Prayer**,

To be said by all. The following may be said, or other Prayer of Confession. The people seated and bowed or kneeling

**Our Heavenly Father, who by thy love hast made us, and through thy love hast kept us, and in thy love wouldst make us perfect, we humbly confess that we have not loved thee with all our heart and soul and mind and strength, and that we have not loved one another as Christ hath loved us. Thy life is within our souls, but our selfishness has hindered thee. We have not lived by faith. We have resisted thy Spirit. We have neglected thine inspirations.**

**Forgive what we have been; help us to amend what we are; and in thy Spirit direct what we shall be; that thou mayest come into the full glory of thy creation, in us and in all men, through Jesus Christ, our Lord.**

#### **Silent Prayer—Words of Assurance—The Lord's Prayer**

#### **Anthem or Chant**, which may be the Venite or the Te Deum, Hymnal 728, 729

#### **Responsive Reading**, followed by the Gloria Patri

#### **Affirmation of Faith**

} The people standing

#### **Lessons from Old and New Testament Scriptures**

#### **Prayer**

The people seated and bowed, or kneeling

#### **Offertory**

#### **Presentation of Offerings** with Prayer or Offertory Sentence

#### **Hymn**

The people standing

#### **Sermon**

#### **Prayer**

The people seated and bowed, or kneeling

#### **Hymn or Doxology**

The people standing

#### **Silent Prayer—Benediction**

The people seated and bowed, or kneeling

#### **Postlude**

Choral responses may be sung as desired

For **Calls to Worship, Invocations and Confessions, Words of Assurance, Affirmations of Faith**, see **WORSHIP SERVICE BOOKLET**

Let the service proceed without announcement as far as possible.

When there is a Junior Sermon, it should immediately precede or follow the offertory.

*Commission on Worship and Music*

## **Order of Worship II**

Let the people kneel or bow in silent prayer upon entering the Sanctuary

### **Prelude**

The people in devout meditation

### **Call to Worship**, which may be said or sung

### **Hymn**

The people standing

### **Prayer**, to be said by all. The following may be said, or a Prayer of Confession. The people seated and bowed, or kneeling

Almighty God, from whom every good prayer cometh, and who pourest out, on all who desire it, the spirit of grace and supplication: deliver us, when we draw nigh to Thee, from coldness of heart and wanderings of mind; that with steadfast thoughts, and kindled affections, we may worship Thee in spirit and in truth; through Jesus Christ our Lord. *Amen.*

**SILENT PRAYER—THE LORD'S PRAYER.**

### **Anthem**

### **Lessons from the Holy Scriptures**—If a Responsive Reading is used, to be followed by the Gloria Patri

### **Prayer**

The people seated and bowed, or kneeling

### **Presentation of Offerings**

### **Hymn**

The people standing

### **Sermon**

### **Hymn or Doxology**

The people standing

### **Silent Prayer—Benediction**

The people seated and bowed, or kneeling

### **Postlude**

Choral Responses may be sung as desired

A selection of **Calls to Worship** and **Prayers** will be found in the **WORSHIP SERVICE BOOKLET**

Let the service proceed without announcement as far as possible

# An Order for Morning or Evening Prayer

Adapted from

## The Sunday Service of John Wesley\*

Suggested for Occasional Use

Let the people kneel or bow in silent prayer upon entering the Sanctuary

### Prelude

(The people in devout meditation)

### Scripture Sentences

 One or more of them to be read by the Minister. (The people standing)

The Lord is in His Holy Temple: Let all the earth keep silence before Him (Hab. 2: 20).

Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer (Ps. 19: 14).

This is the day which the Lord hath made; we will rejoice and be glad in it (Ps. 118: 24).

The hour cometh and now is when the true worshipers shall worship the Father in spirit and in truth (John 4: 23).

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise (Ps. 51: 17).

### Hymn

(If a Processional the hymn shall precede the Scripture Sentences, and the people shall then rise at the second stanza and join in singing)

### Call to Confession,

 by the Minister

(The people standing)

Dearly Beloved, the Scripture moveth us to acknowledge and confess our sins before Almighty God, our Heavenly Father, with an humble, lowly, penitent and obedient heart; to the end that we may obtain forgiveness, by His infinite goodness and mercy. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and a humble voice unto the throne of the Heavenly Grace. Let us pray.

### General Confession,

 to be said by all.

(The people seated and bowed, or kneeling)

Almighty and most merciful Father: We have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done. But Thou, O Lord, have mercy upon us. Spare Thou those, O God, who confess their faults. Restore Thou those who are penitent; according to Thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for His sake, that we may hereafter live a godly, righteous, and sober life; to the glory of Thy Holy Name. *Amen.*

### Prayer for Pardon,

 by the Minister

O Lord, we beseech Thee, absolve Thy people from their offences; that, through Thy bountiful goodness, we may be delivered from the bonds of those sins which by our frailty we have committed. Grant this, O Heavenly Father, for Jesus Christ's sake, our Blessed Lord and Saviour. *Amen.*

(The people shall answer here, and at the end of all other prayers, *Amen.*)

### The Lord's Prayer,

 to be said by all

Minister: O Lord, open Thou our lips  
Response: And our mouth shall show forth Thy praise  
Praise ye the Lord  
The Lord's name be praised

\*NOTE: In commending the Sunday Service to "Our Societies in America," Mr. Wesley wrote: "I believe there is no Liturgy in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety than the Common Prayer of the Church of England. And though the main of it was compiled considerably more than two hundred years ago, yet is the language of it not only pure, but strong and elegant in the highest degree."

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**Venite**, "O come, let us sing." Hymnal, No. 728. To be said or sung by all.

**Psalter**

**Gloria Patri**

(The people standing)

**Lesson from the Old Testament**

**Te Deum**,\* "We praise Thee, O God." Hymnal, No. 729. To be said or sung by all. (The people standing)

**Lesson from the New Testament**

**Jubilate Deo**,\* "O be joyful in the Lord." Hymnal, No. 730. To be said or sung by all. (The people standing)

**Declaration of Faith**

*Minister:* The Lord be with you

*Response:* And with thy spirit

*Minister:* Let us pray

**Collect for Grace**,\* to be said by all (The people seated and bowed, or kneeling)

O Lord, Our Heavenly Father, Almighty and Everlasting God, Who hast safely brought us to the beginning of this day: defend us in the same with Thy mighty power; and grant that this day we fall into no sin; neither run into any kind of danger; but that all our doings may be ordered by Thy governance, to do always that which is righteous in Thy sight, through Jesus Christ, our Lord. *Amen.*

**Prayers**, to be said by the Minister at his discretion—ending with:

The Grace of our Lord, Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. *Amen.*

**Offertory**

(Here, when convenient, may be sung an anthem: the offering also being received and reverently brought to the minister, the congregation meantime rising; and it should be placed upon the Table with singing or prayer.)

**Sermon**

When a sermon or the Holy Communion is to follow, the minister shall make use of hymns and prayers before and after the same, at his discretion. Otherwise the service may close with a hymn and the following benediction:

**Benediction**

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. *Amen.*

Let the service proceed without announcement

\*When this service is to be used for Evening Prayer, the following changes shall be made: The Magnificat, Hymnal, No. 731, shall be used in place of the Te Deum. The Nunc Dimittis, Hymnal, No. 733, shall be used in place of the Jubilate Deo. In place of the Collect for Grace shall be said the following Collects:

Lighten our darkness, we beseech thee, O Lord; and by Thy great mercy defend us from all perils and dangers of this night; for the love of Thine only Son, our Saviour, Jesus Christ. *Amen.*

Direct us, O Lord, in all our doings, with Thy most gracious favor, and further us with Thy continual help; that in all our works, begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally, by Thy mercy, obtain everlasting life; through Jesus Christ our Lord. *Amen.*

A WORSHIP SERVICE BOOKLET, taken chiefly from the Holy Scriptures and the Wesley Sunday Service, adopted by our General Conference in 1784, for the devotional study of ministers and people, and for use in churches if desired, has also been made available, besides other publications of practical value in the worship-life of our ministry and people.

## THE PRESIDENT OF THE FEDERAL COUNCIL OF CHURCHES

In December, 1928, I was elected president of the Federal Council of the Churches of Christ in America, at its quadrennial meeting, held in Rochester, N. Y., succeeding Dr. S. Parkes Cadman, whose term of office expired at that time. The filling of this office has meant the carrying of an additional responsibility of considerable proportions, which, however, I have been very happy to carry because of my conviction that the Methodist Episcopal Church is thoroughly committed to the principle of the fullest possible co-operation with other denominations and my feeling that the Federal Council of Churches, as the official federation of twenty-six denominations, affords the most significant channel through which an increasing measure of co-operation can be brought about in American Protestantism.

In my work as president of the Federal Council, I have been fortunate in being closely associated with Dean Luther A. Weigle, who has been chairman of the Council's Administrative Committee throughout the period of my presidency, and with Dr. John W. Langdale, who has served as the chairman of the important Committee on Policy during the same period. Bishop William F. McDowell has served as chairman of the Washington Committee of the Council.

Without attempting to make any adequate report of the work which has been done by the Federal Council during the present quadrennium and in which the Methodist Episcopal Church has played an important co-operative part, I present the following brief summary of a few of the more concrete and tangible achievements, none of which perhaps is as important as the more intangible contribution which the Council is making to the development of the spirit of Christian unity and the practice of interchurch co-operation.

1. One of the most encouraging aspects of the Federal Council's work is the development of the Department of Research and Education, which has come to be regarded as an exceptionally reliable source of information on social, industrial and international questions affecting the life of the churches. Its two most comprehensive studies during the quadrennium have been "The Centralia Case" (an investigation which was undertaken in response to the request of the Pacific Northwest Conference of the Methodist Episcopal Church and other religious groups in that area) and "The Public Relations of the Motion Picture Industry." Perhaps more important than these special studies is

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the weekly *Information Service*, published by the Research Department, reviewing current happenings in the light of the Christian interest. This *Information Service* includes annual surveys of industrial relations and of rural life, as well as special monographs on problems of public interest.

2. The Commission on the Church and Social Service, during the quadrennium, has given attention to two major interests. The first of these is the relation of the churches to industry, and the program has included intensive attention to the problem of unemployment, the promotion of the observance of Labor Sunday in the churches, the securing of relief for the families of those thrown out of work by the conflict in the textile industry in North Carolina in 1929-30 and in the bituminous coal industry in 1931-32. A nation-wide conference of the representatives of the religious forces—Catholic and Jewish as well as Protestant—on their responsibility in connection with the unemployment crisis was initiated by the commission and held in Washington in January, 1931.

A second major interest of the Commission on the Church and Social Service has been the fostering of a more adequate program of social work in the churches. A National Conference of Church Social Work has been launched, meeting in connection with the great national conference of social workers each spring.

3. The Committee on Marriage and the Home has issued two studies which have attracted great interest, "Ideals of Love and Marriage" and "Moral Aspects of Birth Control." Both have secured wide attention from the public and it is believed that they have served an important educational purpose.

4. The Commission on International Justice and Goodwill has given an impressive leadership in uniting the churches in support of forward-looking policies for world peace. It has met with large success in promoting the observance of the Sunday before Armistice Day as a special occasion for education for world peace. Its work in behalf of American membership in the World Court, the opposition to compulsory military training in schools and colleges, the support of the right of citizenship for persons like Professor Macintosh who cannot promise in advance to support all future wars, and its activities in behalf of peace between China and Japan have elicited widespread attention in the newspapers as well as in the religious press.

5. Through the Committee on World Friendship Among Children, three striking projects of international education for the children and young people of the churches have been carried through. The first was the sending of 30,000 friendship school-bags to the children of Mexico; the second the sending of 28,000 friendship treasure chests to the children of the Philippine Islands, and the third the support of the child-feeding program for the public school children of Porto Rico.

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6. The Commission on Race Relations, including in its membership the representatives of both the white and the Negro churches, has carried on an aggressive campaign against the lynching evil, including inquiries during the last two years into lynchings in three different communities. It has furthered the observance of Race Relations Sunday as a time for exchange of pulpits between white and Negro pastors and the development of acquaintance and better understanding. It has administered the Harmon Awards for Distinguished Achievement by Negroes in such fields as music, art, literature, science, education, industry and religious service. At the beginning of the quadrennium, the National Conference on Interracial Problems in the Light of Social Research was held in Washington, which has stimulated the development of local interracial committees.

7. The Committee on Mercy and Relief, with the co-operation of the Foreign Missions Conference of North America, took the initiative in setting up a national organization for securing relief for the China famine sufferers. About two and a half million dollars for this great humanitarian undertaking have been raised.

8. An increasing measure of attention has been given both to evangelism and to the cultivation of the spirit of worship. *The Fellowship of Prayer*, issued annually for daily devotional use during Lent, has reached an annual circulation of upwards of a million copies. A new Committee on Worship, headed by Bishop Wilbur P. Thirkield, has been created during the past year, to serve as a central clearing-house for the exchange of experience and methods among the denominations in the field of education for better public worship. A Field Secretary for Evangelism has been added to the staff of the Council, to be available to assist local communities in working out more effective evangelistic programs.

9. The radio program, sponsored by the Council, has witnessed a remarkable development. The Council is now sponsoring three religious services every Sunday afternoon of the year, a brief period of morning worship every day except Sunday, and two midweek periods of worship in song. All these services go out over an astonishingly wide network of stations, reaching from Coast to Coast and from Canada to the Gulf. Their value for bringing the Christian message to great numbers who are unreached by the ordinary ministry of the churches can hardly be exaggerated.

10. Through the Universal Christian Council for Life and Work, of which the Federal Council's Commission on Relations with Churches Abroad is the American Section, constant relations of fellowship and co-operation are being sustained with the churches of other lands. Many believe that an effective world federation of churches will arise out of this movement. Plans

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are now being made for a successor to the Stockholm Conference on Life and Work, probably to be held in 1935.

11. Since, in the last analysis, it is in the local community that the issue of church co-operation stands or falls, a steady program of supporting and extending the movement for state and local federation is carried on. During the quadrennium, new city federations of churches, with well-organized programs, have been brought into being in Scranton, Pa., and Des Moines, Iowa, and one new state federation of churches has been created and put on a functioning basis—that in Illinois.

12. New co-operative relations have been established by the Federal Council both with the Home Missions Council and with the International Council of Religious Education. The Home Missions Council and the Federal Council now share common offices and, while maintaining their autonomy, work together in a common program. The Federal Council's former Commission on Christian Education has been discontinued in the interest of a closer working agreement with the International Council of Religious Education.

FRANCIS J. McCONNELL.

## THE COMMISSION ON RESERVE PENSION FUND PLAN

*To the General Conference of 1932:*

1. *Personnel, Meetings, Attendance.* Of the Commission as appointed by the Bishops, the following members assembled in Chicago, December 13, 1928, for the first meeting: Bishops Edgar Blake, H. Lester Smith, Wallace E. Brown; John J. Bushnell, James W. Colona, George H. Haigh, Arthur M. Wells, and Manfred C. Wright, ministers; and William A. Walls, layman. Later Mr. Thomas J. Sare was added and served with the above named members until the work was completed. Bishop Edgar Blake was elected Chairman and J. W. Colona, Secretary of the Commission. Six meetings of the full Commission were held and additional meetings of special Committees were held to facilitate the work of the Commission.

By action of the Commission, William B. Farmer, Charles R. Oaten, Thomas A. Stafford, George A. Huggins and Irene Flesner of the Board of Pensions and Relief were invited to sit in the meetings of the Commission and participate in the discussions. Mr. Marvin Campbell, and others desiring to speak to the Commission were given hearings.

2. *Status, Powers and Functions* were determined by the Commission to be as follows:

"That this Commission is authorized, empowered and instructed by the General Conference to prepare a Ministers' Reserve Pension Fund Plan.

"That all decisions with reference thereto are to be made by the Commission and not by the Board of Pensions and Relief, which has only an advisory relation to the work of the Commission.

"That the new Plan may be set in operation only in such Conferences as can show that actuarially adequate reserves have been set up for the purpose of fully protecting the rights of Conference Claimants under the original pension system of 1908, in order that the revenue from the pastoral charges for Conference Claimants shall not be diminished on account of payments for new entrant members of the Ministers' Reserve Pension Fund.

"The principle of equalization of benefits shall be applied to service annuity credits within Annual Conference units.

"All other items of the stipulations and instructions as printed in the 1928 *Discipline*, ¶ 603, appear to be clear in the form stated."

Close co-operation was given by the Board of Pensions and Relief, which furnished studies, diagrams and plans as needed, and cleared the notices and the minutes of meetings and all other needed matters through its office.

3. *The limitations* within which the plan was to be worked out as set forth in the aforementioned ¶ 603, *Discipline* 1928,

## *Commission on Reserve Pension Fund Plan*

were faithfully observed by the Commission. Items 10 and 12 of those stipulations, being extra to the Reserve Pension Plan for Ministers, were referred to the Board of Pensions and Relief, which reported to the Commission the impossibility at this time, on account of absence of reliable and necessary data, to set up a scientific plan and the Commission recommends that these items be left with the Board for further study and later recommendation.

4. *The Reserve Pension Plan for Ministers of the Methodist Episcopal Church*, as adopted by your Commission, is as follows:

### PLAN OF MINISTERS' RESERVE PENSION FUND METHODIST EPISCOPAL CHURCH

#### I. ESTABLISHMENT

¶ A. Pursuant to the authorization, direction and instruction of the General Conference of 1928, there is hereby established a reserve pension system to be called the Ministers' Reserve Pension Fund of the Methodist Episcopal Church, hereinafter called the Fund. The Fund shall be administered by the Board of Pensions and Relief in accordance with and subject to the provisions that follow.

#### II. DEFINITIONS

¶ B, § 1. The following definitions shall apply to the interpretation of the Plan of the Fund, unless the context plainly indicates otherwise:

§ 2. "Employer" shall mean any connectional board, organization, or institution that receives the services of a member of the Fund in either a pastoral or non-pastoral capacity and shall pay therefor any form of salary, compensation, or allowance.

§ 3. "Support" of a member of the Fund shall mean:

(a) The sum or sums annually received from a Pastoral Charge as compensation for his services, plus an amount equivalent to fifteen per cent thereof, if the minister occupy a parsonage free of rent;

(b) The salary of a District Superintendent received from the District as compensation for his services, plus an amount equivalent to fifteen per cent thereof, if he occupy a district parsonage free of rent;

(c) The salary of a Bishop received from the Episcopal Fund as compensation for his services, plus the allowance for episcopal residence;

(d) The salary or compensation received by a Pastor from a federated or community church, or from a church of another denomination, plus an amount equivalent to fifteen per cent thereof, if he occupy a parsonage free of rent;

(e) The financial aid furnished by a missionary board, or other organization;

(f) The salary, compensation, or allowance received for services rendered under special episcopal appointment.

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§ 4. "Regular Interest" shall mean earned interest not to exceed four per cent compounded annually.

§ 5. "Service Annuity" shall mean an annuity payable quarterly in advance during life, beginning at the date of retirement, to be provided by the Fund on the basis of allocated credits together with the "Regular Interest" accumulated thereon. (See ¶ F, § 1.)

§ 6. "Income Annuity" shall mean an annuity payable quarterly in advance during life, beginning at the date of retirement, to be provided by the Fund on the basis of the personal contributions of the member together with the "Regular Interest" accumulated thereon. (See ¶ F, § 2.)

§ 7. "Pension" shall mean the total of the "Service Annuity" and the "Income Annuity."

§ 8. "Widow's Pension" shall mean an annuity payable quarterly in advance to the widow of a member of the Fund who dies before attaining retirement, to be provided by the Fund on the basis of the personal contributions of the deceased member together with the "Regular Interest" accumulated thereon plus three fourths of his "Service Annuity" credits together with the "Regular Interest" accumulated thereon. (Note: Annuities to widows of Retired Members of the Fund are provided for in ¶ F, §§ 1, 2.)

§ 9. "Child's Annuity" shall mean an annuity payable quarterly in advance to a minor child of a deceased member of the Fund.

§ 10. "Minor Child" shall mean a child under twenty-one years of age.

§ 11. The meaning of the word "child" shall be interpreted to include "a child legally adopted," as set forth in the *Discipline* of 1928, ¶ 389, § 5.

§ 12. "New Entrant" shall mean a minister who shall be admitted into Full Membership in an Annual or Mission Conference on or after the entry of said Conference into the Fund.

§ 13. "Previous Entrant" shall mean a minister in good standing in Full Membership in an Annual or Mission Conference, prior to the entry of said Conference into the Fund.

§ 14. "Original Pension System" shall mean the provisions for the support of Conference Claimants enacted by the General Conference of 1908 and amended by subsequent General Conferences.

### III. MEMBERSHIP

¶ C, § 1. An Annual or Mission Conference, at any time, on its own determination, by a two-thirds vote of its membership present and voting, may enter the Fund and may actively

## *Commission on Reserve Pension Fund Plan*

participate therein when it accepts the conditions and fulfills the requirements herein set forth.

§ 2. The membership of the Fund shall consist of the "New Entrants" in Annual or Mission Conferences in the United States of America; provided, however, that "New Entrants" past thirty-five years of age shall not be accepted as members of the Fund, unless an initial provision for "Service Annuity" shall be made by or for them in such manner and amount as shall be determined by the Board of Pensions and Relief.

§ 3. "Previous Entrants" who are members of Annual or Mission Conferences which are participating in the Fund may become members of the Fund by a two-thirds vote of the Conference membership present and voting; provided, however, that accrued service obligations under the "Original Pension System" shall be funded for or by such "Previous Entrants" in such manner and amount as shall be satisfactory to the Board of Pensions and Relief.

§ 4. A minister received by transfer into an Annual or Mission Conference on and after the date of entry of the Conference into the Fund shall be classed as a "New Entrant" while serving in such Conference. When such minister shall transfer to an Annual or Mission Conference not participating in the Fund, he shall be subject to the provisions of the "Original Pension System" for years served in such Conference, but upon subsequent entry into an Annual or Mission Conference participating in the Fund such minister shall resume contribution and receive credits therefrom.

### IV. CONTRIBUTIONS BY THE CONFERENCE

¶ D, § 1. Each Annual or Mission Conference that enters the Fund shall contribute annually thereto during the first decade of its participation, an amount equivalent to five and one-half per cent of the total "Support" of its members who are also members of the Fund; the rate of contribution during the second decade of participation shall be six and one-half per cent; and thereafter the rate of contribution shall be seven and one-half per cent. With the approval of the Board of Pensions and Relief, an Annual or Mission Conference may adopt the seven and one-half per cent rate initially, or at any time during the first two decades aforementioned.

§ 2. Each Annual or Mission Conference shall determine the plan by which it shall secure the annual contribution to the Fund required in the preceding section of this Paragraph, and shall make suitable and adequate provision therefor.

§ 3. Each Annual or Mission Conference shall collect the contributions due the Fund, and shall have power to adjudicate all questions in connection therewith.

## *Commission on Reserve Pension Fund Plan*

§ 4. The contributions required in § 1 of this Paragraph shall be made to the Treasurer of the Annual or Mission Conference, or any other officer who may be designated by the Conference, who shall transmit the same to the Board of Pensions and Relief, within thirty days after the session of such Conference, together with a schedule of information showing the members covered by the payment transmitted.

§ 5. A deficiency in the payment of the annual amount required of an Annual or Mission Conference shall reduce accordingly the "Service Annuity" credits of the members of the Fund in such Conference and also any other benefits provided by the Fund for them, unless otherwise ordered by the Conference, as provided in § 6.

§ 6. In the event of the failure of a Pastoral Charge, District, or "Employer" to pay, in whole or in part, the amount apportioned in any year, by an Annual or Mission Conference, for the purposes of the Fund, such Conference shall reduce equitably the "Service Annuity" credit for such year of service of such member of the Fund serving said Pastoral Charge, District, or "Employer," and shall advise the Board of Pensions and Relief of its action in the case.

§ 7. For purposes of adjudication of matters pertaining to the contributions to the Fund in an Annual or Mission Conference and for co-operation with the Board of Pensions and Relief, each Conference participating in the Fund shall elect annually a Committee on Reserve Pensions to consist of not less than five nor more than nine persons.

### V. CONTRIBUTIONS BY MEMBERS

¶ E. An annual contribution the equivalent of two per cent of his "Support" shall be paid directly to the Fund by each member thereof in the Effective Relation, in quarterly instalments payable in advance, on the following dates: February 15, May 15, August 15, and November 15. Such contribution shall be applicable to "Income Annuity" credit only.

### VI. PENSION

¶ F, § 1. A member of the Fund who shall have reached the age of sixty-five years and who shall have been granted the Retired Relation shall receive thereafter, during his lifetime, a "Service Annuity" as herein set forth.

Upon the death of a member of the Fund while receiving a "Service Annuity" three-fourths of such Annuity shall be continued to his widow, if their marriage took place before the member entered into the "Service Annuity."

The "Service Annuity" and the three-fourths thereof to be continued to the widow shall be the actuarial equivalent of his

## *Commission on Reserve Pension Fund Plan*

allocated "Service Annuity" credits together with the "Regular Interest" accumulated thereon, determined on the basis of the actual ages of the member and his wife at the time of entry into the "Service Annuity."

If at the time of his entry into the "Service Annuity" a member be unmarried or a widower, the calculation of the amount of such "Service Annuity" shall be made on the basis of assumed equal ages for man and wife.

The "Service Annuity" shall be determined according to the tables of annuity rates for such purpose, in current use by the Board of Pensions and Relief.

§ 2. At the same time that a member of the Fund, whether married or single, is granted a "Service Annuity," he shall be entitled to an "Income Annuity" of a type identical with his "Service Annuity," the amount thereof to be the actuarial equivalent of his personal contributions to the Fund together with the "Regular Interest" accumulated thereon.

The "Income Annuity" shall be determined according to the tables of annuity rates for such purpose, in current use by the Board of Pensions and Relief.

### VII. WIDOW'S PENSION

¶ G, § 1. If a member of the Fund die while in the Effective or Supernumerary Relation, a "Pension" shall be paid to his widow, based on her age and provided by the total of her deceased husband's personal contributions together with the "Regular Interest" accumulated thereon plus three-fourths of his "Service Annuity" credits together with the "Regular Interest" accumulated thereon at the time of his death.

§ 2. If the "Pension" of a widow whose husband died while he was in the Effective or Supernumerary Relation be less than \$300, at the discretion of the Board of Pensions and Relief, she may be granted annually an additional amount; provided, however, that in such case the total of the "Pension" and the Grant received by her shall not exceed \$300 per annum.

### VIII. CHILD'S ANNUITY

¶ H, § 1. Each "Minor Child" of a deceased member of the Fund may be granted an Annuity of \$75 until attainment of age sixteen, to be discontinued immediately thereafter, unless the child be enrolled and regularly attending a standard school or college.

§ 2. Upon presentation to it annually of a satisfactory certificate of enrollment, attendance, and work done in a standard school or college, the Board of Pensions and Relief may grant a child of a deceased member of the Fund an Annuity of \$150 from age sixteen until attainment of age twenty-one.

## IX. LIMITATION OF ANNUAL PAYMENTS

¶ I, § 1. If a member of the Fund die before attaining retirement, the total of the annual payments thereafter, in any year, to his widow and minor children shall not exceed three-fourths of the average "Support" for the preceding year of the members of his Conference who were members of the Fund.

§ 2. If a member of the Fund die while receiving a "Pension," the total of the annual payments thereafter, in any year, to his widow and children shall not exceed the annual "Pension" which he was receiving prior to his decease.

## X. REFUND

¶ J, § 1. Upon ceasing to be a member of an Annual or Mission Conference prior to retirement, a member of the Fund shall receive as a refund, in lieu of all other benefits, a sum equivalent to the total of his own contributions to the Fund together with the "Regular Interest" accumulated thereon.

§ 2. Upon ceasing to be a member of an Annual or Mission Conference after retirement, the "Service Annuity" shall cease automatically, and the "Income Annuity" shall be commuted in the form of a cash settlement to be actuarially determined and made by the Board of Pensions and Relief.

§ 3. If a member of the Fund die prior to receipt of any instalment of his "Income Annuity," and without leaving a widow or minor child or children, there shall be refunded to his estate a sum equivalent to the total of his contributions to the Fund together with the "Regular Interest" accumulated thereon.

§ 4. If the widow of a member of the Fund remarry, the "Service Annuity" shall cease automatically, and the "Income Annuity" shall be commuted in the form of a cash settlement to be actuarially determined and made by the Board of Pensions and Relief; this shall apply to a surviving widow of a member who died while in the Retired Relation as well as to a widow of a member who died while in the Effective or Supernumerary Relation.

## XI. DISABILITY BENEFITS

¶ K, § 1. An annual Disability Allowance may be given to a disabled member of the Fund under age sixty-five, if disability shall have been evident for a period of not less than one hundred eighty days, and the member shall have submitted to such examinations as may be required by the Board of Pensions and Relief, and it shall appear from the reports that his health shall have failed as a result of disease or injury, and that presumably he is totally and permanently incapacitated for both ministerial work and the support of his family.

## *Commission on Reserve Pension Fund Plan*

The annual Disability Allowance shall not exceed one-third of the average "Support" of the members of his Conference who shall have been members of the Fund during the preceding Annual Conference year.

At the discretion of the Board of Pensions and Relief, the initial payment of the Disability Allowance may be made to cover all or any part of the waiting period of one hundred eighty days, or only the period of disability following the termination of the waiting period.

§ 2. During the continuance of his disability, a member of the Fund shall receive an annual allocation to be applied on his "Service Annuity" credit, equivalent to the current "Service Annuity" credit in the Annual or Mission Conference of which he is a member, said allocation to be provided from the Disability Fund.

§ 3. When recommended by the Board of Pensions and Relief, the continuation of the above Disability Benefits (§§ 1, 2) shall be subject to the yearly approval of the member's Annual or Mission Conference.

§ 4. During the continuance of his disability, a member of the Fund shall be exempt from the requirement to contribute to the Fund, but when his disability has been terminated and he has entered into a salaried relationship with a Pastoral Charge, District, or "Employer," he shall resume contribution to the Fund.

§ 5. If a disabled member of the Fund recover sufficiently to resume ministerial work or to engage in a remunerative occupation, his disability allowance may be reduced or terminated by the Board of Pensions and Relief at its discretion.

§ 6. During the continuance of his disability, the member may be required, at the discretion of the Board, while still under the age of sixty-five years, to have a medical examination at any time by a physician appointed to act in behalf of the Board of Pensions and Relief.

§ 7. If disability continue until age sixty-five be attained, the Disability Benefits shall terminate and thereafter a disabled member of the Fund shall receive his "Pension," according to the provisions of ¶ F.

## XII. FUNDS

¶ L, § 1. The annual contributions required in ¶ D, § 1, shall be appropriated for the purposes of the Fund according to the following ratios:

Service Annuity Fund.....	70%
Disability, Widows', and Children's Funds.....	27%
Contingent Fund.....	3%

## Commission on Reserve Pension Fund Plan

§ 2. The seventy per cent of the contributions of an Annual or Mission Conference for the Service Annuity Fund shall be apportioned equally among its members in the Effective Relation who shall be also members of the Fund, except as provided in ¶ D, §§ 5, 6, and shall be allocated to each of them annually.

The amounts so allocated together with the "Regular Interest" thereon shall be trusteeed by the Board of Pensions and Relief for the Service Annuities described in ¶ F, § 1.

§ 3. The twenty-seven per cent of the contributions of the Annual or Mission Conference for the Disability, Widows' and Children's Funds shall be administered by the Board of Pensions and Relief as indicated in ¶¶ J, G, H, I, respectively.

§ 4. The three per cent of the contributions of the Annual or Mission Conferences for the Contingent Fund shall be administered by the Board of Pensions and Relief, as hereinafter provided.

§ 5. A Contingent Fund shall be created and administered by the Board of Pensions and Relief to which shall be credited:

(a) The three per cent of the Annual or Mission Conference contributions provided in §§ 1, 4 of this Paragraph;

(b) The excess interest earnings above "Regular Interest" in any of the other Funds;

(c) The "Service Annuity" credits released when a minister ceases to be a member of the Fund;

(d) Any resources of the Ministers' Reserve Pension Fund not otherwise designated or allocated.

§ 6. The Contingent Fund shall be used at the discretion of the Board of Pensions and Relief in such ways and for such purposes as in the judgment of the said Board shall best serve the interest for which the Ministers' Reserve Pension Fund is created.

### XIII. RELATION OF THE FUND AND THE "ORIGINAL PENSION SYSTEM"

¶ M, § 1. The provisions of the *Discipline* regarding the "Original Pension System" and the acts of the General Conference amendatory thereof, shall not govern the Fund nor have any application thereto, except as may be expressly provided in the legislation pertaining to the Fund.

§ 2. Until the General Conference shall order otherwise, all members of Annual and Mission Conferences except "New Entrants" shall be beneficiaries under the "Original Pension System" as provided in the *Discipline*; but an Annual or Mission Conference shall have the right to purchase annuities from the Fund for "Previous Entrants" and enter them as members therein, as provided in ¶ C, § 3, and ¶ O, § 2.

§ 3. "New Entrants" shall not be entitled to make any claim

## *Commission on Reserve Pension Fund Plan*

upon the annuity funds of the "Original Pension System" for years of service rendered in Annual or Mission Conferences participating in the Fund, but may be granted relief from the Necessitous Fund by action of the Annual or Mission Conference.

### XIV. GUARANTY RESERVE FUND

¶ N, § 1. In order that the revenue from Pastoral Charges and other sources for Conference Claimants who remain under the "Original Pension System" may not be diminished by the adoption of the Plan herein set forth, each Annual or Mission Conference entering the Fund shall be required to set up a satisfactory and sufficient Guaranty Reserve Fund to cover liabilities assumed on account of "New Entrants."

The amount of such Guaranty Reserve Fund, the conditions for its actuarial calculation, and the manner of financing the liabilities shall be determined by the Board of Pensions and Relief in conjunction with the Annual or Mission Conference concerned.

§ 2. The Guaranty Reserve Fund of an Annual or Mission Conference shall be placed in trust with a Corporate Trustee previously approved by the Board of Pensions and Relief.

The Guaranty Reserve Fund and the interest thereon shall be used exclusively for the object provided in the *Discipline* of 1928, ¶ 603, § 2.

### XV. AUTHORIZATION

¶ O, § 1. The Ministers' Reserve Pension Fund Plan herein set forth shall take effect one year after the date of its publication in the official papers of the Church, and the Board of Pensions and Relief is hereby authorized, instructed, and empowered to put the Plan into operation in any Annual or Mission Conference after such Conference shall have decided to enter, and shall have made provision for the requisite Guaranty Reserve Fund specified herein; provided, however, that if there be too few Conferences to secure a proper distribution of risks at the beginning of operations, the Board of Pensions and Relief may provide from its general funds a temporary subvention in amount sufficient to protect the Fund from actuarial deficit which might be caused by early claims.

§ 2. The Board of Pensions and Relief is hereby authorized to act as a Reserve Funding Agency for such Annual or Mission Conferences as may desire to transfer to it any or all of their obligations for "Previous Entrants" under the "Original Pension System" at a fixed rate of annuity per year of service.

§ 3. The Board of Pensions and Relief is hereby authorized to administer the Fund and to adopt such rules and regulations

## *Commission on Reserve Pension Fund Plan*

as may be necessary for the efficient operation of the Fund, subject to the limitation that this power shall not be exercised so as to nullify any of the provisions of the Plan.

At the meeting of the Commission in Chicago, January 2, 1930, the following action was taken:

"On motion of George H. Haigh, it was unanimously resolved that the Text of the Plan for the Ministers' Reserve Pension Fund Plan of the Methodist Episcopal Church, as revised and as shown herein be, and it hereby is adopted and that the same be prepared and published in the 'Official Papers of the Church' by the first of February, 1930, or as soon thereafter as possible."

5. *The Plan* including its Introduction appeared in the "Official Papers of the Church" and in other periodicals, on or about March 13, 1930.

6. *The Expenses* of the Commission were paid by the Board of Pensions and Relief as authorized in ¶ 603. The expense of final publication in the "Official Papers of the Church" was not deemed by that Board to be authorized by the above action, but is held by that Board to belong in the usual channels of such expenditure. In that opinion your Commission concurs.

7. *The Commission*, therefore, presents its report of completed work, and recommends that the Reserve Pension Fund Plan be inserted in the forthcoming book of *Discipline* immediately following what is now ¶ 392, as an alternative Pension Plan available for adoption by the Annual Conferences.

Respectfully submitted,

THE COMMISSION ON RESERVE PENSION FUND PLAN.

BISHOP EDGAR BLAKE

BISHOP WALLACE E. BROWN

BISHOP H. LESTER SMITH

JOHN J. BUSHNELL

JAMES W. COLONA

GEORGE H. HAIGH

ARTHUR M. WELLS

MANFRED C. WRIGHT

THOMAS J. SARE

WILLIAM A. WALLS

## COMMISSION ON REVISION OF RITUAL

*Dear Members of the General Conference of 1932:*

By a quite unanimous vote the General Conference of 1928 ordered a Revision of the Ritual. Dr. George Elliott was named among the Commissioners who were entrusted with the task. In two of its meetings the Commission profited by his unsurpassed knowledge of our liturgy. After his translation the Bishops appointed Dr. Gilbert S. Cox to the Commission.

Before beginning its work the Commission requested the Bishops to appoint one of their number to co-operate in the Revision. Bishop Herbert Welch was designated. He was elected Honorary Chairman and has been of inestimable value.

The Commission has given devoted attention to its duties. Five formal meetings have been held. The many memorials asking for a revision have been studied. The rituals of other branches of Methodism and of other Evangelical Churches have been consulted. An earnest though only partially successful attempt has been made to secure the guidance of the Church.

Following the decision of the Hymnal Commission to use the Authorized Version of the Scriptures for the Responsive Readings, the Commission decided to use the same with an occasional variation in the interest of textual clarity.

There has been nothing iconoclastic in the attitude of the Commission. Its members have been ever conscious that the Ritual they were revising was that which had been touched by Wesley, Coke and Asbury, which had been loved by their forbears, and by which they themselves had been recognized as they passed through the successive developments of their church life.

While eliminating words and forms which have become unmeaningful to the present generation, the Commissioners have sought to preserve the timeless spirit of the liturgy which Methodists have used from the beginning and which privileges us to share in the worship life of the universal church of Jesus Christ.

Though every change has been tested by the mind of Christ, it is not expected that anyone will find everything entirely acceptable. Such is the sanctity which association lends to old forms that to many, for a while, changes will seem superficial and ephemeral. Amid the harmony which has characterized the work of the Commission throughout differences of opinion have been advocated tenaciously before agreements were reached.

## *Commission on the Revision of the Ritual*

We do venture to hope that here will be found a congenial instrument of devotion for the expression of the vital faith of our people.

HERBERT WELCH, *Honorary Chairman*,  
JOHN W. LANGDALE, *Chairman*,  
FRED WINSLOW ADAMS, *Secretary*,  
LINDSAY B. LONGACRE  
A. E. PIPER  
GILBERT S. COX

NOTE.—We call upon all our ministers to make faithful use of the forms and orders here provided, and without other deviation than that here indicated as permitted.

We urge all pastors to encourage and train their congregations to participate audibly in those portions of the service provided for this purpose, particularly in the celebration of the Lord's Supper. The portions to be used by the Congregation are specially indicated by **black face type**.

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## THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER OR HOLY COMMUNION

### **The Sacrament of the Lord's Supper**

[The Lord's Table should have upon it a fair white linen cloth.

Let the pure unfermented juice of the grape be used.

It is our custom to receive the Sacrament of the Lord's Supper kneeling, but if persons so desire, they may receive the elements while seated or standing.

Upon entering the church let the communicants bow in prayer and in the spirit of prayer and meditation approach the blessed Sacrament.

The Responses throughout may be sung if desired.

The following order is prepared to take the place of the regular order of morning worship. Everything preceding the Invitation may be omitted if the occasion demands such brevity. If further straitened for time as in the sickroom the minister may omit any part of the service except the Invitation, the Confession, the Prayer of Consecration, the usual sentences for the distribution of the bread and wine, and the Benediction. But it is highly to be desired that the longer form be followed for Public Worship.]

*The people shall stand and join in singing the hymn, "Holy,*

*Commission on the Revision of the Ritual*

*Holy, Holy, Lord God Almighty” or other suitable hymn and remain standing until after the singing of the Gloria.*

God is a Spirit, and they that worship him must worship him in spirit and in truth.

**Glory be to God on high.**

God is Light. If we walk in the light as he is in the light, we have fellowship one with another; and truly our fellowship is with the Father and with his Son, Jesus Christ.

**Glory be to God on high.**

God is power. They that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles: they shall run and not be weary: and they shall walk and not faint.

**Glory be to God on high.**

God is Love. Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. Hereby perceive we the love of God, because he laid down his life for us.

**Glory be to God on high.**

*Then shall be said or sung:*

**Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now and ever shall be, world without end. Amen.**

*Then shall the Minister say:*

Let us pray.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Jesus Christ, our Lord. **Amen.**

Our Father, who art in heaven:

Hallowed be thy name; thy kingdom come; thy will be done, on earth as it is in heaven.

Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory, forever. **Amen.**

[Then the Minister may read the Ten Commandments, and the people, still in the attitude of prayer, shall after each commandment ask God's mercy for their transgressions in times past and grace to keep the law in time to come. In place of or in

## *Commission on the Revision of the Ritual*

addition to the Ten Commandments the Minister may read the summary of the Divine Law in the words of Jesus, and the people in the attitude of prayer, shall ask God's mercy and gracious aid.]

Hear what our Lord Jesus Christ saith: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. (Matthew 22. 37-39.)

**Lord, have mercy upon us, and write all these thy laws in our hearts we beseech thee.<sup>1</sup>**

*Then may the Minister read the Beatitudes of the Lord Jesus, and the People, still in the attitude of prayer, shall, after every Beatitude, humbly ask God that it may be fulfilled in their hearts.*

Hear the Beatitudes of our Lord Jesus Christ.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

**Lord be gracious unto us, and help us to obtain this blessing.**

Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

**Grant unto us thy Holy Spirit, O God, and enable us to obtain all these blessings, through Jesus Christ our Lord. Amen.**

[Then may the Minister read the Epistle, to be followed by the Gospel.

Here may the Minister and People repeat the Apostles' Creed or some other of the authorized affirmations of Faith.

Then may follow the sermon or communion meditation and the Hymn, "Bread of the World in Mercy Broken" or other suitable hymn.]

*After the Hymn has been sung, the Minister, standing by the Lord's Table, shall announce the Offering for the needy, using one or more of the following groups of sentences.*

### I

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. [Acts 20. 35.]

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. [Matthew 5. 16.]

<sup>1</sup> The Commission advises the printing of the Commandments and the Responses, now printed separately in the Hymnal, at this place.

## *Commission on the Revision of the Ritual*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. [Matthew 7. 21.]

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. [Matthew 25. 40.]

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. [Matthew 7. 12.]

### II

They shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee. [Deuteronomy 16. 17.]

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. [Psalm 41. 1.]

Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land. [Deuteronomy 15. 11.]

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. [Tobit 4. 8-9.]

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. [Proverbs 19. 17.]

### III

To do good and to communicate forget not: for with such sacrifices God is well pleased. [Hebrews 13. 16.]

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. [Galatians 6. 10.]

He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. [2 Corinthians 9. 6-7.]

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? [1 John 3. 17.]

God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. [Hebrews 6. 10.]

### IV

Offer unto God thanksgiving; and pay thy vows unto the Most High. [Psalm 50. 14.]

## *Commission on the Revision of the Ritual*

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. [Matthew 6. 19-21.]

Zacchæus stood, and said unto the Lord: Behold, Lord, the half of my goods I give unto the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. [Luke 19. 8.]

Charge them that are rich in this world, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come that they may lay hold on eternal life. [1 Timothy 6. 17-19.]

Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. [1 Timothy 6. 6-7.]

*As the Minister receives the Offering, the People shall stand, and there may be said or sung:*

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. [1 Chronicles 29. 11.]

**All things come of thee, O Lord, and of thine own have we given thee.** [1 Chronicles 29. 14.]

*The people shall remain standing while the Minister reads the Invitation.*

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this holy Sacrament to your comfort; and devoutly make your humble confession to Almighty God.

*Then shall this General Confession be made by the Minister and those who are minded to receive the Holy Communion, the Minister kneeling, and all the People in the attitude of prayer.*

**Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed,**

*Commission on the Revision of the Ritual*

against thy Divine Majesty. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ, our Lord. Amen.

*Then shall the Minister offer this prayer:*

Almighty God, our Heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee, have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life, through Jesus Christ our Lord. Amen.

*Then shall the Minister say:*

Hear what the Scripture saith to those of a humble and contrite heart:

If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. [1 John 2. 1-2.]

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. [1 Timothy 1. 15.]

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. [John 3. 16.]

Come unto me, all ye that labor and are heavy laden, and I will give you rest. [Matthew 11. 28.]

*After which the Minister and People may say:*

Lift up your hearts.

**We lift them up unto the Lord.**

Let us give thanks unto the Lord.

**It is meet and right so to do.**

*Then the Minister, facing the Lord's Table, shall say:*

It is very meet, right, and our bounden duty that we should at all times and in all places give thanks unto thee, O Lord, holy Father, Almighty, Everlasting God.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying:

Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high! Amen.

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*Then shall the Minister, kneeling at the table, offer the Prayer of Consecration:*

Almighty God, our Heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there by the one offering of himself, a full, perfect, and sufficient sacrifice for the sins of the whole world; and did institute, and in his holy gospel command us to continue this memorial of his precious death: hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving this bread and wine, according to thy Son, our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may also be partakers of the divine nature through Him, who in the same night that he was betrayed took bread; [here may the Minister take the Plate in his hands]; and when he had given thanks, he broke it, and gave it to his disciples, saying, Take, eat; this is my body which is given for you; do this in remembrance of me. Likewise after supper he took the cup [here he may take the cup in his hands]; and when he had given thanks, he gave it to them, saying, Drink ye, all, of this, for this is my blood of the New Covenant which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me. **Amen.**

*Then shall the Minister, kneeling before the Lord's Table, offer this prayer in the name of all those who shall receive Communion.*

We do not presume to come to this, thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table, but thou art the same Lord, whose mercy is unfailing. Grant us, therefore, gracious Lord, so to partake of these memorials of thy Son Jesus Christ, that we may be filled with the fullness of his life, may grow into his likeness and may evermore dwell in him, and he in us. **Amen.**

*Then shall the Minister first receive the Holy Communion in both kinds himself, after which he shall proceed to deliver the same to other Ministers in like manner, if any be present, and after that to the People, all devoutly kneeling:*

[Before giving the bread, the Minister may say:]

Jesus said, "This is my body which is given for you." Take and eat this in remembrance that Christ died for you and feed on him in your heart by faith, with thanksgiving.

[Likewise, before giving the wine he may say:]

Jesus said, "This cup is the new Covenant in my blood, which

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is shed for you." Drink this in remembrance that Christ died for you, and be thankful.

[When all have communed, the Minister shall place upon the Lord's Table what remains of the consecrated elements, covering the same with the linen cloth.]

*Then shall the Minister and the People say:*

O Lord, our Heavenly Father, we, thy humble servants, desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole Church may obtain forgiveness of our sins, and all other benefits of his Passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto thee; humbly beseeching thee that all we who are partakers of this Holy Communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Spirit, all honor and glory be unto thee, O Father Almighty, world without end. Amen.

*Then shall be said or sung, the People standing, the Gloria in Excelsis:*

Glory be to God on high, and on earth peace, good will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty!

O Lord, the only begotten Son Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that taketh away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord, thou only, O Christ, with the Holy Spirit, art most high in the glory of God the Father. Amen.

*Then the Minister shall let the People depart with this Blessing:*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son and the Holy Spirit, be among you and remain with you always. Amen.

THE ORDER FOR THE ADMINISTRATION OF  
BAPTISM

**The Sacrament of Baptism**

[Let every adult person, and the parents of every child to be baptized, have the choice of sprinkling, pouring, or immersion.]

[It is proper and desirable that this sacrament should not only be accompanied by prayer, admonition, and the reading of Scripture, as herein provided, but that it should be administered in the presence of the congregation, and most suitably in the house of God.]

[We will make no charge for administering the sacrament of baptism.]

THE ORDER FOR THE BAPTISM OF CHILDREN

[This form shall be used until the child shall have reached the age when he "shall understand the obligations of religion, and shall give evidence of piety." *Discipline*, Par. 53.]

*The Minister, coming to the font, which is to be filled with pure water, shall say:*

Dearly Beloved, forasmuch as all children are members of the kingdom of God and therefore graciously entitled to Baptism, I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant that *this child*, being baptized with water, may also be baptized with the Holy Spirit, and become a worthy member of Christ's holy Church.

*Then shall the Minister pray:*

Almighty and Everliving God, we beseech thee, that of thine infinite goodness thou wilt look upon *this child* and grant that by the aid of thy Holy Spirit *he* may be steadfast in faith, joyful through hope, and rooted in love, and that he may so live the life which now is, that *he* may enter triumphantly the life which is to come; through Jesus Christ our Lord. **Amen.**

*Then shall the Minister address the Parents or Sponsors as follows:*

Dearly Beloved, forasmuch as *this child* is now presented by you for Christian baptism, and *is* thus consecrated to God and to his Church, it is your part and duty to see that *he* be taught, as soon as *he* shall be able to learn, the meaning and purpose of this holy Sacrament; that *he* be instructed in the principles of our holy faith and the nature of the Christian life; that *he* shall be trained to give reverent attendance upon the public and

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private worship of God and the teaching of the Word, and that in every way, by precept and example, you shall seek to lead *him* into the love of God and the service of our Lord Jesus Christ.

Do you solemnly engage to fulfill these duties so far as in you lies, the Lord being your helper?

*Answer.* **We do.**

*Then shall the People stand and the Minister shall say:*

Hear the words of the Gospel written by Saint Mark. [Chapter 10. 13-16.]

And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Let the little children come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them and blessed them.

*Then the Minister, who may here take the Child in his arms, shall say to the Parents or Sponsors:*

What name shall be given to this Child?

*And then, repeating the name, he shall baptize the Child, saying:*

N., I baptize thee in the name of the Father, and of the Son and of the Holy Spirit. **Amen.**

*Then shall the Minister pray:*

O God, our Heavenly Father, grant that *this Child*, as *he grows* in years, may also grow in grace and in knowledge of the Lord Jesus Christ, and that by the restraining and renewing influence of thy Holy Spirit *he* may ever be a *true child* of God serving thee faithfully all *his* days, through Jesus Christ our Lord. **Amen.**

Almighty God, fount of all love and wisdom source of all power, so guide and uphold the Parents [or Sponsors] of *this Child*, that, by loving care, wise counsel and holy examples, they may lead *him* into that life of faith whose strength is righteousness and whose fruit is everlasting joy and peace; through Jesus Christ our Lord. **Amen.**

*Or the Minister may offer extemporary Prayer.*

*Then may be said by the Minister and the People:*

**Our Father, who art in heaven:**

Hallowed be thy name; thy kingdom come; thy will be done, on earth as it is in heaven.

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Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory, forever. **Amen.**

*Then may be sung one or more stanzas of a hymn such as the following:*

“Shepherd of Tender Youth.”

“See Israel’s Gentle Shepherd Stands.”

“Saviour, Like a Shepherd Lead Us.”

*Then may the Minister say:*

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, now and evermore. **Amen.**

A BRIEFER ORDER FOR THE BAPTISM OF CHILDREN

*The Minister, addressing the Parents or Sponsors, shall say:*

Dearly Beloved, forasmuch as *this child* is now presented by you for Christian Baptism, it is your part and duty to see that *he* be brought up in the nurture and admonition of the Lord; and that in every way, by precept and example, you shall seek to lead *him* into the love of God and service of our Lord, Jesus Christ.

Do you solemnly engage to fulfill these duties so far as in you lies, the Lord being your helper?

*Answer.* **We do.**

*The People shall stand and the Minister, who may here take the Child in his arms, shall say to the Parents or Sponsors:*

What name shall be given to this child?

*Repeating the name, he shall baptize the Child, saying:*

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

*Then shall the Minister pray:*

Let us pray.

O God our Heavenly Father, grant that *this child*, as *he grows* in years, may also grow in grace and in the knowledge of the Lord Jesus Christ; and that, by the restraining and renewing influence of thy Holy Spirit, *he* may ever be a *true Child* of God, serving thee faithfully all *his* days, through Jesus Christ our Lord. **Amen.**

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Almighty God, fount of all love and wisdom source of all power, so guide and uphold the Parents [or Sponsors] of *this child* that, by loving care, wise counsel, and holy examples, they may lead *him* into that life of faith whose strength is righteousness and whose fruit is everlasting joy and peace; through Jesus Christ our Lord. **Amen.**

*Then may be said by the Minister and the People:*

**Our Father, who art in heaven:**

**Hallowed be thy name; thy kingdom come; thy will be done, on earth as it is in heaven.**

**Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.**

**For thine is the kingdom, and the power, and the glory, forever. Amen.**

THE ORDER FOR THE BAPTISM OF SUCH AS ARE OF RIPER YEARS

*The Minister, addressing the Congregation, shall say:*

Dearly Beloved, from apostolic times the Church has regarded Baptism as the sign of God's renewing grace in the heart of the believer, and has recognized that Baptism signifies the acceptance of Jesus Christ as Saviour and Lord. Let us therefore offer our praise and gratitude to the Heavenly Father for *this person* who *has* heard the Master's call, and let us invoke God's blessing upon *him* as *he* presents *himself* to receive this holy Sacrament, praying that *he*, being baptized with water, may also be baptized with the Holy Spirit.

Let us pray.

Glory be to thee, O blessed Lord God, for all that thou hast done in showing unto men the way of eternal life, and awakening in their hearts a desire to walk therein. Thanks be to thee, and praise, for *this thy child* who now *stands* before thee desiring a place in the innumerable company of those who have borne thy holy Name. May *he* be filled with thy Holy Spirit; and may *he* find thee, as thy people always have found thee, *his* refuge, *his* strength, *his* wisdom, and *his* joy. May *he* on *his* part, be faithful to thee all the days of *his* earthly life, and in the life to come may *he* attain the fellowship of those who through thy heavenly grace have triumphed over sin and death; through Jesus Christ our Lord. **Amen.**

*Then may the Minister read one or more of the following Lessons:*

Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and

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ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. [Acts 2. 38-42.]

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples he said unto them, Have ye received the Holy Spirit since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Spirit. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came upon them. [Acts 19. 1-6.]

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, Verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. [John 3. 1-8.]

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and

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height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God. [Ephesians 3. 14-19.]

*Then shall the Minister say to the Persons to be baptized:*

Dearly Beloved, who have come hither desiring to receive holy Baptism, you have heard the Congregation give thanks to God for your coming, and pray that the Holy Spirit may dwell within you, and that your faith may not fail. In the hearing of this Congregation you should now make known your purpose to accept the obligations of this holy Sacrament.

*Question.* Will you by the help of God turn from all sin?

*Answer.* **I will.**

*Question.* Do you accept and confess Jesus Christ as your Saviour and Lord?

*Answer.* **I do.**

*Question.* Will you earnestly endeavor to keep God's holy will and commandments?

*Answer.* **I will.**

*Question.* Do you desire to be baptized in this faith?

*Answer.* **I do.**

*Then shall the Minister pray:*

O merciful God, grant that all sinful affections may die in *this person*, and that all things belonging to the Spirit may live and grow in *him*. **Amen.**

Almighty, Everliving God, regard, we beseech thee, our supplications, and grant that *this person* may receive the fullness of thy grace, and ever remain in the number of thy faithful and beloved children, through Jesus Christ our Lord. **Amen.**

*Then the Minister, asking the name of each Person, shall baptize him, repeating the name and saying:*

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

*Then may the Minister offer extemporary Prayer.*

*Then may be said by the Minister and the People:*

**Our Father, who art in heaven:**

Hallowed be thy name; thy kingdom come; thy will be done, on earth as it is in heaven.

Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory, forever. **Amen.**

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*Then may be sung one or more stanzas of a hymn such as the following:*

*"Take My Life, and Let It Be."*

*"O Jesus, I Have Promised."*

*"Lord, in the Strength of Grace."*

*Then may the Minister say:*

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, now and evermore. **Amen.**

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## THE ORDER FOR THE RECEPTION OF MEMBERS

### **Reception of Members**

#### THE ORDER FOR RECEIVING PERSONS AS PREPARATORY MEMBERS

[The use of this form is optional.]

*Those who are to be received as Preparatory Members shall be called forward by name, and the Minister, addressing the Congregation, shall say:*

Dearly Beloved, that none may be admitted hastily into the Church, we receive persons who seek fellowship with us into a preparatory membership; in which they may be properly instructed, and also give proof both to themselves and to the Church, of the sincerity and depth of their convictions and of the strength of their purpose to lead a new life.

*Then, addressing the Persons seeking admission as Preparatory Members, the Minister shall say:*

Beloved in the Lord, you have by the grace of God made your decision to follow Christ and to serve him. Your confidence in so doing is not to be based on any notion of fitness or worthiness in *yourselves*, but on the gracious promise of God, through our Lord Jesus Christ, who loved us and gave himself for us.

That the Church may know your purpose, you will answer the following questions:

*Question.* Have you an earnest desire to be saved from your sins?

*Answer.* **I have.**

*Question.* Will you guard yourself against all things con-

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trary to the teachings of God's Word, and endeavor to lead a holy life, following the commandments of God?

*Answer.* I will.

*Question.* Will you give reverent attendance upon the private and public worship of God and the teaching of the Word?

*Answer.* I will.

*Then shall the Minister welcome the Candidate, saying:*

On behalf of the Church, and in the hope that you will go forward to complete membership therein, I give you cordial welcome.

*Then may the Minister offer extemporary prayer.*

THE ORDER FOR RECEIVING PERSONS INTO THE CHURCH

[This Form shall be used in receiving Persons from Preparatory Membership (*Discipline*, Par. 48. Secs. 3 and 4), or from other Evangelical Churches or on Confession of Faith.]

*On the day appointed, all that are to be received into the Church shall be called forward, and the Minister, addressing the Congregation, shall say:*

Dearly Beloved, the Church is the household of God, the body of which Christ is the Head, the habitation of the Holy Spirit, the fellowship of those who believe and obey the gospel. It is expected of those who unite in this fellowship that they will not only share in its privileges, but that they will also fulfill its duties in which, by word and deed, the beauty and power of the Christian life will be exemplified in themselves and commended to others.

Into this holy fellowship the *persons* before you, who *have* received the Sacrament of Baptism, who *have* learned the nature of these privileges and these duties, and who *have* also been instructed in the teachings and the aims of the Methodist Episcopal Church, *come* seeking admission. We now propose in the fear of God to question *them* as to *their* faith and purpose, that you may know that *they are* proper *persons* to be admitted into this Church.

It is needful, however, that you be reminded of your own responsibility, as having previously entered this holy fellowship and now representing the Church into which they seek admission. Inasmuch as they should find in you holy examples of life and loving help in the true serving of their Lord and ours, I beseech you so to order your own lives that these new disciples may take no detriment from you, but that it may ever be to them a cause for thanksgiving to God that *they were* led into this fellowship.

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*Then, addressing the Persons seeking admission, the Minister shall say:*

Beloved in the Lord, you are come hither seeking union with the Church of God. We rejoice that you have heeded the call to be Christ's *followers*; and are minded to undertake the privileges and the duties of membership in the Church. Before you are fully admitted thereto, you should here publicly renew your vows, confess your faith, and declare your purpose, by answering the following questions:

*Question.* Do you confess Jesus Christ as your Saviour and Lord, and pledge your allegiance to his kingdom?

*Answer.* I do.

*Question.* Do you receive and profess the Christian faith as contained in the New Testament of our Lord Jesus Christ?

*Answer.* I do.

*Question.* Will you be loyal to the Methodist Episcopal Church and uphold it by your prayers, your presence, your gifts, and your service?

*Answer.* I will.

[In receiving persons from other Evangelical Churches, the following prayer may be offered.]

Our Heavenly Father, we give Thee thanks for the unity in spirit of all believers in Christ Jesus our Lord. We thank Thee for these persons who, coming from another communion of believers, desire to-day to enter into the fellowship of worship and service of this Church. We pray that Thy constant blessing may rest upon the Church from which they come and the whole family of believers everywhere, and that these persons as they enter into new fellowships here, may find increasing joy and satisfaction in the worship and activities of their new Church home.

*Then shall the Candidates kneel and the Minister, laying his hand upon the head of every one severally, shall pray:*

The Lord defend thee with his heavenly grace and by his Spirit confirm thee in the faith and fellowship of all true disciples of Jesus Christ. **Amen.**

*The Candidates shall then rise, and the Minister, extending to each the right hand of fellowship, shall say:*

We welcome you to the fellowship of the Church. May God grant that you may be a faithful and useful Member of the Church on earth until you are called to the fellowship of the Church in heaven.

*The Minister addressing the congregation shall say:*

Brethren, I commend to your love and care those persons whom we this day have received as members of our Church and

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call upon you to do all in your power to increase their faith, confirm their hope and perfect them in love.

*Then may be sung one or more stanzas of a hymn such as the following:*

"I Love Thy Kingdom, Lord,"

"The Church's One Foundation."

"Oh where Are Kings and Empires Now?"

*Then may the Minister say:*

The blessing of God Almighty; the Father, and Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

Our Heavenly Father, we give Thee thanks for the unity in spirit of all believers in Christ Jesus our Lord. We thank Thee for these persons who, coming from another branch of believers, desire to-day to enter into the fellowship of worship and service of this Church. We pray that Thy constant blessing may rest upon the Church from which they come and the whole family of believers everywhere, and that these persons as they enter into new fellowships here, may find increasing joy and satisfaction in the worship and activities of their new Church home.

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## THE ORDER FOR THE SOLEMNIZATION OF MATRIMONY

### **Matrimony**

#### THE ORDER FOR THE SOLEMNIZATION OF MATRIMONY

*At the time appointed, the persons to be married—having been qualified according to law—standing together facing the Minister, the Man at the Minister's left hand and the Woman at the right, the Minister shall say:*

Dearly Beloved, we are gathered together here in the sight of God, and in the presence of these witnesses, to join this man and this woman in holy matrimony. This honorable estate was instituted of God, and was adorned and beautified by the presence of our Lord Jesus Christ at the marriage in Cana of Galilee. The family is the foundation and consummation of human fellowship. Therefore, marriage is not to be entered into by any unadvisedly, but reverently, discreetly, and in the love of God.

*Speaking to the persons to be married, the Minister shall say:*

I charge you both, as you stand in the presence of God, to

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remember that love and loyalty alone will avail as the foundation of a happy and enduring home. If the solemn vows which you are about to make be kept inviolate and if steadfastly you seek to do the will of your Heavenly Father, your life will be full of peace and joy, and the home which you are establishing will abide through every vicissitude of life.

*The Minister shall say to the Man, using his Christian name:*

Wilt thou have this woman to be thy wedded wife, to live together in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her in sickness and in health; and forsaking all other keep thee only unto her, so long as ye both shall live?

*The Man shall answer:*

**I will.**

*The Minister shall say to the Woman using her Christian name:*

Wilt thou have this man to be thy wedded husband, to live together in the holy estate of matrimony? Wilt thou love him, comfort him, honor and keep him in sickness and in health; and forsaking all other keep thee only unto him, so long as ye both shall live?

*The Woman shall answer:*

**I will.**

*Then may the Minister say:*

Who giveth this woman to be married to this man?

*The Minister, [receiving the hand of the Woman from her Father or other Sponsor], shall cause the Man with his right hand to take the Woman by her right hand, and say after him:*

I,——, take thee,——, to be my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, and thereto I plight thee my faith.

*Then shall they loose their hands; and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister:*

I,——, take thee,——, to be my wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do us part, and thereto I plight thee my faith.

*Then shall they again loose their hands; and the Man may give unto the Woman a Ring, on this wise: the Minister taking the Ring shall say:*

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The wedding ring is the outward and visible sign of an inward and spiritual bond which unites two loyal hearts in endless love.

*The Minister shall then deliver the Ring to the Man to put it upon the fourth finger of the Woman's left hand. The Man holding the Ring there, shall say after the Minister:*

In token and pledge of our constant faith and abiding love, with this ring I thee wed: in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

*In case of a double ring ceremony, the Minister shall deliver the other Ring to the Woman to put upon the fourth finger of the Man's left hand, and the Woman holding the Ring there shall say after the Minister:*

In token and pledge of our constant faith and abiding love, with this ring I thee wed: in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

*Then shall the Minister say:*

Let us pray.

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life: send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that they, living faithfully together, may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. **Amen.**

*Then shall the Minister join their right hands together and with his hand on their united hands shall say:*

Forasmuch as ———, and ———, have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith each to the other, and have declared the same by joining hands, and by giving and receiving a ring; I pronounce that they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Spirit. Those whom God hath joined together, let not man put asunder. **Amen.**

*The Husband and Wife kneeling the Minister shall say, Let us Pray:*

Our Father, who art in heaven:

Hallowed be thy name; thy kingdom come; thy will be done, on earth as it is in heaven.

Give us this day our daily bread. And forgive us our tres-

passes as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory, forever. **Amen.**

*Then shall the Minister say:*

God the Father, the Son, and the Holy Spirit, bless, preserve, and keep you; the Lord graciously with his favor look upon you; and so fill you with all spiritual benediction and love, that you may so live together in this life, that in the world to come you may have life everlasting. **Amen.**

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## THE ORDER FOR THE BURIAL OF THE DEAD

### **Burial of the Dead**

[We will make no charge for burying the dead.]

#### THE ORDER FOR THE BURIAL OF THE DEAD

*The Minister shall begin the service by reading one or more of the following sentences from the Holy Scriptures:*

The eternal God is thy refuge, and underneath are the everlasting arms. [Deuteronomy 33. 27.]

Our help is in the name of the Lord, who made heaven and earth. [Psalm 124. 8.]

Jesus said, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. [John 11. 25, 26.]

The righteous live forever, and the care of them is with the Most High: with His right hand He shall cover them, and with His arm shall He shield them.

For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heaven. [2 Corinthians 5. 1.]

*Then shall the Minister say:*

Let us pray.

[Here the Minister may offer one or both of the following Prayers, ending with the Lord's Prayer:]

Almighty God, Fount of all life, thou art our refuge and strength, thou art our help in trouble. Enable us, we pray thee, to put our trust in thee, that we may obtain comfort, and find grace to help in this and every time of need; through Jesus Christ our Lord. **Amen.**

Our Heavenly Father, we beseech thee to solace us thy children in our sorrow. As thou didst send the Holy Spirit to be the Comforter of thy people, strengthen them by his gracious indwelling, that they may be enabled to contemplate the joy of that better home where thou art seen and worshiped as the Light of all whom thou keepest in thine everlasting love: through Jesus Christ our Lord. **Amen.**

**Our Father, who art in heaven:**

Hallowed be thy name; thy kingdom come; thy will be done, on earth as it is in heaven.

Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory, forever. **Amen.**

*Here may be read Lessons from the Old Testament:*

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures:

He leadeth me beside the still waters.

He restoreth my soul:

He leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death,

I will fear no evil: for thou art with me;

Thy rod and thy staff, they comfort me.

Thou preparest a table before me in the presence of mine enemies;

Thou anointest my head with oil;

My cup runneth over.

Surely goodness and mercy shall follow me all the days of my life:

And I will dwell in the house of the Lord forever. [Psalm 23.]

Lord, thou hast been our dwelling place

In all generations.

Before the mountains were brought forth,

Or ever thou hadst formed the earth and the world,

Even from everlasting to everlasting, thou art God.

For a thousand years in thy sight

Are but as yesterday when it is past,

And as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep:

In the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up;

In the evening it is cut down, and withereth.

So teach us to number our days,  
That we may apply our hearts unto wisdom.  
Let thy work appear unto thy servants,  
And thy glory unto their children.  
And let the beauty of the Lord our God be upon us:  
And establish thou the work of our hands upon us;  
Yea, the work of our hands establish thou it. [Psalm 90. 1-2,  
4-6, 12, 14, 16, 17.]

*Here shall be read Lessons from the New Testament:*

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come unto you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you.

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. [John 14. 1-6a, 15-20, 25-27.]

As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

And we know that all things work together for good to them that love God.

What shall we then say to these things? If God be for us who can be against us? Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. [Romans 8. 14-19, 28, 31, 35, 37-39.]

Now is Christ risen from the dead, and become the first fruits of them that slept.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power:

It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. [1 Corinthians 15. 20, 41-44, 49, 53-58.]

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. [Revelation 21. 2-4.]

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*Here may follow music and an address closing with extemporary or the following prayer.*

Eternal God, who committest to us the swift and solemn trust of life: since we know not what a day may bring forth, but only that the hour for serving thee is always present, may we wake to the instant claims of thy Holy Will: not waiting for to-morrow, but yielding to-day. Consecrate with thy presence the way our feet may go; and the humblest work will shine, and the roughest places be made plain. Lift us above unrighteous anger and mistrust into faith and hope and charity by a simple and steadfast reliance on thy sure will. In all things draw us to the mind of Christ, that thy lost image may be traced again, and thou mayest own us as at one with Him and thee. **Amen.**

*Then may the Minister say:*

The grace of the Lord Jesus Christ, and the love of God, and the Communion of the Holy Spirit, be with you all. **Amen.**

*At the Grave, when the People are assembled, the Minister shall say:*

Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come and save you.

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. [Isaiah 35. 4, 10.]

Forasmuch as the departed has entered into the life immortal we therefore commit *his* body to its resting place, but *his* spirit we commend to God, remembering how Jesus said upon the Cross, "Father, into thy hands I commend my spirit."

*Then may be said:*

Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

*Then shall the Minister say:*

Let us pray.

Almighty God, with whom do live the spirits of those who depart hence in the Lord and with whom the souls of the faithful after death are in strength and gladness, we give thee hearty thanks for the good examples of all those thy servants, who having finished their course in faith, do now rest from their labor. And we beseech thee that we, with all those who have finished their course in faith may have our perfect consummation and bliss in thy eternal and everlasting glory, through Jesus Christ our Lord. **Amen.**

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die, and whosoever liveth and believeth in him shall not die eternally: we meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life we may rest in him, and may receive that blessing which thy well-beloved Son shall pronounce to all that love and fear thee, saying, "Come, ye blessed of my Father, receive the kingdom prepared for you from the beginning of the world." Grant this, we beseech thee, O Merciful Father, through Jesus Christ our Mediator and Redeemer. **Amen.**

*Here the Minister and the People may unite in the Lord's Prayer.*

*Then may the Minister say:*

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. **Amen.**

#### THE ORDER FOR THE BURIAL OF A CHILD

*The Minister shall begin by saying:*

Jesus said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." [John 11. 25-26a.]

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom. [Isaiah 40. 11.]

*Then shall the Minister say:*

Let us pray.

*Here the Minister may offer one or both of the following Prayers:*

Our Loving Father, comfortingly look upon us in our sorrow and abide with us in our loneliness. O thou who makest no life in vain and lovest all that thou hast made, lift upon us the light of thy countenance and give us peace. **Amen.**

We pray that thou wilt keep in tender love the life which we shall hold in blessed memory. Help us who continue here to serve thee with constancy, trusting in thy promise of eternal life, that hereafter we may be united with thy blessed children in glory everlasting, through Jesus Christ our Lord. **Amen.**

*Here may be read these Psalms:*

The Lord is my shepherd; I shall not want.  
He maketh to lie down in green pastures:  
He leadeth me beside the still waters.

He restoreth my soul:

He leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death,

I will fear no evil: for thou art with me;

Thy rod and thy staff, they comfort me.

Thou preparest a table before me in the presence of mine enemies;

Thou anointest my head with oil;

My cup runneth over.

Surely goodness and mercy shall follow me all the days of my life:

And I shall dwell in the house of the Lord forever. [Psalm 23.]

I will lift up mine eyes unto the hills.

From whence shall my help come?

My help cometh from the Lord,

Which made heaven and earth.

He will not suffer thy foot to be moved:

He that keepeth thee will not slumber.

Behold, he that keepeth Israel

Shall neither slumber nor sleep.

The Lord is thy keeper:

The Lord is thy shade upon thy right hand.

The Lord shall preserve thy going out and thy coming in

From this time forth, and even for evermore. [Psalm 121.]

*Here shall be read Lessons from the Gospels:*

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me.

Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. [Matthew 18. 1-5, 10.]

Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there

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ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come unto you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you.

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. [John 14. 1-6a, 15-20, 25-27.]

*Here may follow music and an address, after which the Minister shall say:*

Let us pray.

*Here the Minister may offer extemporary prayer or the Prayer following:*

O God, who art the Father of the families of earth, look with compassion upon this bereaved family, and pour thy heavenly comfort into their hearts. Help them by faith to see this child, over whom they grieve, safe in that home where sin and sorrow cannot enter. Enrich with thy presence those who mourn; abide in their home, lift up their hearts; bless them with thy favor, which is better than life; and so guide them through the trials and temptations of this world, that their reunited family may know fullness of joy in thy presence for evermore. Grant that through Him who loved little children and blessed them even thy Son Jesus Christ, our Lord. **Amen.**

### *The Benediction.*

*At the Grave, when the People are assembled, the Minister shall say:*

Jesus saith to his disciples, Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. [John 16. 22.]

Forasmuch as the departed has entered into the life immortal, we therefore commit *his* body to its resting place, but *his* spirit

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we commend to God, remembering how Jesus said upon the Cross, "Father, into thy hands I commend my spirit."

*Then shall the Minister say:*

Let us pray.

Almighty God, Father of our Lord Jesus Christ, who gave his life for our redemption and who promised the Holy Spirit, the Comforter, strengthen, we beseech thee, the faith of these bereaved ones, that they may contemplate with peace the blessedness of that eternal home which thou hast prepared for all who love and serve thee. Grant that they, and all others whose joy is turned into mourning, cleaving more closely unto him, who is the resurrection and the life, may be led by thy Holy Spirit through this uncertain life, till the day break and the shadows flee away. **Amen.**

*Here the Minister and the People may unite in the Lord's Prayer.*

*Then may the Minister say:*

The grace of the Lord Jesus Christ, and the love of God, and the Communion of the Holy Spirit, be with you all. **Amen.**

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## THE ORDERS FOR CONSECRATION AND ORDINATION

### **Consecration and Ordination**

#### THE ORDER FOR THE CONSECRATION OF DEACONESSSES

[When the time appointed by the Bishop is come, with such other exercises as may be desired, a sermon or an address may be given, declaring what is the office and duty of a Deaconess.]

*After which the President of the Conference Deaconess Board, or someone named, shall present those to be consecrated Deaconesses to the Bishop or other Consecrator, saying:*

I present unto you these persons to be consecrated as Deaconesses.

*Then shall be sung Hymn 423 or other appropriate Hymn.*

*Then shall the following Scripture be read by the Leader, or by the Leader and Congregation responsively:*

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations; and he shall separate them one from another, as the shepherd separateth the sheep from the goats;

And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungered and fed thee? or thirsty, and gave thee drink?

And when saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. [Matthew 25. 31-40.]

*Then shall be sung or said this or other hymn:*

Take my life, and let it be  
Consecrated, Lord, to thee;  
Take my hands, and let them move  
At the impulse of thy love.  
Take my feet, and let them be  
Swift and beautiful for thee;  
Take my voice, and let me sing  
Always, only, for my King.

Take my will, and make it thine,  
It shall be no longer mine;  
Take my heart, it is thine own,  
It shall be thy royal throne.  
Take my love, my God, I pour  
At thy feet its treasure store;  
Take myself, and I will be  
Ever, only, all for thee.

*After which the Consecrator shall say:*

Let us pray.

O eternal God, the Father of our Lord Jesus Christ, who

didst call Phœbe and Dorcas into the service of thy Church, look upon *these thy servants* who *are* now to be set apart to the office of Deaconess.

Give to *them*, we pray thee such understanding of thy holy Gospel, such firmness of Christian purpose, such diligence in service and such beauty of life in Christ, that *they* may be to all whom *they* teach or serve, a worthy revelation of the meaning and power of the Christian life. May *they* so order *their* time and nourish *their minds* and *hearts* that *they* may constantly grow in grace and the knowledge of our Lord Jesus Christ and steadily increase in power to lead others unto him.

Grant that *they* may have strength of body, mind, and soul for the fulfillment of thy will in the holy task to which thou hast called *them*, and grant *them* thy Holy Spirit, that *they* may worthily discharge the work committed to *them*, to the blessing of mankind and the praise of the Christ, our adorable Saviour. **Amen.**

*Then shall the Consecrator address the Candidates, saying:*

Dearly Beloved, we rejoice with you, that in the good providence of God a door of usefulness has been opened for you in the service of the Church of Christ. To you are accorded peculiar privileges and priceless opportunities. Released from other cares, you are to give yourselves without reservation to the service of the Lord, ready for any duty which may fall to your lot. Like our gracious Master, you will go about doing good, ministering to the wants of a suffering, sorrowing, and sin-laden world. The Church now solemnly sets you apart for this special service. You are to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, and lead the sinning to their Saviour. Such service is one which confers a great honor, but also lays upon you a solemn responsibility. What you have done alone with God, in consecrating your *lives* to this service, you are now to do formally and publicly in the presence of the Church.

*Consecrator.* Do you believe that you have been led by the providence of God to engage in this work, and to assume the duties of this office?

*Answer.* **I do.**

*Consecrator.* Do you, in the presence of God and of this congregation, promise faithfully to perform the duties of a Deaconess in the Church of God?

*Answer.* **I do.**

*Consecrator.* Will you be diligent in prayer, in the reading

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of the Holy Scriptures, and in such other study as will help you to grow in your Christian life and in the knowledge of God and of his Kingdom?

*Answer.* **I will.**

*Consecrator.* Will you strive so to live that you may convey the blessed sense of God's presence, love, and power to the hearts and homes of those to whom you minister?

*Answer.* **I will.**

*Consecrator.* Will you cheerfully accept the direction of those whom the Church may place over you in the doing of your work?

*Answer.* **I will.**

*Then shall the Candidates kneel for a brief season in silent Prayer, after which the Consecrator shall say:*

May the Spirit of the Living God descend upon you and abide with you evermore. May he impart to you grace for every trial, and strength for every service. May his presence be to you a pillar of cloud by day, and a pillar of fire by night; and may the blessing of God, the Father, the Son, and Holy Spirit be with you now and evermore. **Amen.**

*Then the Consecrator, laying his hand upon the head of every one severally, shall say:*

I admit thee to the office of a Deaconess in the Church of God, in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

*Then shall be given the Deaconess Pin and the Consecrator shall say:*

This pin is presented to you in the name of the Methodist Episcopal Church. It symbolizes your call and commission as a servant of the Lord Christ. It is a visible expression of the confidence the Church has in you. May you wear it worthily.

*Then may be sung the Deaconess Hymn of Service:*

We thank thee, God our Father,  
For all thy love and grace,  
That service in thy kingdom  
Finds everyone a place.  
We thank thee for the favor  
That marks our work and call,  
That makes our life vocation  
A ministry to all.

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We pray thee give us guidance  
To save lives gone astray;  
And strength to share with others  
The burdens of their day;  
And music for the children  
Their songs of life to sing;  
While to the homes of sorrow  
May we thy comfort bring.

In homes and halls of mercy  
Where love with knowledge shares  
The joy of healing bodies,  
And sickened minds, of cares;  
We pray! O Great Physician,  
Thy knowledge of man's needs;  
That service be made perfect  
And faith be crowned with deeds.

To thee, O gracious Master,  
Thou Christ of Calvary—  
This life of love and service  
Our off'ring glad shall be.  
Be thou our guide and pattern,  
Be thou our strength and stay,  
Till earth shall end in heaven,  
And time, in endless day.

*Benediction*

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. **Amen.**

THE ORDER FOR THE ORDINATION OF DEACONS

[When the time appointed by the Bishop is come, a sermon or address may be given, declaring what is the office and duty of a Deacon.]

*After which, one of the Elders shall present unto the Bishop all who are to be Ordained, and say:*

I present unto you these persons to be ordained as Deacons.

*Their names having been read aloud, the Bishop shall say to the People:*

Dearly Beloved, these are they whom we purpose, God willing, this day to ordain Deacons. For, after due examination, we find that they are lawfully called to this office and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any valid reason, for the which any one of them ought not to be received into this holy Ministry, let him come forth in the name of God, and disclose what the impediment is. [If any impediment be alleged, the Bishop shall desist from ordaining that person until he shall be found to be innocent.]

*Then shall be read the Collect:*

Almighty God, who by thy Holy Spirit hast appointed the Ministry of thy Church, graciously behold these thy servants, now called to the Office of Deacon and so replenish them with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this Office to the glory of thy name, and the advancement of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, world without end. **Amen.**

*Then shall be read the Epistle:*

See then that ye walk circumspectly, not as fools, but as wise, wherefore be ye not unwise, but understanding what the will of the Lord is. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God. Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. [Ephesians 5. 15, 17, 20-21; 6. 10-18.]

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*Then shall the Bishop, in the presence of the People, examine every one of those to be Ordained, after this manner:*

*The Bishop.* Do you believe that you are inwardly moved by the Holy Spirit to take upon you the office of the Ministry in the Church of Christ, to serve God for the promoting of his glory and the edifying of his people?

*Answer.* **I do so believe.**

*The Bishop.* Do you unfeignedly accept the Scriptures of the Old and New Testaments?

*Answer.* **I do accept them.**

*The Bishop.* Will you diligently read and expound the same unto the people whom you shall be appointed to serve?

*Answer.* **I will.**

*The Bishop.* It appertaineth to the office of a Deacon to assist the Elder in divine service, and especially when he ministereth the Holy Communion, to help him in the distribution thereof; to read and expound the Holy Scriptures; to instruct the youth; and to baptize. And, furthermore, it is his office to search for the needy, that they may be visited and relieved. Will you do this gladly and willingly?

*Answer.* **I will do so, by the help of God.**

*The Bishop.* Will you apply all your diligence to order your own lives and the lives of your families according to the teachings of Christ?

*Answer.* **I will, the Lord being my helper.**

*The Bishop.* Will you reverently heed them to whom the charge over you is committed, following with a glad mind and will their godly admonitions?

*Answer.* **I will so do.**

*Then those to be ordained shall kneel and the Bishop, laying his hands severally upon the head of every one of them, shall say:*

Take thou authority to preach the Word of God, to administer the Sacrament of Baptism and to assist in administering the Holy Communion; in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

*Then shall the Bishop deliver to every one of them the Bible, saying:*

Take thou authority to read the Holy Scriptures in the Church of God, and to preach the Word.

*Then one appointed by the Bishop shall read the Gospel:*

Luke 12. 35-38

Let your loins be girded about, and your lights burning: and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

*Immediately before the Benediction shall be said these Collects:*

Almighty God, Giver of all good things, who of thy great goodness hast vouchsafed to accept these thy servants into the office of Deacon in thy Church: make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline; that they, continuing ever stable and strong in thy Son Jesus Christ, may so well behave themselves in this office that they may be found worthy to be called into the higher Ministry in thy Church, through thy Son our Saviour Jesus Christ: to whom be glory and honor, world without end. **Amen.**

Direct us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. **Amen.**

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

#### THE ORDER FOR THE ORDINATION OF ELDERS

[When the time appointed by the Bishop is come, a sermon or address may be given, declaring what is the office and duty of an Elder.]

*After which one of the Elders shall present unto the Bishop all who are to be Ordained, and say:*

I present unto you *these persons* to be ordained as Elders.

*The names having been read aloud, the Bishop shall say to the People:*

Brethren, these are they whom we purpose, God willing, this

day to ordain Elders. For, after due enquiry, we find that they are lawfully called to this office and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any valid reason for the which any one of them ought not to be received into this holy Ministry, let him come forth in the name of God, and disclose what the impediment is. [If any impediment be alleged, the Bishop shall desist from ordaining the accused until he shall be found to be innocent.]

*Then shall be read the Collect as followeth:*

Almighty God, who by thy Holy Spirit hast appointed the ministry of thy Church: graciously behold these thy servants now called to the Office of Elders, and so replenish them with the truth of thy doctrine, and adorn them with innocence of life, that both by word and good example they may faithfully serve thee in this Office, to the glory of thy name, and the advancement of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, world without end. **Amen.**

*Then shall be read the Epistle and the Gospel as followeth:*

I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: for this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. **Amen.** [Ephesians 3. 7-9; 4. 11-13; 3. 14-21.]

Jesus said, I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. [John 10. 9-16.]

*Then shall the Bishop say unto the Persons to be Ordained Elders:*

Dearly Beloved, you have heard, in your private examination and in the Holy Scriptures, how exalted and important is this office whereunto you are called. And now again we remind you, in the name of our Lord Jesus Christ, that you are to be messengers, watchmen, and stewards of the Lord; to teach and to admonish, to feed and to provide for the Lord's family; to gather the outcasts, to seek the lost, and to be ever ready to spread abroad the gospel of reconciliation with God.

Have always therefore in your remembrance how great a treasure is committed to your charge. For they unto whom you are to minister are the sheep of Christ, for whom he gave his life. The Church which you must serve is his Bride and his body. And if it shall happen, the Church, or any member thereof, take any hurt or hindrance by reason of your negligence, you know the greatness of the fault. Wherefore see that you never cease your labor, your care, and diligence until you have done all that lieth in you, according to your bounden duty, to bring all such as shall be committed to your charge unto perfectness in Christ.

Forasmuch then as your office is both of so great excellency and of so great difficulty, consider how you ought to forsake, as much as you can, all worldly cares, and be studious in learning the Scriptures, and in acquiring such knowledge and skill as may help you to declare the living word of God.

We have good hope that you have weighed and pondered these things with yourselves long since: and that you have clearly determined, by God's grace, to give yourselves wholly to this work, whereunto it has pleased God to call you. Also that you will continually pray that the Holy Spirit may assist

you to order the lives of you and yours after the rule and doctrine of Christ, that you may grow riper and stronger in your ministry and be godly and wholesome examples for the people to follow.

And now, that this congregation of Christ here assembled may also understand your purpose in these things, and that this your promise may the more move you to perform your duties, you shall answer plainly to these things which we, in the name of God and his Church, shall ask of you touching the same:

*The Bishop.* Do you believe in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the ministry of Elders?

*Answer.* **I do so believe.**

*The Bishop.* Are you persuaded that the Holy Scriptures contain all truth required for eternal salvation through faith in Jesus Christ? And are you determined out of the same Holy Scriptures so to instruct the people committed to your charge that they may enter into eternal life?

*Answer.* **I am so persuaded, and determined, by God's grace.**

*The Bishop.* Will you give your faithful diligence duly to minister the truth, the sacraments, and the discipline of Christ and in the spirit of Christ to defend the Church against all doctrine contrary to God's Word?

*Answer.* **I will so do, by the help of the Lord.**

*The Bishop.* Will you be diligent in prayer, in the reading of the Holy Scriptures, and in such studies as help to the knowledge of God and of his kingdom?

*Answer.* **I will, the Lord being my helper.**

*The Bishop.* Will you apply all your diligence to frame and fashion your own lives and the lives of your families, according to the teachings of Christ?

*Answer.* **I will, the Lord being my helper.**

*The Bishop.* Will you maintain and set forward, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that shall be committed to your charge?

*Answer.* **I will so do, the Lord being my helper.**

*The Bishop.* Will you reverently heed them to whom the charge over you is committed, following with a glad mind and will their godly admonitions?

*Answer.* **I will so do.**

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*Then shall the Bishop pray:*

Almighty God, who hath given you this will to do all these things, grant also unto you power to perform the same; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. **Amen.**

[Then the Congregation shall be requested to make their earnest supplications in silent Prayer to God for those who are to be ordained as Elders, and entire silence shall be maintained for several minutes.]

*After which the Persons to be ordained Elders all kneeling, shall be said the Veni, Creator Spiritus, the Bishop beginning, and all others answering as followeth:*

Come, Holy Ghost, our souls inspire,  
**And lighten with celestial fire.**

Thou the anointing Spirit art,  
**Who dost thy sevenfold gifts impart.**

Thy blessed unction from above  
**Is comfort, life, and fire of love.**

Enable with perpetual light  
**The dullness of our blinded sight;**

Anoint and cheer our soiled face  
**With abundance of thy grace;**

Keep far our foes, give peace at home;  
**Where thou art Guide no ill can come.**

Teach us to know the Father, Son,  
**And thee, of both, to be but ONE;**

That through the ages all along  
**This may be our endless song:**

Praise to thy eternal merit,  
**Father, Son, and Holy Spirit.**

*The Bishop.* Lift up your hearts.

*Answer.* **We lift them up unto the Lord.**

*The Bishop.* Let us give thanks unto our Lord God.

*Answer.* **It is meet and right so to do.**

*Then the Bishop shall pray:*

Almighty God, our Heavenly Father, we bless and magnify thy holy name for the gift of thy most dearly beloved Son, Jesus Christ, our Redeemer, and for all his Apostles, Prophets, Evangelists, Teachers, and Pastors, whom he has sent abroad into the world. For these here present whom thou hast called

to the same holy Office and Ministry, we render unto thee our most hearty thanks. And now, O Lord, we humbly beseech thee to grant that by these thy Ministers, and by those over whom they shall be appointed, thy holy name may be forever glorified, and thy blessed kingdom enlarged, through thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, world without end. **Amen.**

*Then the Bishop and the Elders present shall lay their hands severally upon the head of every one that receiveth the Order of Elder: the Receivers kneeling, and the Bishop saying:*

The Lord pour upon thee the Holy Spirit for the office and work of an Elder in the Church of God, now committed unto thee by the authority of the Church, through the imposition of our hands. And be thou a faithful dispenser of the Word of God, and of his Holy Sacraments; in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

*Then the Bishop shall deliver to every one of them, kneeling, the Bible into his hands, saying:*

Take thou authority as an Elder in the Church, to preach the Word of God, and to administer the Holy Sacraments in the Congregation.

*Then the Bishop shall offer the following Prayer:*

Most Merciful Father, we beseech thee to send upon these thy servants thy heavenly blessings, that they may be clothed with righteousness, and that thy word spoken by them may never be spoken in vain. Grant also that we may have grace to receive what they shall deliver out of thy Word as the means of our salvation; and that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. **Amen.**

Direct us, O Lord, in all our doings, with thy most gracious favor, and further us by thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy, obtain everlasting life, through Jesus Christ our Lord. **Amen.**

Holy Spirit of God, may thy celestial fire that came upon the Apostles in Pentecostal power, so baptize these elders into a true apostolic ministry that they may kindle in many hearts conviction of sin, desire for new life, and longing for perfect love. Grant this, we pray thee, in the name of the Risen Christ, our Lord and Saviour. **Amen.**

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of

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his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

[If on the same day the Order of Deacon be given to some, and that of Elder to others, the Deacons shall be first presented, and then the Elders. The Collect shall be said and the Epistle read, immediately after which, they who are to be ordained Deacons shall be examined and ordained as is below prescribed. Then the Gospel having been read, they who are to be ordained Elders shall likewise be examined and ordained, as in this office before appointed.]

THE ORDER FOR THE CONSECRATION OF BISHOPS

[This service is not to be understood as an Ordination to a higher Order in the Christian Ministry, beyond and above that of Elders or Presbyters, but as a Consecration for the sacred duties of Superintendency in the Church.]

*When the time appointed for the Consecration of Bishops is come, the service shall begin with a Hymn, such as "The Church's one foundation is Jesus Christ her Lord," after which shall be said:*

*The Collect*

Almighty God, who by thy Son Jesus Christ didst give to thy holy Apostles, Elders, and Evangelists many excellent gifts, and didst charge them to feed thy flock; give grace, we beseech thee, to all the Ministers and Pastors of thy Church, that they may diligently preach thy word and duly administer the godly discipline thereof; and grant to the people that they may faithfully follow the same, so may receive the crown of everlasting glory, through Jesus Christ our Lord. **Amen.**

*Then one of the Elders shall read:*

And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them:

Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me: how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit witnesseth

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in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. [Acts 20. 17-35.]

*Then another Elder shall read:*

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway even unto the end of the world. Amen.

*The Gospel.* John 21. 15-17; Matthew 28. 18-20.

*The Elected Person shall then be presented by two Elders unto the Bishop, the Elders saying:*

We present unto you this Elder chosen to be consecrated a Bishop.

*Then the Bishop shall call upon the Congregation present to pray, saying:*

Dearly Beloved, it is written in the Gospel of Saint Luke that our Saviour Christ continued the whole night in prayer, before he chose and sent forth his twelve apostles. It is written

also in the Acts of the Apostles that the disciples who were at Antioch did fast and pray, before they laid their hands on Paul and Barnabas, and sent them forth on their first mission to the Gentiles. Let us, therefore, following the example of our Saviour Christ, and his Apostles, give ourselves to prayer, before we admit and send forth *this person* presented to us, to the work whereunto we trust the Holy Spirit hath called *him*.

*Then shall the following Prayer be offered by the Bishop:*

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers offices in thy church; graciously behold *this thy servant* now called to the Office and Ministry of a Bishop. So replenish *him* with the truth of thy doctrine, and adorn *him* with innocence of life, that both by word and deed *he* may faithfully serve thee in this office, to the glory of thy name, and the edifying and well governing of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, world without end. **Amen.**

*Then the Bishop shall say to him that is to be Consecrated:*

*Brother*, forasmuch as the Holy Scriptures command that we should not be hasty in admitting any person to government in the Church of Christ, before you are admitted to this administration, you will, in the fear of God give answer to these questions:

*The Bishop.* Are you persuaded that you are truly called to this Ministration, according to the will of our Lord Jesus Christ?

*Answer.* **I am so persuaded.**

*The Bishop.* Are you persuaded that the Holy Scriptures contain sufficiently all truth required for eternal salvation through faith in Jesus Christ? And are you determined out of the same Holy Scriptures so to instruct the people committed to your charge that they may enter into eternal life?

*Answer.* **I am so persuaded and determined, by God's grace.**

*The Bishop.* Will you then faithfully exercise *yourself* in the Holy Scriptures, and call upon God that through study and prayer you may have true understanding of the same?

*Answer.* **I will so do, by the help of God.**

*The Bishop.* Are you ready with all faithful diligence to seek and to promote the truth of Christ and to defend the Church against all doctrine contrary to God's Word?

*Answer.* **I am ready, the Lord being my helper.**

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*The Bishop.* Will you live soberly, righteously, and devoutly in this present world, that you may show *yourself* in all things an example of good works unto others, to the honor and glory of God?

*Answer.* I will so do, the Lord being my helper.

*The Bishop.* Will you show *yourself* gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

*Answer.* I will by the help of God.

*The Bishop.* Will you maintain and set forward, as much as lieth in you quietness, love, and peace among all men; and faithfully exercise such discipline in the Church as shall be committed unto you?

*Answer.* I will so do, by the help of God.

*The Bishop.* Will you be faithful in ordaining and appointing others; and will you ever seek to deal justly and kindly with your brethren of the ministry over whom you are placed as chief pastor?

*Answer.* I will so do, by the help of God.

*Then the Bishop shall pray:*

Almighty God, our Heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same, that he may accomplish in you the good work which he hath begun, and you may be found blameless, through Jesus Christ our Lord. **Amen.**

[Then the Congregation shall be requested to make their earnest supplications in silent Prayer to God for those who are to be consecrated as Bishops, and silence shall be kept for a space.]

[After which shall be said the Veni, Creator Spiritus, the Bishop beginning and all others answering as followeth.]

Come, Holy Ghost, our souls inspire,  
**And lighten with celestial fire.**

Thou the anointing Spirit art,  
**Who dost thy sevenfold gifts impart.**

Thy blessed unction from above  
**Its comfort, life and fire of love.**

Enable with perpetual light  
**The dullness of our blinded sight;**

Anoint and cheer our soiled face  
**With the abundance of thy grace;**

Keep far our foes, give peace at home;  
**Where thou art Guide, no ill can come.**

Teach us to know the Father, Son,  
**And thee, of both, to be but ONE;**

That, through the ages all along  
**This may be our endless song:**

Praise to thy eternal merit,  
**Father, Son, and Holy Spirit.**

*The Bishop.* Lift up your hearts.

*Response.* **We lift them up unto the Lord.**

*The Bishop.* Lord, hear our prayer.

*Response.* **And let our cry come unto thee.**

*Then the Bishop shall say:*

Let us pray.

Almighty and Most Merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ to be our Redeemer; and hast made some Apostles, some Prophets, some Evangelists, some Pastors, and Teachers, to the edifying and making perfect of thy Church: grant, we beseech thee, to *this thy servant*, such grace that *he* may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee, and to use the authority given *him*, not to destruction, but to salvation; not to hurt, but to help; so that as *a wise and faithful servant*, giving to all their portion in due season, *he* may at last be received into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy Spirit, liveth and reigneth, one God, world without end. **Amen.**

*Then the Bishops and Elders present shall lay their hands upon the head of the Elected Person, kneeling before them, the consecrating Bishop saying:*

The Lord pour upon thee the Holy Spirit for the office and work of a Bishop in the Church of God, now committed unto thee by the authority of the Church through the imposition of our hands, in the name of the Father, and of the Son and of the Holy Spirit. And remember that thou stir up the grace of God which is in thee; for God hath not given us the spirit of fear, but of power, and of love, and of a sound mind. **Amen.**

*Then shall the Bishop deliver to him the Bible, saying:*

Give heed unto reading, exhortation, and teaching. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto yourself, and to your teaching; for by so doing

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you shall save both thyself and them that hear thee. Be to the flock of Christ a shepherd. Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost; faithfully minister discipline but forget not mercy; that the kingdom of God may come upon the earth and when the Chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. **Amen.**

### *Then shall be offered the following Prayers:*

Send, O Lord, on these thy servants, bishops of the Church, thy Holy Spirit, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord, that through their sacred service the devotion of all our ministers and members may increase and that the salvation of the flock may be the joy and crown of all thy shepherds, through Jesus Christ our Lord. **Amen.**

Direct us, O Lord, in all our doing with thy most gracious favor, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy holy name; and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. **Amen.**

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

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## THE ORDER FOR LAYING THE CORNER STONE OF A CHURCH

### **Corner Stone**

*Hymn "The Church's one Foundation is Jesus Christ her Lord," or other Hymn may be sung, all the People standing, after which the Minister shall say:*

Our help is in the name of the Lord, who made heaven and earth.

Except the Lord build the house, they labor in vain that build it.

Dearly beloved, we are assembled to lay the Corner Stone of a new house for the worship of the God of our fathers. Let us not doubt that he will favorably approve our godly pur-

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pose, and let us now devoutly invoke his blessing on this our undertaking.

*The Minister shall then offer this Prayer:*

Most glorious God, the heaven is thy throne and the earth is thy footstool; what house, then, can be builded for thee, or where is the place of thy rest? Yet, blessed be thy name, O Lord God, that it hath pleased thee to have thy habitation among the sons of men, and to dwell in the assembly of the saints on the earth. And now, especially, we render thanks unto thy holy name, that thou hast put it into the hearts of thy servants to erect in this place a house for thy worship. We thank thee for thy grace which has inclined them to contribute of their substance for the glory of thy name; and we pray thee to continue thy blessing upon this their undertaking. **Amen.**

Let thy blessing rest upon those who labor in erecting this house; shield them from all harm, and grant unto them, and all of us here present, thy heavenly grace, that our gifts and all our service may be sanctified, and we may become in soul and body living temples of the Holy Spirit. **Amen.**

Grant that all who shall hereafter worship thee in the temple here to be builded, may so serve and please thee that in the end they may come to that temple, whose builder and maker is God. This we ask through Jesus Christ our Lord. **Amen.**

*Then may be read responsively by the Minister and People the following lesson from the Old Testament, the People standing:*

Blessed be thou, O Lord God, forever and ever.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as Head above all.

For all things come of thee, and of thine own have we given thee.

O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own.

I know also, my God, that thou triest the heart, and hast pleasure in uprightness.

As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee. [1 Chronicles 29. 10, 11, 14, 16, 17.]

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Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning is now, and ever shall be, world without end. **Amen.**

*Then shall be read the Lesson from the New Testament the People being seated:*

We are laborers together with God: ye are God's husbandry, ye are God's building.

According to the grace of God which was given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man buildeth upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. [1 Corinthians 3. 9-17.]

[Then shall the Minister, standing by the stone, exhibit to the Congregation a box to be placed in the stone. It may contain such articles as a *Bible*, *Methodist Hymnal*, the latest *Discipline*, the current *Church Yearbook*, Church periodicals, name of the Pastor, Official Board, and Building Committee of the Church, with such other documents as may be desired. The Minister may read the list of articles so deposited in the box. Then with the aid of the Builder, the Minister shall lay the stone in its place and shall say:]

In the name of the Father, and of the Son, and of the Holy Spirit, we lay this Corner Stone for the foundation of a house to be builded and consecrated to the worship and service of Almighty God according to the order and usages of the Methodist Episcopal Church. **Amen.**

*Here may follow an address and an offering may be received.*

*Then may be sung a Hymn such as "On this Stone now laid with prayer."*

*Then may the Minister say:*

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. **Amen.**

## THE ORDER FOR THE DEDICATION OF A CHURCH

### **Dedication of a Church**

#### THE ORDER FOR THE DEDICATION OF A CHURCH

*After an Organ Prelude shall be sung a Processional or Opening Hymn, such as "Holy, Holy, Holy, Lord God Almighty."*

*Then shall the Minister say, the Congregation standing and responding:*

Dearly Beloved, as we learn from the Holy Scriptures, it is meet and right that houses erected for the worship of God should be specially set apart and dedicated to religious uses. We are, therefore, now assembled for the purpose of dedicating this house to the worship and service of Almighty God.

#### *The Call to Worship*

The Lord is in his holy temple.

**Let all the earth keep silence before him.**

I saw the Lord sitting upon a throne high and lifted up; and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another:

**Holy, holy, holy, Lord God of Hosts:**

**Heaven and earth are full of thy glory.**

**Glory be to thee, O Lord most high. Amen.**

#### *Here may be sung an Anthem.*

*Then shall be read responsively; the people standing:*

The earth is the Lord's and the fullness thereof;

**The world, and they that dwell therein.**

For he hath founded it upon the seas,

**And established it upon the floods.**

Who shall ascend into the hill of the Lord?

**Or who shall stand in his holy place?**

He that hath clean hands, and a pure heart;

**Who hath not lifted up his soul unto vanity, nor sworn deceitfully.**

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

*Commission on the Revision of the Ritual*

**This is the generation of them that seek him, that seek thy face. O Lord.**

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors.

**And the King of glory shall come in.**

Who is this King of glory?

**The Lord strong and mighty, the Lord mighty in battle.**

Lift up your heads, O ye gates; even lift them up, ye everlasting doors.

**And the King of glory shall come in.**

Who is this King of glory?

**The Lord of hosts, he is the King of glory. [Psalm 24.]**

*Then may be sung the Gloria Patri after which shall be read a Lesson from the New Testament:*

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

To preach the acceptable year of the Lord.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears. [Luke 4. 16-21.]

And the Jews' passover was at hand, and Jesus went up to Jerusalem.

And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting.

And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables.

And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

And his disciples remembered that it was written, The zeal of thine house hath eaten me up. [John 2. 13-17.]

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*Here may be offered extemporary Prayer followed by the Lord's Prayer. Then may be sung a suitable Hymn or an Anthem. Afterward the Sermon may be delivered. An Offering may then be received.*

*Then shall the Trustees stand before the Altar, and one of them, or someone in their behalf, say unto the Minister:*

We present unto you this building, to be dedicated as a Church for the worship and service of Almighty God.

*Thereupon the Minister shall say these words of Dedication, all the People standing and uniting in the response:*

In the name of the Father, and of the Son, and of the Holy Spirit, we dedicate this Church to Christian Worship.

**God is a Spirit, and they that worship him must worship him in spirit and in truth.**

We dedicate this Church to the training of children in faith and knowledge and to the summoning of youth to the life of service.

**Remember now thy Creator in the days of thy youth.**

We dedicate this Church to the cure of souls that doubt and to the persuasion of those that have not yet believed; to the comfort of the discouraged, the relief of the distressed, the consecration of the strong, the guidance of the bewildered and the consolation of the dying; to the ennobling of this life and to confidence in the life eternal.

**All souls are mine, saith the Lord. Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me.**

We dedicate this Church to the unfinished task of the Church of Christ through Evangelism and Education; through Philanthropy and Social Justice; through National Probity and Honor; through Christian Unity and International Good Will.

**Glory to God in the highest, and on earth peace, good will toward men.**

We dedicate this Church in loving memory of all those who have gone before, and of all whose hearts and hands have served this church; with deep gratitude for loyal comrades who have made with us this spiritual adventure; and with high hope for those who shall walk this way in days to come.

*The People:*

**Holy, holy, holy, Lord God of Hosts!  
Heaven and earth are full of thee.  
Heaven and earth are praising thee,  
O Lord most high!**

*Commission on the Revision of the Ritual*

*Minister and People:* We dedicate this house to the glory of God, our Father, by whose favor it has been builded; in the honor of Jesus Christ, the Son of the living God our Lord and Saviour; to the praise of the Holy Spirit, the source of light and life. Except the Lord build the house, they labor in vain that build it.

*Minister and People:* We the minister and the people of this Church and Congregation, compassed about by so great a cloud of witnesses, do here and now dedicate ourselves anew to the worship of God in this sanctuary and to the establishment of his kingdom among men everywhere.

*Response:* Therefore with angels and archangels, and with all the company of heaven,

We laud and magnify thy glorious name,  
Evermore praising thee and saying:  
Holy, holy, holy, Lord God of Hosts,  
Heaven and earth are full of thy glory:  
Glory be to thee, O Lord most high. **Amen.**

*Then shall the Minister say:*

Let us pray.

O Eternal God, whom the heaven of heavens cannot contain, much less the walls of temples made with hands, graciously accept the dedication of this house to thy honor and glory. **Amen.**

Grant, O Lord, that all who here share in the Sacraments, the ministry of the Word, and the fellowship of praise and prayer may know God is in this place, may hear his voice within their hearts and may go forth to extend to the uttermost bounds of life the Lord Christ's kingdom. **Amen.**

Now, therefore, O Lord, let thine eyes be open toward this house day and night; and let thine ears be ready toward the prayers of thy children, which they shall make unto thee in this place. And whensoever thy servants shall make to thee their petitions, do thou hear them and when thou hearest, forgive. Grant, O Lord, we beseech thee, that here and elsewhere thy ministers may be clothed with righteousness, and thy saints rejoice in thy salvation. And may we all, with thy people everywhere, grow up into a holy temple in the Lord, and be at last received into the glorious temple above; the house not made with hands, eternal in the heavens. And to the Father, and the Son, and the Holy Spirit, be glory and praise, world without end. **Amen.**

*Here may be sung a suitable Closing or Recessional Hymn:*

*Then may the Minister say:*

Now unto Him that is able to keep you from falling, and

to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, now and evermore. **Amen.**

[The Commission advises that the following five orders of dedication be included in the Book of Ritual, but be not printed in the Hymnal.]

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## THE ORDER FOR THE DEDICATION OF AN ORGAN

### **Dedication of an Organ**

#### THE ORDER FOR THE DEDICATION OF AN ORGAN

*After the Organ Prelude shall be sung a Processional or Opening Hymn, such as "Rejoice Ye Pure in Heart, Rejoice, Give Thanks and Sing."*

*Then shall the Minister say, the Congregation responding:*

Dearly Beloved, we learn from the Holy Scriptures, that devout men set apart temples for the worship of God, and used musical instruments therein for his praise and adoration. We therefore assemble here for the purpose of dedicating this organ for service in the worship of Almighty God.

#### *The Call to Worship*

Surely the Lord is in this place.

**This is none other than the house of the Lord: this is the gate of heaven.**

Enter into his gates with thanksgiving and into his courts with praise

**O Magnify the Lord with me; let us exalt his name together.**

*Then shall follow the Gloria Patri and the Collect for Purity by the Minister and People.*

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. **Amen.**

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy holy spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Jesus Christ, our Lord. **Amen.**

[The Organ may then be presented for dedication by one of the trustees, or someone designated for that purpose, in some such phrasing as:]

We present this organ for dedication (if a gift or memorial so stating) the gift of \_\_\_\_\_ for the glory of God and in loving memory of \_\_\_\_\_.

*Commission on the Revision of the Ritual*

*Then shall the Minister say these words of Dedication, all the People standing and uniting in the response:*

In the name of the Father, and of the Son, and of the Holy Spirit we dedicate this organ to the praise of Almighty God.

**Praise God in his sanctuary: Praise him in the firmament of his power. Praise him with the sound of the trumpet; Praise him with the psaltery and harp.**

We dedicate this organ to the cultivation of a high art: to the interpretation of the message of the Masters of music, to an appreciation of the great doxologies of the Church, and to the development of the one language of praise common to all men and angels.

**Praise him with stringed instruments and organs. Let everything that hath breath praise the Lord. Praise ye the Lord.**

We dedicate this organ to the wedding march, to thanksgiving on festal occasions, and to leading and inspiring in the service of song that all people may praise the Lord.

**O Sing unto the Lord a new song: sing unto the Lord all the earth, in psalms and hymns and spiritual songs, singing and making melody in your heart unto the Lord.**

We dedicate this organ to the healing of life's discords, and the revealing of the hidden soul of harmony; to the lifting of the depressed and the comforting of the sorrowing; to the humbling of the heart before the eternal mysteries and the lifting of the soul to abiding beauty and joy by the gospel of infinite love and good will.

**That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.**

*Then shall the Minister say:*

Let us pray.

Our God and Father, whom the generations have worshiped with concord of sweet sound, be pleased to accept this organ as a song of praise unto Thee. **Amen.**

Grant that its music, with accompanying singers, may come as a blessed benediction upon all who worship here. **Amen.**

May this organ become undying music in the world as its notes of cheer, comfort, communion and courage are modulated into human lives for daily task and noble service. **Amen.**

To all organists who shall sound its notes, and to all worshippers who shall be lifted Godward by its voice, may there come

at times the sweep of hallelujah from the throne of the Redeemed until earth below shall be attuned to heaven above in singing hallelujah to Him who reigneth, Lord of Lords, and King of Kings. **Hallelujah! Amen.**

[An offering may here be received, after which may follow an organ recital, to be concluded with a hymn and benediction.]

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## THE ORDER FOR THE DEDICATION OF A PARISH HOUSE

### **Dedication of a Parish House**

#### THE ORDER FOR THE DEDICATION OF A PARISH HOUSE

*The People being assembled, the Minister shall say:*

Dearly Beloved, by the favor of God and the labor of man, this building has been so far completed. It is to be a place where men and women, boys and girls, may find opportunities for instruction, for recreation, and for ministries of fellowship.

Let us therefore bring to the Heavenly Father our praises for his guidance and aid in this undertaking, and our prayers on behalf of those who by their gifts or their service shall unite in fulfilling the purposes of love and good will for which this building is prepared.

*Let the hymn "For the beauty of the Earth," or some other suitable hymn, be sung. After which an invocation may be offered, closing with the Lord's Prayer.*

*Then shall the Minister, or someone appointed by him, read:*

Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee a house

for thine holy name cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me in the uprightness of mine heart I have willingly offered all these things and now have I seen with joy thy people, which are present here, to offer willingly unto thee. [1 Chronicles 29. 10-17.]

Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

Love suffereth long, and is kind: love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things hopeth all things, endureth all things.

Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, love, these three; but the greatest of these is love. [1 Corinthians 13.]

*Let the hymn "O Master, let me walk with Thee," or some other suitable hymn, be sung; after which may be delivered an Address. An offering may then be received. Then shall the following Psalm be read by the Minister and People responsively; the People standing:*

Psalm 111 (in part)

I will give thanks unto the Lord with my whole heart,  
**In the council of the upright, and in the congregation.**

The works of the Lord are great,  
**Sought out of all them that have pleasure therein.**

His work is honor and majesty;  
**And his righteousness endureth forever.**

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He hath made his wonderful works to be remembered;  
**The Lord is gracious and merciful.**

He hath given food unto them that fear him.  
**He will ever be mindful of his covenant.**

He hath showed his people the power of his works,  
**In giving them the heritage of the nations.**

The works of his hands are truth and justice;  
**All his precepts are sure.**

They are established forever and ever;  
**They are done in truth and uprightness.**

*Then shall be said or sung:*

**Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be; world without end. Amen.**

*Then let the Trustees or the proper Committee stand up before the People, and one of them say to the Minister:*

We present unto you this building to be dedicated to the service of Almighty God and the fellowship of his people.

*Then shall the People stand while the Minister pronounces the following Declaration:*

Dearly Beloved, it is right and proper that buildings erected for such service in the name of our Lord and Saviour Jesus Christ should be formally and devoutly set apart for their special uses. For such a dedication we are now assembled. And, as the dedication of this building is vain without the solemn consecration of those whose gifts and labors it represents, let us now give ourselves anew to the service of God: our souls, that they may be renewed after the image of Christ; our bodies, that they may be fit temples for the indwelling of the Holy Spirit; and our labors and business, that they may be according to God's holy will, and that their fruit may tend to the glory of God and the advancement of his kingdom.

*Then shall the Minister say these words of Dedication, the People standing and responding:*

In the name of the Father, and of the Son, and of the Holy Spirit, we dedicate this building as a Parish House to the service of God and the uses of Christian fellowship.

**Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.**

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We dedicate this building to the purpose of religious education: to the work of the Church School, to the Study of the Scriptures, and to the development of Christian character.

**Whatsoever things were written aforetime were written for our learning: blessed are they that hear the word of God and keep it.**

We dedicate this building to the broadening of mental horizons and the deepening of knowledge, that young and old may be awakened and informed.

**A man's wisdom maketh his face to shine, and the hardness of his face is changed.**

We dedicate this building to those tasks and aims in which the Christian serves his place and time: to the cause of missions, of Christian citizenship, and the broad field of social relations.

**The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.**

We dedicate this building to Christian recreation of mind and of body.

**Thou wilt show me the path of life; in thy presence is fullness of joy; at thy right hand there are pleasures forevermore.**

*Minister and People:*

**We dedicate ourselves anew to that service of our fellow men, wherein can best be performed our true service of God; in obedience to the spirit of the Master when he said: Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.**

*Then shall the Minister pray; the people being seated:*

Almighty God, our Heavenly Father, whose eyes are ever toward the righteous, and whose ears are ever open unto their cry, graciously accept, we pray thee, this building which we now dedicate to thee, to thy service, and to thy glory, that in it love and wisdom may unite to bring joy and strength to those who gather here; and we beseech thee, receive us thy servants who here dedicate ourselves anew to thee and to those offices of fellowship and good will in which thou art well pleased. Grant that those who come here may be cheered and quickened in mind and body, and that they may be stirred in spirit to serve thee wisely and steadfastly; and the praise shall be thine forever, through Jesus Christ our Lord. **Amen.**

O Lord, we desire to place ourselves and what we here undertake in thy hands. Direct us in this and all our doings with thy most gracious favor, and further us with thy continual help,

that in all our works, begun, continued, and ended in thee, we may glorify thy name; through Jesus Christ our Lord. **Amen.**

O God, who by the grace of thy Holy Spirit, hast poured the gifts of love into the hearts of thy people, grant unto all thy servants health of body and soul, that they may love thee with all their strength, and with perfect devotion do thy most holy will; through Jesus Christ our Lord. **Amen.**

*Then may the Minister say:*

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. **Amen.**

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## THE ORDER FOR THE DEDICATION OF A HOSPITAL

### **Dedication of a Hospital**

#### THE ORDER FOR THE DEDICATION OF A HOSPITAL

*The People being assembled, the Minister shall say:*

Dearly Beloved, this building which, by the favor of God and the labor of man has been so far completed is a symbol of that care for the sick and the suffering which was supremely exemplified in the Lord Jesus and which has always inspired those who follow him. We believe that the Heavenly Father not only desires but gladly accepts the service of comfort and healing for which this building is to provide, and that he looks with favor upon the dedication of the building to himself and to the welfare of his children.

Let us therefore bring to him our praises for his guidance and aid in this undertaking, and our prayers on behalf of those who by their gifts or their service shall unite in fulfilling those purposes of love and skill for which this building is prepared.

*Let the hymn "We may not climb the heavenly steeps," or some other suitable hymn, be sung. Afterward an invocation may be offered, closing with the Lord's Prayer.*

*Then shall the Minister, or someone appointed by him, read:*

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.

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The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart. Be strong, fear not; behold, your God will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing. [Isaiah 61. 1-3; Isaiah 35 (in part).]

And the disciples of John showed him of all these things. And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me. [Luke 7. 18-23.]

*Let Hymn 411 from the Methodist Hymnal, or some other suitable Hymn, be sung; after which may be delivered an address. An offering may then be received.*

*Then shall the following Psalm be read by the Minister and the People responsively, the People standing:*

**Psalm 103 (in part)**

Bless the Lord, O my soul: and all that is within me, bless his holy name.

**Bless the Lord, O my soul, and forget not all his benefits:**

Who forgiveth all thine iniquities; who healeth all thy diseases;

**Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies.**

Like as a father pitieth his children, so the Lord pitieth them that fear him.

**For he knoweth our frame; he remembereth that we are dust.**

As for man, his days are as grass: as a flower of the field, so he flourisheth.

**For the wind passeth over it, and it is gone; and the place thereof shall know it no more.**

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

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To such as keep his covenant, and to those that remember his commandments to do them.

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Bless the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

Bless the Lord, all his works in all places of his dominion:

Bless the Lord, O my soul.

*Then shall be said or sung:*

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

*Then let the Trustees or the proper Committee stand up before the People, and one of them say unto the Minister:*

We present unto you this building to be dedicated to the service of Almighty God in the relief of the sick and the suffering.

*Then shall the People stand while the Minister pronounces the following Declaration:*

Dearly Beloved, it is right and proper that buildings erected for such service, in the name of our Lord and Saviour Jesus Christ, should be formally and devoutly set apart for their special uses. For such a dedication we are now assembled. And, as the dedication of this building is vain without the solemn consecration of those whose gifts and labors it represents, let us now give ourselves anew to the service of God: our souls, that they may be renewed after the image of Christ; our bodies, that they may be fit temples for the indwelling of the Holy Spirit; and our labors and business, that they may be according to God's holy will, and that their fruit may tend to the glory of God and the advancement of his kingdom.

*Then shall the Minister say these words of Dedication, the People standing and responding:*

In the name of the Father, and of the Son, and of the Holy Spirit, we dedicate this building as a hospital to the holy ministry of healing.

Blessed are the merciful; for they shall obtain mercy.

We dedicate this building to Christian helpfulness.

Whosoever shall give to drink unto one of these little ones a cup of cold water only, shall in no wise lose his reward.

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We dedicate this building to the sustaining power of the Holy Spirit in times of pain and suffering.

**In all their afflictions he was afflicted, and the angel of his presence saved them.**

We dedicate this building to the skill and wisdom that bring relief and cure; and to the patient research that uncovers fresh resources with which to serve the public health.

**Happy is the man that findeth wisdom; length of days are in her right hand; she is a tree of life to them that lay hold upon her.**

*Minister and People together:*

**We dedicate ourselves anew to that service of our fellow men wherein can best be performed our true service of God; in obedience to the spirit of the Master when he said: Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.**

*Then shall the Minister say:*

Let us pray.

Almighty God, our Heavenly Father, whose eyes are ever toward the righteous and whose ears are ever open unto their cry, graciously accept, we pray thee, this building which we now dedicate to thee, to thy service, and to thy glory, that in it skill and tenderness may unite to bring health and cure to those who come for aid; and we beseech thee, receive us thy servants who here dedicate ourselves anew to thee and to those offices of love and good will in which thou art well pleased. Grant that those who come here in weakness may be made strong, that those who come in pain may find relief, and that those who come in sorrow may find joy and gladness; and the praise shall be thine forever, through Jesus Christ our Lord. **Amen.**

O Blessed Lord, who hast power of life and death, of health and sickness, give wisdom and gentleness to all thy ministering servants, all physicians and surgeons, nurses and watchers by the sick, that, always bearing thy presence with them, they may not only heal but bless, and shine as lamps of hope in the darkest hours of distress and fear. Through Christ our Lord. **Amen.**

O most merciful Father, we look to thee for thy grace on behalf of those who, coming here in grievous illness, may not return to earthly joys and sorrows, but pass from here into that life immortal where thou dost receive all who put their trust in thee. As the heavens are higher than the earth, so are my ways higher than your ways, saith the Lord, but we know that all thy children are in thy tender and unfailing love

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which passes our understanding, and we pray that the blessed ministry of thy Holy Spirit may sustain them, and that light eternal may shine upon them. **Amen.**

And now, O loving Father, we bow before thee of whom every family in heaven and earth is named, praying that thou wouldst grant us according to the riches of thy glory, to be strengthened with might by thy spirit in the inner man; that Christ may dwell in our hearts by faith; that we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that we may be filled with all the fullness of God. **Amen.**

*Then may the Minister say:*

The grace of the Lord Jesus Christ, and the love of God, and the Communion of the Holy Spirit, be with you all. **Amen.**

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### THE ORDER FOR THE DEDICATION OF AN EDUCATIONAL BUILDING

#### **Dedication of an Educational Building**

##### THE ORDER FOR THE DEDICATION OF AN EDUCATIONAL BUILDING

*The People being assembled, the Minister shall say:*

Dearly Beloved, this building which, by the favor of God and the labor of man has been so far completed, embodies the obligation of each generation to impart its treasures of wisdom and knowledge to the generation following. For the fulfillment of this task we need not only the best that men can do but above all the blessing of Almighty God.

Let us therefore bring to him our praises for his aid in this undertaking, and our prayers on behalf of those who by their gifts or their service shall unite in fulfilling the purposes for which this building is prepared.

*Let the hymn "The Lord our God alone is Strong," or some other suitable hymn, be sung. Afterward an invocation may be offered, closing with the Lord's Prayer.*

*Then shall the Minister, or someone appointed by him, read:*

Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in

her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew. My son, let not them depart from thine eyes: keep sound wisdom and discretion: so shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. [Proverbs 3. 13-23.]

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. [Matthew 7. 13, 14, 24-28.]

*Let hymn "Walk in the Light," or some other suitable hymn, be sung; after which may be delivered an Address. An offering may then be received.*

*Then shall the following Scripture be read by the Minister and the People responsively, the People standing:*

Wisdom hath builded her house, she hath hewn out her seven pillars.

**Doth not wisdom cry? And understanding put forth her voice?**

She standeth in the top of high places, by the way in the places of the paths.

She crieth at the gates, at the entry of the city, at the coming in at the doors.

Unto you, O men, I call; and my voice is to the sons of men.

**O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.**

Hear; for I will speak of excellent things; and the opening of my lips shall be right things.

**For my mouth shall speak truth; and wickedness is an abomination to my lips.**

*Commission on the Revision of the Ritual*

Receive my instruction, and not silver; and knowledge rather than choice gold.

**For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.**

But where shall wisdom be found? And where is the place of understanding?

**Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.** [Proverbs 9. 1; 8. 1-7, 10, 11; Job 28. 12, 28.]

*Then shall be said or sung:*

**Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen.**

*Then let the Trustees or the proper Committee stand up before the People, and one of them say unto the Minister:*

We present unto you this building to be dedicated to the service of Almighty God in the enlightenment of his children.

*Then shall the People stand while the Minister pronounces the following Declaration:*

Dearly Beloved, it is right and proper that buildings erected for such service in the name of our Lord and Saviour Jesus Christ should be formally and devoutly set apart for their special uses. For such a dedication we are now assembled. And, as the dedication of this building is vain without the solemn consecration of those whose gifts and labors it represents, let us now give ourselves anew to the service of God: our souls, that they may be renewed after the image of Christ; our bodies, that they may be fit temples for the indwelling of the Holy Spirit; and our labors and business, that they may be according to God's holy will, and that their fruit may tend to the glory of his name and the advancement of his Kingdom.

*Then shall the Minister say these words of Dedication, the People standing and responding:*

In the name of the Father, and of the Son, and of the Holy Spirit, we dedicate this building to the holy ministry of education.

**Take fast hold of instruction; let her not go: keep her, for she is thy life.**

We dedicate this building to the spiritual enrichment of all who shall come here in the pursuit of knowledge.

**Happy is the man that findeth wisdom, and the man that getteth understanding.**

*Commission on the Revision of the Ritual*

We dedicate this building to the loyal service of those whose training and devotion have prepared them to lead students toward the truth.

**The Lord God hath given me the tongue of the learned that I should know how to speak a word in season to him that is weary.**

We dedicate this building to that ministry of administration upon whose ability and faithfulness depend the wise conduct of its affairs.

**Who, then, is that faithful and wise steward, whom his lord shall make ruler over his household? Blessed is that servant whom his lord, when he cometh, shall find so doing.**

*Minister and People together:*

**We dedicate ourselves anew to that service of our fellow men, wherein can best be performed our true service of God; in obedience to the spirit of the Master when he said, Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.**

*Then shall the Minister say:*

Let us pray.

Almighty God, our Heavenly Father, whose eyes are ever toward the righteous and whose ears are ever open unto their cry, graciously accept, we pray thee, this building which we now dedicate to thee, to thy service and to thy glory, that in it love and wisdom may unite to make plain the path of knowledge to those who gather here; and we beseech thee to receive us thy servants who here dedicate ourselves anew to thee and to those offices of fellowship and good will in which thou art well pleased. Grant that those who came here, whether as administrators, teachers, or students, may come with pure minds, upright purpose, and steadfast endeavor, to learn and to do thy holy will; through Jesus Christ our Lord. **Amen.**

God of our Fathers, we offer thee our heartfelt thanks for all thy servants: the parents and teachers, the benefactors and friends, by whose love and devotion we have come into our great inheritance of health, truth, and piety. Help us to guard faithfully this great boon, to profit by it, to augment it, and loyally to pass it on to the coming generation, that they through us may rise up to serve thee; through Jesus Christ our Lord. **Amen.**

Grant, O Lord, to all teachers and students, to know that which is worth knowing, to love that which is worth loving, to praise that which pleaseth thee most. Grant us with true judgment to distinguish truth from error, to dislike whatever

is evil in thine eyes, and above all to search out and to do those things which are right in thy sight; through Jesus Christ our Lord. **Amen.**

*Then may the Minister say:*

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, now and evermore. **Amen.**

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## THE ORDER FOR THE DEDICATION OF A HOME

### **Dedication of a Home**

#### THE ORDER FOR THE DEDICATION OF A HOME

*At the time appointed, when the Minister and People have assembled in the Home, the Minister shall say:*

Peace be to this house.

Dearly Beloved, members and friends of this household, it is written that, "except the Lord build the house, they labor in vain that build it." We have therefore met here to invoke the divine blessing on this home, that its ties of love may be strong and beautiful through the blessing and the inspiration of the Heavenly Father.

*Then may be sung the hymn, "Father of all, thy care we bless," or some other suitable hymn.*

*This shall be followed by extemporaneous prayer, closing with the Lord's Prayer.*

*Then shall the words of Dedication be spoken by the Minister, the People standing and responding.*

In the name of the Father, and of the Son, and of the Holy Spirit, we dedicate this home to the glory of God, committing to his loving care this house and all who dwell in it.

**Have thou respect unto the prayer of thy servant, O Lord, my God, which thy servant prayeth before thee this day; that thine eyes may be open toward this house night and day.**

We dedicate this home to the deep affections of the family circle, and to all friendly hospitalities.

**Now God himself, and our Father, and our Lord Jesus Christ make you to increase and abound in love.**

We dedicate this home to the courage, patience, and self-control which make life cheerful and serene.

*Commission on the Revision of the Ritual*

Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

We dedicate this home to all beautiful things of heart and mind that lead the soul to wider vision and to higher aims.

**"Whene'er a noble deed is wrought,  
Whene'er is spoken a noble thought,  
Our hearts, in glad surprise,  
To higher levels rise."**

We dedicate this home to happiness, to hopefulness, and to health, that it may ever be, to those whose home it is, a dear haven of peace and joy.

**"Serene will be our days and bright,  
And happy will our nature be,  
When love is an unerring light,  
And joy its own security."**

*Then shall the Minister say:*

Let us pray.

O God, our Heavenly Father, Giver of life, we pray thee make this home an abode of light and love. May all that is pure, tender, and true, grow up under its shelter. May all that hinders godly union and concord be driven far from it. Make it the center of fresh, sweet, and holy influence. Give wisdom for life, and discretion in the guidance of affairs.

Let thy work appear unto thy servants, and thy glory unto their children. Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. And the praise shall be thine forever. **Amen.**

*Here may be sung the hymn, "O Happy Home."*

*Then shall the Minister say:*

The Lord bless us and keep us, the Lord cause his face to shine upon us and be gracious unto us, the Lord lift up the light of his countenance upon us, and give us peace, now and forevermore. **Amen.**

## COMMISSION ON ORGANIZED WORK OF WOMEN

### 1. CONTINUATION, ENLARGEMENT AND PERSONNEL OF THE COMMISSION.

The Commission on Organized Work of Women was originally appointed at the General Conference of 1924 at Springfield, Massachusetts, for the purpose of studying the entire subject of Women's Activities of the Church as related to Deaconess Work.

During the quadrennium of 1924-1928 a very extensive program of study and research was undertaken. Eighteen meetings of the Commission were held during the four years. A carefully compiled report of sixty pages dealing particularly with "Women's Work in the Church as related to Deaconess Work" was prepared and presented to the General Conference of 1928.

As the result of recommendations and questions raised through the committees, it was obvious that the work of the Commission was not completed, so by special resolution, the Commission was continued and enlarged in scope and purpose. The new Commission included not only the representatives of the three Deaconess Administrations and the Board of Hospitals, Homes and Deaconess Work but also two members each from the Board of Home Missions and Church Extension and the Board of Education.

Pursuant to this action of the General Conference, the following members were selected by the Board of Bishops, and with the exception of Mr. J. T. Bradley, deceased, have served through the quadrennium. Following the death of Mr. Bradley, Miss Alice P. Thatcher, a member of the former Commission, was selected to fill the vacancy thus created.

#### MEMBERS OF GENERAL CONFERENCE COMMISSION ON ORGANIZED WORK OF WOMEN

Bishop Charles Edward Locke, 1000 Portland Avenue, St. Paul, Minn.

Dr. N. E. Davis, 33 North High Street, Room 601, Columbus, Ohio.

Dr. J. A. Diekmann, Reading Road and Oak Street, Cincinnati, Ohio.

Mrs. M. L. Woodruff, 122 Lake Avenue, Ocean Grove, N. J.

Miss E. Jean Oram, 1831 East 93rd Street, Cleveland, Ohio.

Dr. E. D. Kohlstedt, 1701 Arch Street, Philadelphia, Pa.

Dr. Merle N. English, Board of Education, 740 Rush Street, Chicago, Ill.

## *Commission on Organized Work of Women*

Dean T. F. Holgate, Northwestern University, Evanston, Ill.  
Miss Alice P. Thatcher, 231 South Madrieau, Bellefontaine,  
Ohio.

Miss Muriel Day, 420 Plum Street, Cincinnati, Ohio.

Professor Albert Z. Mann, Garrett Biblical Institute, Evanston,  
Ill.

### 2. REASONS FOR CONTINUATION OF THE COMMISSION.

In order that the aim of the Commission should be perfectly understood the following objectives were reviewed at the first meeting held December 12, 1928, in Chicago, Illinois.

#### (1) *The Recommendation of the Commission in Report of 1928*

"So many important problems have been raised in the progress of this study which, due to the lack of time and facilities at the disposal of the Commission, have not been thoroughly investigated, that it seems wise on the part of all concerned to suggest that the study be continued in order to gather more information concerning the whole woman's movement in the church and to point the way to more constructive legislation and direction in time to come.

"With this in view the Commission most heartily recommends the continuation of a similar Commission for this purpose."

#### (2) *Record of the General Conference of 1928*

On Wednesday, May 9, 1928, the first Report of the Commission was presented to General Conference by the Chairman, Bishop Thomas Nicholson. Record of this presentation is found on pages 212-213 of *The Daily Christian Advocate*.

"That a Commission similar to this be continued, to be nominated to you (the General Conference) by the Bishops and continued for the next quadrennium, to make a full report and bring the matter down to date at the General Conference of 1932" (p. 213, *General Conference Advocate*, 1928).

#### (3) *Legislation Relating to Pensions for Deaconesses*

After lengthy discussion of several plans for pensioning deaconesses the Committee on Hospitals, Homes and Deaconess Work in Report No. 4 recorded on page 352 in the *General Conference Advocate* of Wednesday, May 16, 1928, made the following recommendation:

"We suggest that the Commission on Deaconess Work make a further study of this problem and bring in recommendations for a permanent plan four years hence."

This recommendation was approved by the General Conference and appears as Paragraph 538, Section 1, Discipline of 1928.

"The Commission on Deaconess Work is instructed to con-

## *Commission on Organized Work of Women*

tinue the study of Pensions for Deaconesses, and make recommendations to the General Conference of 1932."

### *(4) The Need as Indicated by the Agencies Represented*

It was agreed by the several agencies dealing with organized work for women that "in addition to the study of pensions for Deaconesses and other matters referred to the Commission, a more extensive investigation should be made with a view of securing accurate and valid information as to the number, scope, classification and general trends of employment of women by the church and of the various agencies supervising the same."

### *(5) Standards and Qualifications*

The standards of employment of women were also pointed out as significant since many of the women employed as Directors of Religious Education and in other responsible positions in the church were reported either as inadequately trained for their tasks or were competing with deaconesses and other qualified persons in some recognized official relationship with the church.

## 3. THE PRACTICAL RESULTS OF THE WORK OF THE COMMISSION TO DATE

The following practical results are noted as significant contributions of the Commission to date:

### *(1) Counselling with the Board of Hospitals, Homes, and Deaconess Work*

In 1924 the Board of Hospitals and Homes was combined with the General Deaconess Board and there was much need for counsel in correlating the interests of employed women in the new Board, which included 2,000 Deaconesses, 3,500 Nurses, and many other women employed under church auspices. The three administrations represented in this Commission co-operated in developing plans for Deaconess supervision, recruiting, personnel work and general standardization and regulation of those interests which employed the largest number of professionally trained women serving in the full time service of the church.

### *(2) Closer Co-operation of the Deaconess Administrations*

For many years previous to the work of this Commission, the Deaconess Administrations had not co-operated closely in their work due to inherited differences developed in the early practices of the various groups. There was considerable misunderstanding which is recorded in the history of the movement and which this Commission was instrumental in removing with the result that a new sense of unity in the whole move-

## *Commission on Organized Work of Women*

ment now prevails. The Commission provided for such new phases of co-operation as the inter-conference and inter-administration transfer of workers, the uniform consecration and appointment of deaconesses, standard courses of study, and the reclassification and redefinition of deaconess service to meet the new demands of the modern church.

### *(3) The Combination and Stabilization of Pension Funds*

Under the combined auspices of this Commission, the Board of Hospitals, Homes, and Deaconess Work and the three Deaconess Administrations, the various pension funds for the deaconesses were combined into the Deaconess Pension Fund, and established as a permanent trust fund, thus releasing for deaconess pensions the interest on \$500,000 per year for current use. This united effort alone, with the accrued results in the payment of pensions, has been an achievement of profound significance without which the payment of pensions for deaconesses on the present basis would have been impossible.

### *(4) The Standardization of Training Schools and Courses of Study*

For several years, there was a recognized need for the standardization of Training Schools. In co-operation with the Board of Education and the University Senate a Joint Committee was raised for the survey of these institutions established for training women workers for service in the church. Deaconess Courses of Study were also standardized under the supervision of this Commission with the result that a much more effective program of training has been accomplished through the established training agencies.

### *(5) Personnel Work for Employed Women*

For many years there was a recognized need for a better organized personnel system adequate to meet the demands of agencies employing women workers and deaconesses in the philanthropic institutions of the Church. The policies and practices established by the Life Service Commission were no longer effective in dealing with the recruiting, placement and maintenance of women workers. The Personnel Department of the Board of Hospitals, Homes, and Deaconess Work was reorganized in counsel with this Commission and set to work at once to meet these needs.

### *(6) The Immediate Value of the Findings*

The immediate practical value of the work of this Commission has been one of the most significant features of the results accomplished. In many instances legislative action has not

## *Commission on Organized Work of Women*

been necessary. Immediate releases have been planned and put into operation by the various Boards, Administrations and Agencies having official responsibility for the supervision, regulation or administration of Women's Work.

### 4. MEETINGS, INVESTIGATIONS, EXPENSES OF THE PRESENT COMMISSION

#### (1) *Meetings of the Commission*

Five meetings of the Commission have been held during the past four years, 1928-1932, all of which have been incidental to other meetings, due to the change of policy of the Treasurer of the General Conference Fund who refused to pay additional expenses.

In these five official meetings, and several incidental sub-committee sessions, the general principles, policies and objectives were outlined and the work delegated to various individuals, and sub-committees to compile and report back for further action. Due to the necessity of fewer meetings, the program of the Commission has been much less extensive than during the previous four years of service but the processes of stabilization, unification and co-operation have moved steadily forward throughout the quadrennium.

#### (2) *The Expenses of the Commission*

##### a. The expenses of the previous quadrennium.

During the period 1924-1928, requisitions for the expenses of this Commission were never questioned by the Treasurer of the General Conference Fund. The eighteen meetings of the Commission, the extensive research of the sub-committees and the publication of the sixty-page report were considered legitimate obligations and all expenses were refunded for travel, clerical work, printing and other essential items. The total amount used from 1924-1928 was about \$2,800.

##### b. Expenses refused for present quadrennium.

At the beginning of the present quadrennium, the Commission anticipated that the same policy would be continued. However, after the first meeting for which certain small items for travel were refunded, the Commission was notified that the Treasurer of the General Conference Fund, and later the Book Committee, had ruled that no funds would be available for the work of the Commission. This change of policy was said to be due to certain remarks made on the General Conference floor but not recorded in General Conference legislation. The Commission filed a vigorous protest against this ruling and decided to go forward with the task as assigned to it by the General Conference confident that the minimum expense necessary to the work of the Commission would be paid.

## *Commission on Organized Work of Women*

### *(3) The Underwritings for the Commission*

By special agreement, the various agencies represented on the Commission were requested to underwrite certain minimum amounts necessary to meet the expenses of compiling and publishing this report. The underwritings were made and sufficient funds were guaranteed to go forward with the report as planned. The Boards and Agencies underwriting the expenses of the Commission did so with the understanding that a request for refunds of the amounts advanced be made to the General Conference. Since no stated limitations or special instructions as to expenses were placed upon the Commission in the legislation of 1924 or of 1928, and it was assumed that the same policy would carry forward as during the previous quadrennium, the members of the Commission are unanimous in the conviction that the expenses advanced for this work should be refunded by the General Conference to the co-operating agencies advancing the same. A detailed report of the necessary expenses will be filed with the formal report to General Conference including the special recommendation of the amounts to be refunded.

## 5. THE FINDINGS OF THE COMMISSION

### *(1) The Transition from "Promotion" to "Service."*

After careful review of the agencies employing women workers in the church and as the result of study of the economic trends and obvious financial difficulties, the Commission sees the need for policies of service and adjustment rather than promotion of new institutions without sufficient promise of support to maintain them. The hospitals, homes, schools, deaconess institutions, and churches employing the major portion of women workers have been unusually successful in weathering the current depression and comparatively few workers have been dismissed. However, this condition is due to strenuous sacrificial contributions on the part of both individuals and institutions. The Commission counsels against the promotion of new institutions for the training and service of women workers and advises that the recruiting of such workers be carefully limited to the actual needs until such a time as more prosperous conditions justify the return to the promotional policies of a decade ago.

### *(2) The Number and Classification of Employed Women in the Methodist Episcopal Church*

When this Commission began operations in 1924 there were absolutely no available statistics as to the number or classification of employed women workers in the full time service of the Methodist Episcopal Church. The reports of 1928 and 1932 now serve as indications of the various trends in this field. Wherever possible the sources are given but the Commission

## *Commission on Organized Work of Women*

assumes responsibility for the data only as the compiling agent for the organizations reporting.

The reports of the following agencies are quoted from the data sent to the Commission as of January 1, 1932, unless otherwise indicated. The summaries appear in the table compiled from these reports and other reliable sources which have been open to the Commission.

### A. BOARD OF FOREIGN MISSIONS

Reported by William B. Tower, Recording Secretary

(1) The Board of Foreign Missions employs 324 married women, of whom 11 are nurses, 3 are doctors; 83 single women, of whom 25 are nurses, 2 are dietitians, 50 are teachers, 1 is a doctor, and 5 are secretaries.

(2) No women are employed as part time workers in any capacity as Church or Mission Workers.

### B. WOMAN'S FOREIGN MISSIONARY SOCIETY

Reported by Mrs. Harry E. Woolever, Recording Secretary.

(1) In all Departments—including Missionaries and Nationals

6,289

(2) The wives of Missionaries of the Board of Foreign Missions serving without salary

73

Total 6,362

(3) Missionaries.

Full time Missionaries and others.

Teachers	356
Doctors	16
Nurses	33
Evangelists	72
Others	245

722

Part time American Workers and Full time Foreigners—not Missionaries.

Teachers and Evangelists

101

Full time Workers—not Missionaries. Teachers, Doctors and Nurses

23

124

(4) Nationals.

Teachers	3,000
Doctors	33
Nurses	423
Bible Women	2,000
Deaconesses	60

5,516

Total 6,362

(5) Sixty deaconesses in the Philippine Islands serve on a fixed allowance of \$100 a year.

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### C. DEACONESSES SERVING IN EUROPE

Reported by Board of Hospitals, Homes, and Deaconess Work.

#### (1) Deaconesses in Germany and Switzerland

	Licensed	Probationers	Total
Frankfurt Motherhouse .....	154	64	218
Hamburg Motherhouse .....	183	84	267
Nuernberg Motherhouse .....	215	77	292
Zuerich Motherhouse .....	152	62	214
Total .....	704	287	991

#### (2) Swedish, Danish and other groups..... 106

Total Deaconesses in Europe..... 1,097

### D. THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION

Reported by Elsie R. Scott, Secretary to Miriam V. Ristine, Director of Women's Work.

This Board employs no mission workers. Our appropriations to districts and conferences provide for support of something over two hundred women workers, but these women are employed either by the local churches or missions with which they are connected.

According to our records we are providing support for 207 full time women workers and 9 part time. The classifications are as follows:

Deaconess .....	40
Directors of Religious Education .....	33
Social Service Workers .....	11
Teachers .....	17
Women Workers .....	25
Girls' Workers .....	4
Pastors' Assistants .....	10
Secretaries .....	4
Kindergarten and Primary .....	7
Nurses and Day Nursery Workers .....	12
Parish Workers .....	5
Community Workers .....	4
Young People's Workers .....	3
Other Workers .....	32
Part Time Workers .....	9

Total Workers .....216

### E. THE WOMAN'S HOME MISSIONARY SOCIETY

Reported by Miss Grace G. Steiner, Secretary of Deaconess Work. Deaconesses listed with The Woman's Home Missionary Society:

Active .....	338
Leave of Absence.....	48
Retired .....	50

Total ..... 436

## *Commission on Organized Work of Women*

### CLASSIFICATION OF DEACONESSSES IN ACTIVE SERVICE

Superintendents .....	26	
Dean .....	1	
President .....	1	
Nurses .....	6	
Pastors	}	158
Directors of Religious Education .....		
Pastor's Assistants .....		
Social Service .....	88	
Dietitians .....	2	
Occupational Therapy .....	1	
Chaplains .....	4	
Matrons .....	12	
Evangelists .....	2	
Teachers .....	24	
Promotional Work .....	4	
Office Secretaries .....	6	
Immigration Work .....	1	
Prison and Hospital Work among Soldiers and Sailors..	1	
Wesley Foundation .....	1	
Total .....	338	

Reported by Muriel Day, Secretary of Education and Personnel. Vocational Analysis of Employed Women (Not including Deaconesses).

### MISSIONARIES IN NATIONAL INSTITUTIONS

Dean of Women .....	2
Superintendents	
Home and Schools .....	38
Settlements .....	11
Assistant Superintendents .....	26
Principals .....	8
Teachers of Advanced and High School Work.....	65
Grade Teachers .....	45
Teachers of Home Economics or Industrial Arts.....	44
Technicians .....	3
Religious Education (Directors or Teachers).....	13
Kindergartner or Nursery School Teachers.....	26
Nurses .....	59
Social Workers .....	32
Matrons .....	61
Secretarial Workers .....	16
Music Teachers .....	17
Total .....	466

### MISSIONARIES IN CONFERENCE INSTITUTIONS

Superintendents .....	20
Matrons .....	44
Nurses .....	8
Social Workers .....	10
Kindergartner or Nursery School Teachers.....	12
Religious Educational Workers.....	3
Industrial Arts .....	5
Secretarial Worker .....	1
Total .....	103

## Commission on Organized Work of Women

### F. THE BOARD OF EDUCATION

Reported by William S. Bovard, Corresponding Secretary.  
Women employed in General Administration and Accounting 8  
Division of Educational Institutions, Albert E. Kirk, Secretary.

- (1) Women employed in this Division, including the Student Loan Department, as secretaries and stenographers. 12  
(2) Employed as workers in the Wesley Foundations. 9

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Total employed in General Educational Work. . . . . 29

(3) Women serving in Universities, Colleges and other Educational Institutions of the Methodist Episcopal Church. (Not including schools for Negroes). Compiled from *The College Blue Book*, and Reports of the Division of Educational Institutions.

Teachers in 49 Colleges, Universities and Seminaries...	968
Librarians, Secretaries, and other positions.....	295
Teachers and other workers in 32 Junior Colleges, and Secondary Schools. (Minimum estimate from available reports) .....	480

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Total women employed in Educational Institutions under the supervision of this Board..... 1,743

(4) Department of Schools for Negroes.

Employed as teachers and full-time workers in schools and Colleges for Negroes.....	129
Stenographers, bookkeepers, and other employees.....	9

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Total reported for this Department..... 138

*Division of Religious Education in the Local Church*  
Merle N. English, Secretary.

(1) Employed in General Offices of the Division.

Director of Religious Education of Children.....	1
Part-time worker in Religious Education of Adults.....	1
Conference Directors of Religious Education.....	2
Doing secretarial work for Annual Conference Boards of Religious Education (estimated).....	12
Secretaries and stenographers, including all Departments of this Division.....	30

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Total reported in this Division..... 46

There are many directors of religious education in local churches who are not in the employ of the Board of Education, but whose services are related to its general work.

Grand total women reported under the supervision of this Board, 1,956.

*Commission on Organized Work of Women*

G. BOARD OF HOSPITALS, HOMES, AND DEACONESS WORK  
Reported by Margaret M. Brooks, Personnel Secretary.

(1) Total number of women including deaconesses.

79 Hospitals—Nurses, Dietitians, Technicians, etc. ....	1,241
46 Homes for Children.....	429
45 Homes for the Aged.....	250
23 Homes for Young Women.....	64
50 Deaconess and Rest Homes.....	104
Deaconesses in the local churches, settlements, schools, general societies and Boards of the Church not included in the above clas- sification .....	509
Deaconesses in Europe.....	1,097

Total Women exclusive of Undergraduate

Nurses .....	3,694
Undergraduate Nurses serving in hospitals January, 1932 .....	3,907

Total Women listed under this Board..... 7,601

(2) Deaconesses in the United States in active service are  
now serving the Church in the following capacities:

In the Pastoral ministry as pastors, pastor's assistant, directors of religious education and church secre- taries .....	276
Welfare ministry, in settlements, homes for children, aged, and business working young men and women .....	227
Healing ministry in our hospitals.....	122
Teaching ministry in our grade, secondary and training schools and colleges.....	69
General ministry which included positions with boards and societies of the Church.....	49
	743

(3) The deaconesses in the United States including active,  
retired, on leave of absence, and awaiting appointment hold  
membership in the Deaconess Administrations as follows:

German Central Deaconess Association.....	83
Methodist Deaconess Association.....	380
Woman's Home Missionary Society.....	443
No administration .....	95

Total number of deaconesses in the United States and Mexico.....	1,001
Deaconesses in the Philippine Islands serving under the W. F. M. S.....	60
Deaconesses serving in Europe under auspices of this board .....	1,097

Total number of deaconesses in Methodist Epis- copal Church .....	2,158
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## *Commission on Organized Work of Women*

### H. METHODIST DEACONESS ASSOCIATION

Authorized by Flora A. Sorber, Corresponding Secretary.

(1) Entire number of deaconess members..... 380

(2) Number of women, not deaconesses working in  
Methodist Deaconess Association Institutions.. 325

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Total ..... 705

(3) Relationship of Deaconesses

Active ..... 265

Leave of absence ..... 43

Retired ..... 72

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Total ..... 380

(4) Vocational Classification

Other  
Deaconesses Women

Superintendents ..... 41 7

Pastors ..... 15

Directors of Religious Education..... 12

Pastor's assistants ..... 51

Church secretary ..... 4

Evangelist ..... 2

Office secretary ..... 21 89

Editor ..... 1

Teachers, college, training school, high school,  
elementary, nursing ..... 16 31

Matron ..... 15 9

Group mother ..... 9 22

Social service ..... 26 5

Children's worker ..... 2

Field secretary ..... 5 6

Supervisor of nurses..... 7 110

Nurses in children's and old people's homes... 13 4

Dietitians ..... 2 8

Pharmacist ..... 1

Occupational therapy ..... 1

Physio therapy ..... 4

Technicians ..... 2 30

Chaplain ..... 6

Travelers' Aid ..... 2

Foreign missionary ..... 3

Boards and societies of the Church..... 8

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265 325

Total number of women actively employed in  
institutions affiliated with the Methodist  
Deaconess Association ..... 590

## *Commission on Organized Work of Women*

### I. GERMAN CENTRAL DEACONESS ASSOCIATION

Reported by J. A. Diekmann, Cincinnati, Ohio.

#### *Cincinnati Motherhouse Deaconesses (all full time workers)*

Entire number of Deaconesses.....	67
Number of licensed Deaconesses.....	62
Number of Probationers.....	5
On leave of absence.....	1
Number in retired relation.....	10
Number parish workers.....	8
Number Nurse Deaconesses.....	24
In other than parish and nurse occupation..	24
Deaconesses listed in Cincinnati.....	67
Deaconesses listed in Brooklyn.....	16
Total Deaconesses in this Administration	83

#### *Classification and Support of Workers*

- (1) Others in Cincinnati—2 Technicians, 3 Pharmacists, 3 Dietitians, 4 Office Workers, 3 Housekeepers, 6 other positions.
- (2) Deaconesses in Brooklyn, N. Y., Motherhouse are all occupied in nursing and other hospital work.
- (3) The Nurse Deaconesses mostly in Cincinnati. The parish workers in different parts of the country.
- (4) Cincinnati—Fixed allowance \$25 Probationers; \$30 after three years Deaconess Service; \$35 after five years of Deaconess Service.
- (5) Brooklyn—The fixed allowance is \$30 per month.
- (6) Germany—All the Deaconesses serve for a small allowance.

### J. WOMEN SERVING UNDER OTHER AUSPICES OR IN POSITIONS NOT SUPERVISED BY BOARDS AND AGENCIES

Reported by Albert Z. Mann, Secretary of Commission.

For two years careful investigation has been made as to women employed under church auspices but not listed by any Board, Agency or Administration. The number is much larger than ordinarily anticipated. The writer is assured there are still larger numbers to be located if further search were made. The following groups are noted in the summary.

Teachers—not otherwise reported.....	6
Secretaries—Churches, Boards and Agencies—Includes secretaries and clerical workers.....	228
Evangelists—Independent Workers.....	6
Parish Work—Widely distributed among various types of work, mostly in cities.....	372
Social Service—Mostly local churches.....	86
Superintendents and Assistants.....	10
Pastors—Recorded in Appointments.....	91
Directors of Religious Education—Includes some untrained for the position.....	112
Unclassified positions.....	82
	993

(3) SUMMARY AND CLASSIFICATION OF WOMEN'S WORK IN THE METHODIST EPISCOPAL CHURCH

(Not Including Nationals in Foreign Missionary Fields)

	Unclassified Workers	Teachers	Nursing and Medical Work	Secretaries	Child Welfare	Work for Aged	Young People's Homes	Deaconess Homes	Evangelists	Parish Workers	Social Service	Superintendents and Assistants	Field Workers	Matrons	Pastors	Directors Religious Education	Totals 1928	Totals 1932	Increase 1932	Decrease 1932
Board of Foreign Missions.....	1928 454	61	40	5													560	406	.....	154
Woman's Foreign Missionary Society.....	1932 306	53	42	5													769	846	77	.....
Deaconesses in Europe.....	1928 139	400	55						175								1,027	1,097	70	.....
Board of Home Missions and Church Extension.....	1932 167	37	11	12						16	34						316	216	.....	.....
Woman's Home Missionary Society.....	1928 91	27	12	4						5	11						33	911	.....	100
Board of Education.....	1932 74	229	204	84						207	155						1,151	911	.....	240
Board of Hospitals, Homes, and Deaconess Work.....	1928 16	233	79	23						2	138						16	982	974	.....
Methodist Deaconess Association.....	1932 383	1,497	1,158	60													2,114	2,183	69	.....
German Deaconess Association.....	1928 95	1,243	43	15						65	12						294	590	296	.....
Other Agencies or Unsupervised.....	1932 22	47	180	114	33					51	31						94	83	.....	11
Total Employed in.....	1928 82	6	228							390	68						634	993	359	.....
Total Reported in.....	1928 949	1,702	2,589	95	309	233	53	103	177	690	271	203	22	90	112	143	7,941	9,281	.....	.....
All Known Duplications.....	1932 1,374	2,210	2,753	484	463	251	68	145	82	596	259	183	15	142	106	189	8	153	.....	.....
Total Women Employed.....	1932 1,368	2,157	2,712	422	463	251	68	130	82	591	248	191	15	142	106	181	.....	9,128	.....	.....
Increases Reported in.....	1932 419	455	123	327	46	18	16	27	95	99	23	12	7	52	6	38	.....	1,475	.....	288
Decreases Reported in.....	1932																.....	.....	.....	.....
Total Net Increase of Employed Women in the Methodist Episcopal Church January 1, 1932.....																	.....	.....	1,187	.....

\* See totals below after eliminating duplications.  
 (1) Includes 124 women in positions not tabulated in 1928.  
 (2) Includes women employed in secondary schools and Junior Colleges not reported in 1928.  
 (3) Does not include deaconesses serving in Europe as reported above.  
 (4) Includes women other than deaconesses serving in institutions who were not reported in 1928.  
 (5) Data compiled from all available sources during 1930 and 1931, and checked for accuracy January, 1932.

## *Commission on Organized Work of Women*

(4) Interpretations and Conclusions drawn from the Summary.

### *A. Increase in the Total Number of Employed Women in 1932.*

The summary of the various reports indicate that 9,128 women were employed in the full time service of churches and institutions of the Methodist Episcopal Church on January 1, 1932, as compared with 7,941 reported in 1928, which indicates a net increase of 1,187 after all known duplications have been eliminated.

This total does not include 3,907 undergraduate nurses serving in the 79 hospitals operated by the Church. If the nurses are added, as they really should be, the grand total of employed women would reach 14,035. This number is very much larger than has been estimated previously and represents interests which should receive most careful consideration by the whole church.

### *B. Number of Women as Compared with Number of Active Ministry.*

When compared with the number of active pastors serving churches, which now totals about 15,000, this study indicates there are almost as many women employed in the full time services of the church as there are men serving as active pastors in the ministry of the church.

### *C. Explanation of Increases and Duplications.*

These figures are particularly significant since it has been assumed generally that the present depression has so depleted the incomes of the leading Missionary Agencies that the number of women workers had greatly decreased during the past few years.

It is also evident that some duplications were inevitable as certain women qualified for listing in more than one group. To correct this error the reports have been carefully examined and all known duplications eliminated.

### *D. Agencies showing Increases and Decreases.*

In order to understand the real situation it must be explained that six of the groups of employed women show increases and four show decreases in 1932. The total increases reported are 1,475. The total decreases are 288. This leaves a net gain of 1,187 over the figure reported in 1928, after all duplications have been eliminated.

It will be of interest to note that three of the four great missionary bodies show decreases in the number of women employed and that the fourth would probably show a decrease but for a

## *Commission on Organized Work of Women*

slightly different basis of classification of certain workers in 1932.

All three Deaconess Administrations show small decreases in the number of deaconesses employed, but one Administration, the Methodist Deaconess Association, more than makes up for this loss by the increased number of women other than deaconesses employed by the 45 institutions affiliated with this group. The difference is accounted for largely by the fact that in 1928 only deaconesses were reported by this Agency. It is also true that the number of deaconesses not affiliated with any of the three Administrations, but serving directly under the Board of Hospitals, Homes, and Deaconess Work, has increased during the past quadrennium. Taking into consideration the fact that the total number of deaconesses serving in Europe is reported to be larger now than in 1928 the total deaconess group shows an increase in 1932.

The Board of Education report shows that there are 1,956 women now serving in full time positions in institutions under the supervision of that Board. The number reported in 1928 was only 982. This great gain is not due to any notable increase in the number of positions open to women, but rather to an error of reporting four years ago. In the 1928 report only women employed as teachers on faculties of colleges and universities were recorded. This year all positions in secondary schools, colleges and universities, as well as all other positions filled by trained workers are included, which accounts for the notable increases in the report of this Board.

The Board of Hospitals, Homes, and Deaconess Work also shows an increase, which is accounted for by the increased number employed in hospitals and other institutions. As indicated above the graduate nurses are also added to the grand total reported. This was not done in 1928.

Another large increase is noted in the unaffiliated or unsupervised group of women employed in the miscellaneous positions throughout the church.

Other significant trends may be pointed out from this summary but the limitations of this brief report do not permit more extensive observations.

The Commission recommends that each agency and committee involved make further comparisons, deductions and recommendations in the interest of more unified and effective administration of Organized Women's Work in the Church.

### *E. Conclusions and Recommendations.*

As the result of this study the Commission seems justified in stating the following conclusions:

a. The scope and extent of Organized Women's Work in the Methodist Episcopal Church is much greater than was antici-

## *Commission on Organized Work of Women*

pated and therefore the whole question of supervision is much more significant than the church has usually been led to assume.

b. The total number of employed women in the church is increasing rather than decreasing but the largest increases are among the positions having least supervision by the agencies of the church.

c. There is an evident need for closer co-ordination and recording of Organized Women's Work. For this purpose the Commission recommends the appointment of a Joint Committee or Bureau with representatives and support from all of the agencies supervising or financing the work of employed women. Authority should be extended to this Joint Committee to conduct studies, to recommend and plan for further co-operative programs, to investigate common personnel and organizational problems, and to promote such other mutual enterprises as may produce more effective results in Organized Women's Work throughout the church.

### 6. DEACONESS WORK AND PENSIONS FOR DEACONESSSES

#### (1) *The Present Status of Deaconess Work*

In as much as the earlier efforts of this Commission were given almost entirely to the problems and policies of deaconess work it will be necessary here to deal only with the special assignment covering the study of Deaconess Pensions as ordered in the *Discipline* of 1928, Paragraph 538, Section 1.

A detailed analysis of Deaconess Work appears on pages 316-326 of this HANDBOOK in the Report of the Board of Hospitals, Homes, and Deaconess Work, and also on page 336 of this report. It is not necessary to repeat the statistics. The Commission has studied these facts showing the status of deaconess work as of January 1, 1932, and has at all times been in closest co-operation and agreement with the present policies of this Board.

The Commission looks with encouragement upon the report of the present status of deaconess work showing that there are 1,001 deaconesses listed in the United States as of January 1, 1932 with a decrease of only 52 deaconesses during the last four depression years. This loss is mostly accounted for during the last two years by the inability of the Church to employ the recent graduates of Deaconess Training Schools. There seems to be every reason to assume that deaconess work is on the same sound basis as in past years and has even a larger place now than it has ever had in the history of the church.

Deaconess Institutions in the various Administrations are mostly founded on sound financial bases and during the past four years large capital investments have been added to these institutions.

## *Commission on Organized Work of Women*

The changes in the deaconess ranks during the past quadrennium may be accounted for as follows:

Total deaconesses listed January, 1928, 1,050.

<i>Year</i>	<i>Probationers admitted annually</i>	<i>Withdrawn from Records Honorable Discharge, Deceased or married</i>	<i>Total Number listed</i>
1928.....	53	50	1,053
1929.....	39	47	1,045
1930.....	35	45	1,035
1931.....	15	49	1,001

As indicated above the loss of the past quadrennium is largely due to the fact that difficult financial conditions have made it impossible for the graduates of the Deaconess Training Schools to find placement in churches and church institutions employing deaconesses.

### *(2) Deaconess Pensions*

The first deaconess was pensioned in 1919. During the past thirteen years a total of 158 deaconesses have been pensioned at a total cost of \$383,101. The deaconesses pensioned have been affiliated as follows:

<i>Administration Membership</i>	<i>Number Pensioned</i>	<i>Total Pensions paid to Deaconesses</i>
Methodist Deaconess Association.....	79	\$211,206
Woman's Home Missionary Society.....	61	130,079
German Central Deaconess Ass'n.....	13	33,654
No Administration.....	5	8,162
<b>Totals</b>	<b>158</b>	<b>\$383,101</b>

There are now 126 deaconesses on the pension roll. Eight more are on the retired list without pensions. The average retired deaconess receives a pension of \$32 per month. The total annual obligation at present is \$49,536.

The average age of retirement of the 158 deaconesses who have been pensioned has been 58 years. The average age at death for those who have been pensioned and are deceased was 65 years. The average working career of the deaconesses now receiving pensions is 26 years.

As mentioned in the first part of this report the Deaconess Pension Fund is the result of the combination of all available Trust funds for Deaconess Pensions as follows:

The Woman's Home Missionary Society.....	\$50,000
German Central Deaconess Association.....	27,000
Methodist Deaconess Association through the Harris Trust Fund.....	306,000
The Board of Hospitals, Homes, and Deaconess Work—Pension Funds.....	112,000
<b>Total</b>	<b>\$495,000</b>

## *Commission on Organized Work of Women*

This amount is being increased gradually to \$500,000 and all of the interest on this investment is now available for application on deaconess pensions. The balance of the present current demands for pensions is paid directly from World Service Funds, and from assessments on deaconesses in active service and the institutions which they serve. These assessments were authorized by the General Conference in 1928 (see Paragraph 538, Sections 1 and 2). The Deaconesses and Institutions have entered into the plan with hearty co-operation during the past four years. While to-day there is a need of approximately \$50,000 per year, this need is gradually increasing and will reach \$60,000 by 1935 or 1936. Based upon the actuarial trends and the ages of the present group of deaconesses this need will reach a peak at about \$66,000 and will then grow smaller if the present policy of recruiting younger deaconesses is continued.

The Commission has thoroughly investigated all of these contingencies and recognizes that a very grave emergency now exists. In the estimation of the Commission the church must continue the pensions on the present status as the retired deaconesses have no other income and cannot possibly live on less than the pension allowances as now provided.

Taking into consideration the fact that an increased number of deaconesses nearing the age of retirement must be pensioned during the next four years, the Commission recommends the four following steps by which additional funds may be provided.

A. The Deaconess Administrations and the Board of Hospitals, Homes, and Deaconess Work should endeavor to raise through large gifts at least \$100,000 to be added to the Deaconess Pension Fund as permanent endowment.

B. The deaconess assessments should be continued as provided in Paragraph 538, Section 2, *Discipline* of 1928.

C. World Service Funds must be allocated to the payment of pensions for deaconesses in such amounts as are necessary to pay pensions on the present basis for all deaconesses who through age or illness are incapacitated for further service and must be retired.

D. Some plan of group insurance should be introduced covering the deaconesses under 35 or 40 years of age, the premium charges of which may be assumed by the Board of Hospitals, Homes, and Deaconess Work, and which eventually will meet the pension needs through assessments plus the income from productive endowments available through the Deaconess Pension Fund.

### 7. SALARIES VERSUS ALLOWANCES AND THE DEACONESS RELATIONSHIP

#### (1) *Salaries versus Allowances*

Only deaconesses work on allowances in the Methodist Epis-

## *Commission on Organized Work of Women*

copal Church, except in a few instances where missionaries choose to accept this basis of remuneration. Deaconess allowances range from \$30 per month to \$75 per month with an average of about \$37.50 for the whole group of 743 deaconesses in active service in the United States.

In addition to the cash allowance, the average deaconess receives board and lodging and often laundry, carfare and a vacation allowance. The average estimated cost of board and lodging amounts to \$40 per month which with a cash allowance of \$35 makes a total of \$75 per month or \$900 per year. This is a larger comparative income than half of the ministry in the Methodist Episcopal Church receives at the present time.

After careful study of this problem of salaries and allowances the Commission has reached the conclusion that there is very little difference between the two plans of remuneration as to the actual income value for the worker. The difference rests largely in the freedom of the employed woman in managing her own affairs as to board and lodging. In most instances the investigations have determined that the deaconess on allowance is financially better off than the woman worker on a medium, and sometimes, an uncertain salary.

The salary range for other women workers varies so much among the different groups reported in this study that averages mean very little. However it is estimated on the available knowledge at hand that the 9,128 women employed in the Methodist Episcopal Church would fare equally well with the same number of women in other professions and with the same number of ministers in the lower salary ranges of the church.

### *(2) The Advantages of the Deaconess Relationship*

As a basis of employment the deaconess movement provides standardization of training, permanency of career, personnel and placement services, reasonable assurances of regular work, an income equal to most other positions filled by women employed by the church, and relief, retirement and pension privileges not offered by any other group. There is also a basis of fellowship, morale, and professional consciousness which other groups have not yet achieved.

The Commission recommends the consideration, continuation and encouragement of the deaconess relationship as a basis of employment for women who are planning life careers in religious work.

## 8. THE ORDINATION OF WOMEN

As no particular change has been noted since the filing of the 1928 report of the Commission the following statement quoted from that document is still in order:

## *Commission on Organized Work of Women*

"The question of ordination of women as Local Deacons and Elders and the relation of such orders to deaconess work, with the accompanying effect upon the privileges and prerogatives of deaconesses, has been carefully studied by the Commission. It is understood on good authority that over one hundred women now have orders in the church and that more than one third of this number are deaconesses serving under the regular license and consecration. The Commission finds considerable confusion arising as to these two relationships."

Since the above report was made the number of women ordained as Local Deacons and Elders is reported to have doubled, but the ratio of increase during the present quadrennium is not as great as during the previous four years.

It is the conclusion of the Commission that the ordination of women has had less effect upon the deaconess relationship and upon other phases of the organized work of women than was anticipated when such ordination was made possible several years ago.

### *(1) Confusion as to Relationships*

The Commission finds the confusion of relationships still exists and the following action is again called to the attention of the General Conference.

"It was voted that the Commission call attention to the action of the last General Conference concerning the ordination of women and point out the confusion now existing in respect to the orders made possible under the legislation for local preachers and the licensing of deaconesses, with the suggestion that the responsibility be fixed and interpretations be made which will clear up the relationship between these two groups of women serving in the church. This is particularly needed since there is an increasing number of women serving and seeking to serve in both relations."

In as much as this question was referred back to the Commission for further study the Secretary of the Commission at the order of the first meeting during the present quadrennium undertook to clear up certain problems by correspondence.

### *(2) Ruling of the Commission on Conference Courses of Study*

On inquiry of the secretary of the Commission on Conference Courses of Study as to the attitude of that Commission toward the confusion noted, we were informed that the sex of the candidate for ordination was not significant as considered by that body. That the rules and regulations for the ordination of women were the same as for men and that no distinctions were made between men and women. The power of ordination was

## *Commission on Organized Work of Women*

stated to be entirely in local hands and no records were kept as to the numbers, services, or appointments of ordained women. This information was greatly appreciated by the Commission on Women's Work but it did not serve to relieve the confusion pointed out above.

### *(3) The Ruling of the Board of Bishops*

The secretary of the Board of Bishops was approached as to an interpretation which might assist in clearing up the confusion but the Commission was informed that no ruling could be made except in specific instances involving individuals. As no such instance could be singled out without causing considerable embarrassment to an ordained woman in the active service of the church or to a deaconess under regular appointment the matter was indefinitely postponed.

### *(4) Conclusions and Recommendations*

In the light of these experiences the Commission recommends that each separate Board or Agency dealing with the organized work of women in the church study the effect which the ordination of women may be having upon the service or effectiveness of women in that particular group and take such action encouraging or discouraging the practice of ordination of women as may seem most advantageous to the group or individuals concerned.

## 9. GENERAL RECOMMENDATIONS OF THE COMMISSION

In addition to the specific conclusions and recommendations listed under the various separate assignments discussed above the Commission makes the following more general recommendations for the consideration of the appropriate Committees of the General Conference of 1932.

(1) That the present Boards and Agencies dealing with the administration and supervision of women's work in the church be retained as they are now organized without radical changes of control or policy, thus giving more adequate time and opportunity to test out the plans as established under present legislation.

(2) That a Joint Committee, as previously recommended, be raised by the various Boards and Agencies of the Church for the purpose of closer co-ordination and integration of women's work as described and classified by this Commission.

(3) That the universities, colleges, training schools and other training agencies be requested to study the needs of the Church and to prepare women for the specific types of professional services demanded by the Church at the present time.

(4) That more adequate support be secured for women workers in the church in terms of compensation for sacrificial

### *Commission on Organized Work of Women*

service. This may take the form of salaries, group insurance, relief, pensions or other forms of professional compensation. While this applies to all classes of women workers it is particularly necessary for the deaconess group at the present time as noted in the specific recommendations for deaconess pensions.

(5) The Commission recommends to the whole Church that more careful attention be given to the rapidly increasing number of employed women in the Church as indicated in this report, and that all such employment be continuously motivated and administered by the highest possible standards of Christian service.

## COMMISSION ON CELEBRATION OF SESQUI-CENTENNIAL OF THE OR- GANIZATION OF THE METHODIST EPISCOPAL CHURCH

The organization of the Methodist Episcopal Church is one of the greatest events in the history of the American people. It occurred just when the struggle for national self-government had attained its victorious objective in the peace of 1783. The Declaration of Independence (1776) was to realize constitutional permanence in 1789. These political factors left the people without any religious establishment whatever. The English preachers fled the country. In vain Wesley had appealed for ordination for his preachers. Now that America was a sovereign people he felt called to establish firmly the churches his itinerants had built up. Hence Thomas Coke and the Christmas Conference. Sixty-one preachers were assembled at Lovely Lane at Christmas time (1784) and achieved the organization of the Methodist Episcopal Church. The scattered societies were transformed into an efficient organism with all the powers and privileges of a Church of Christ. Its efficiency and adequacy are seen in the world expansion of organized Methodism.

To recall the history of the great men and the great events of that time and to re-emphasize the spiritual principles which have made and shall make us great is the purpose which created the Sesqui-Centennial Commission. This body herewith makes its report.

We would report:

The Commission met upon adjournment of the last General Conference and organized with Charles F. Eggleston of Philadelphia as chairman, and Rev. Alfred H. Backus of Indiana Conference secretary. The Commission has held five meetings, and its executive committee a number of others.

Your Commission requested the bishops to appoint the three bishops resident in the New York, Philadelphia and Washington areas, as additional members of the Commission, which has been done by them.

Your Commission early requested the Methodist Episcopal Church, South, and the Methodist Protestant Church to appoint similar Commissions, which they have graciously done. The three Commissions have held a meeting in Baltimore and organized a Joint Commission, with Bishop McDowell chairman thereof, and have appointed seven standing committees, for the purpose of arranging a joint celebration.

## *Commission on Celebration of Sesqui-Centennial*

Your Commission would recommend:

1. That a central celebration of the Sesqui-Centennial of the organization of the Methodist Episcopal Church be held in Baltimore in the fall of 1934, under the direction of the Joint Commission, with a suitable program provided, including, as well as addresses, a musical festival and an historical pageant, and such other suitable features as the Joint Commission may arrange, such as an international radio hook-up for part of the program, etc.

2. That all branches of American Methodism represented in the Sixth Ecumenical Conference be invited to participate in the celebration.

3. That local celebrations be held in each annual Conference or Episcopal Area, as in each case may be deemed most advisable, with the co-operation of local schools and colleges; and a Joint Celebration with other branches of Methodism, in recognition of a common ecclesiastical ancestry, be urged wherever deemed possible. That the bishop presiding be requested to appoint a committee at each of the next ensuing annual Conferences to prepare for such celebration. To this end a list of Keymen has been secured in the various Conferences. That the organization and active participation of Conference Historical Societies be encouraged, that they may conserve the results of these celebrations. That a Sunday or week be set aside in which each local church be requested to commemorate this anniversary with a program in which the youth of the church may have a part. That whatever pageant may be put on at Baltimore, there should be placed within reach of the annual Conferences and local groups a simple and picturesque pageant which would represent the more dramatic features of the Christmas Conference.

4. That in all our colleges and schools special lectures shall be given suitable to the historical significance of the organization of the Methodist Church.

5. That we approve the action of our Board of Education, taken at the suggestion of our Commission, in appointing a committee consisting of Doctors Bugbee, Eiselin and Hawk, who are now making definite plans for embodying in our Church School literature for year 1934 articles and courses of lessons relating to the history of American Methodism.

6. That special recognition be given to the Sesqui-Centennial in the *Year Book*, *The Christian Advocate*, *The Annual Conference Minutes*, and other publications of The Methodist Book Concern for the year 1934.

7. That publication be encouraged of such manuscript journals of the fathers and of other historical matters as shall be deemed suitable by the Book Committee.

We heartily commend the promised publication of *Joseph*

*Commission on Celebration of Sesqui-Centennial*

*Pilmore's Journal*, as edited by Dr. W. W. Sweet, and also of *Methodism in American History*, in a Sesqui-Centennial Edition, by the same historian. We also urge the publication of the *Journal* of Thomas Haskins, a member of the Christmas Conference, but recently discovered in the library of Congress.

We would also report as in preparation a Methodist Historical Guide Book, giving locations and routes to the various sites of historic interest, with brief descriptions, edited by Dr. A. H. Backus.

A promotional pamphlet called the *Broadcaster* has been issued by the Secretary of the Commission, which will be followed by future numbers.

8. We suggest that suitable markers be placed upon the various historical sites of Methodism, and that our people be encouraged to preserve in some permanent form all places of historic interest, and that local pilgrimages be invited.

9. That each local church be urged to prepare a history of its own life and accomplishments if not already undertaken, and that copies of these histories be placed in the Conference Historical Society for preservation.

10. That co-operation of the Commission for the celebration of the Jason Lee Centennial (1934) be invited and that joint celebrations in the several Conferences be held where possible.

11. That in all, we urge our people, as they study our history and honor the heroes of the past, to look to the future with renewed vigor and determination to carry on the torch, hitherto so worthily borne, to the end that our celebration may not be merely a parade but a forward march, a challenge that the spirit of the fathers shall find expression in the heroic living of their sons.

12. That we extend our thanks to the Association of Methodist Historical Societies, which has aided materially in working out the suggested program.

13. That the Commission be continued with power to add to its number, and to carry out the program as herein outlined, and that an appropriation not to exceed twenty-five thousand dollars be made for expenses of the Commission.

CHARLES F. EGGLESTON,  
*Chairman.*

ALFRED H. BACKUS,  
*Secretary.*

# PRELIMINARY REPORT OF THE COMMISSION ON ADEQUATE SUPPORT AND EQUITABLE APPORTIONMENT

## INTRODUCTORY

### *Legislative Authorizations*

The Commission on Adequate Support and Equitable Apportionment was created by the General Conference of 1928 to study the whole field of ministerial support in the Methodist Church. It was directed to search for methods of securing to each preacher the "comfortable support" promised by the Church and to suggest a more equitable basis for apportioning the items of ministerial support among the churches. It was directed to report to the General Conference of 1932.

In its instructions the General Conference suggested that the principle of *the minimum salary* should be observed, with the use of *sustentation funds* as a means of securing this minimum and with the annual conference as the unit of administration.

### *The Approach Made*

No financial provision was made for the Commission. But several meetings were held, and an extensive correspondence was carried on throughout the Church at the expense of the members. A statement called "The Starting Points" was submitted to the Church for comment and suggestion. The columns of the church press were used to stimulate discussion and to draw out the sentiment of the Church. The substance of these expressions is summarized later in this report.

### *Recommendations*

This Commission recommends that the General Conference of 1932 adopt the following plans:

1. A plan for an annual conference minimum support schedule;
2. A plan for safeguarding the efficiency of annual conference members;
3. A plan for an associate membership in the annual conference;
4. A plan for observing and reporting experiments now in progress in the matter of equitable apportionment.

## *Adequate Support and Equitable Apportionment*

### FOUNDATIONAL CONSIDERATIONS

#### *The Sentiment of the Church*

The following is a summary of the sentiment of the Church as expressed in the letters addressed to the Commission.

1. There was a notable poverty of concrete proposals. The faults of the present situation were pointed out. But better methods conceived in a practical spirit were few and fragmentary. There was frequent lack of conception of the basic elements of Methodism as a working system. There was frequent ignoring of the fundamentals of human nature.

2. An arbitrary flat equalization of salaries was not often defended.

3. There is general interest in the plan of the minimum salary as outlined by the General Conference action. This plan is the basis for experiments now in progress in about twenty annual conferences.

4. A sense of brotherhood is rising spontaneously among Methodist ministers. Surprising numbers of those most favorably placed are impatient of the inequalities from which they themselves benefit.

5. Laymen universally demand a more uniformly effective ministry to go with a better financial support. This demand can not be ignored as an integral part of the problem of adequate support.

6. The supply pastor must be included in this discussion, as he is an important cause of under-support.

7. There is widespread objection to the practice of apportioning the support of bishops, district superintendents, and conference claimants on the basis of pastor's salary.

#### *Methodist Principles*

*The Methodist minister is not an "employee."* He enlists for lifelong service with the Church under a conviction of divine calling. He agrees to go wherever he is sent in the interest of the Kingdom, regardless of personal considerations. When this devotion is exploited so that needless hardship falls to some, while disproportionate comfort is enjoyed by others, then an effective ministry on the Methodist plan becomes impossible.

*The local church is not an "employer."* The preacher comes to it by appointment of the bishop and district superintendents. The local church "estimates the support" which it can provide for its pastor, but this is not collectible by civil law. The preacher's salary is not so much his reward as his tool. It is necessary to make him an effective workman.

*There is a contractual relation between the preacher and the*

## *Adequate Support and Equitable Apportionment*

*denomination as a whole*, through the annual conference. There is no such relation between the local church and the preacher. His ability and character are vouched for by the annual conference, which has subjected him to a course of training and annually scrutinizes his character. He claims uninterrupted employment by virtue of this conference relation. The whole appointive system is based on this guaranty of acceptability. If this voucher is careless or insincere, the whole scheme becomes intolerable. The annual conference must accept full responsibility for the qualifications of its members.

*Every parish is served by several ministers*, including bishop, district superintendent, retired minister, and preacher-in-charge. All have equal claim for support. The denomination, rather than the parish, is the unit.

Because of these facts the subject of ministerial remuneration can not be approached as an ordinary wage-scale discussion.

### *Flat Equalization of Salaries*

This Commission recommends that flat equalization be rejected as a policy in the American Church at the present time. Under that plan all funds would have to pass through a central treasury. Some central authority must fix the quota of each church and secure approval by the local church, requiring the re-education of the entire ministry, officary, and membership of the denomination. The needs of preachers vary with geography, dependents, and other factors. These variants are recognized in the flat-pool plans of the Germans and of the British. But when these variants are introduced on the scale required on this continent the fundamental principle of the thing disappears. For this cause and because of the administrative difficulties mentioned, the Commission believes that more rapid progress is possible along the lines of the recommendations which follow.

#### RECOMMENDATION I: THE SCHEDULE OF MINIMUM SUPPORT

The Commission recommends that each annual conference shall be required, after looking into its resources and needs, to agree upon its own "Minimum Support Schedule." This schedule shall specify the smallest permissible support for the conference member married and unmarried, the supply pastor, the student pastor, and the part-time pastor, making allowance for differing living conditions and any other variants desired by the conference. Having been adopted by vote of the conference, this Schedule of Minimum Support shall become binding upon the bishop and district superintendents so that no preacher shall

## *Adequate Support and Equitable Apportionment*

be appointed to a work where there is not provided in some way the minimum support of that conference.

The principle of this has long been part of our social creed. Numerous experiments have been made, and several annual conferences have been able actually to provide every pastor with a minimum agreed upon. The plan so far justified itself in practice that it may now be made the rule of the entire Church.

### SOURCES OF THE MINIMUM SUPPORT

#### *The Local Field*

The primary responsibility for pastoral support must always rest with the field that is served. This will often necessitate the rearrangement of parish lines and regrouping of churches. In many districts it will be possible to achieve a reasonable minimum for every pastor solely by the use of a better administrative technique. In some regions of the Church a new field strategy is being developed which merits to be made the practice of the denomination.

#### *Sustentation Funds*

These are apportioned, collected, and disbursed by the annual conference. A central commission of the conference must provide a rigid uniform control of these funds. It has been found entirely practicable for the conference to make strict examination of the assisted fields, to set specific conditions upon the granting of assistance, to provide outside lay advice in local money-raising, and in all possible ways to prevent the development of "rice churches."

#### *The Board of Home Missions*

Only as a last resort may the funds of the Board of Home Missions be used to provide the minimum salary. That Board has tried to draw a distinct line between sustentation and home mission fields. Sustentation is primarily to aid the men. Home missions funds are to serve the field in developing new territory or maintaining work in regions of sole Methodist responsibility.

#### *Brotherhood*

In addition to these recognized sources of assistance, another has appeared in the Church recently. A sense of brotherhood has led in several places to an organized sharing of support on the part of the better-paid men with their more needy brethren. This is a matter which can not well be required by legislation. But legislation should recognize and make opportunity for such voluntary sharing in any plan which may be adopted.

## *Adequate Support and Equitable Apportionment*

### CONCEALMENT OF SUPPORT

Under present practice the statistics of the Church do not show amounts appropriated from home missionary or other supplemental funds. This policy is untenable when the Church attacks the subject of adequate support in any systematic way. Provision should be made whereby the pastor's report to the annual conference shall show all supplemental pastoral support. The report should be accompanied by the pastor's signed certification that the items of his report are true, accurate, and complete to the best of his knowledge. In the case of the lay preacher securing part of his support from secular employment, that fact should be disclosed by some authorized designation.

### RECOMMENDATION II: A PROCESS OF SUMMARY LOCATION

The Commission recommends the immediate adoption of a simple and effective method for the summary location of inefficient men. When the record of a member of an annual conference seems to show him so incompetent that he can not properly be appointed to any charge paying the minimum support, then by unanimous written request of the district superintendents the Committee on Conference Relations shall make inquiry into the matter. This shall be in no sense a judicial procedure, since the character of the member is not questioned, only his effectiveness being challenged. The interests of the Kingdom are to be guarded with the same care as though he were again a candidate for admission. The committee chosen for this purpose is generally the most discreet of the conference. It shall proceed to satisfy itself concerning the answers to the really pertinent questions:

1. Is his ministry fruitful and effective?
2. Does he win folks to Christ and build them up in the faith?
3. Does he build up his churches?
4. Is he indifferent to the main purposes of Christian ministry?
5. Is he as industrious as a minister should be?
6. Does he fail in loyalty?
7. Does his handling of finances embarrass his ministry?
8. Is he of objectionable personality?
9. Are there reasons in his family which destroy his effectiveness?
10. Would you, as a layman, be happy to have him as your minister?

Summary: Do you believe that God would have us continue this brother in his present relation, or would the Kingdom be better served if he were an associate member of this conference?

## *Adequate Support and Equitable Apportionment*

The annual conference shall be empowered, if the Committee on Conference Relations so recommends, to make the preacher in question an associate member by locating him, with the same vote and under the same authority which govern the admission of candidates into membership. It is recommended that plans be adopted to conserve the annuity rights of the preacher in this case.

This device for the safeguarding of ministerial efficiency is necessary if the annual conferences are to keep faith with the congregations. The conference tests its ministers very rigidly when receiving them, but it can not assume that they will always continue to be effective ever after. "No other organization gives assurance of continued employment unless the service rendered continues to be satisfactory." The present method of challenging the competence of a conference member is by a judicial procedure which is seldom invoked and almost never successful in dislodging even the most incompetent. There exist at present no authorized standards whereby the work of the preacher may be judged. Experiments in two episcopal areas seem to indicate possible methods of assembling the records of pastors so as to reveal many of the significant elements. The clarification of standards for pastors, district superintendents, and bishops alike might well engage the attention of the Church during another quadrennium.

### RECOMMENDATION III: ASSOCIATE MEMBERSHIP

The Commission recommends that all supply pastors giving full time as preachers-in-charge shall be placed entirely under the control of the Annual Conference. The Conference shall grant and renew their licenses to preach; shall have full charge of their training; shall pass their characters annually; shall provide permanent registry of their names and records; shall take cognizance of the transfer of any of them to another conference for work; shall have power to terminate the career of any of them in this relation. They shall be called "Associate Members of the Annual Conference."

The regulation of the supply preachers is necessary if a minimum salary scheme is to be effective. All Conference members receive appointments as a matter of right. There remains a large number of the weakest charges "To Be Supplied." For these the district superintendents must find emergency pastors of some sort. All dealings with these supply pastors are made difficult by the anomalous relation which they bear within the Church. Technically they are laymen licensed as local preachers. Actually they are full-time professional clergymen dependent upon the Church for their active support. In an early

day they would have been received into conference membership without question, but under present standards they can not hope for admission. The supply pastor is really a separate category of our ministry. It is useless to debate the advisability of this secondary clergy, for it is long since an accomplished fact. The supplies fill almost one-third of our pulpits.

The supply pastor has now no contact with the Annual Conference except through the Course of Study. He is licensed by and amenable to the quarterly or District Conference to which he happens to be related, changing these with every change of post-office address. His past record is not available for easy observation. His character is not continuously scrutinized by any careful body. He has no rights in the ministry, and the Church has no protection from him. The proposed plan of associate membership gives recognition and dignity to this body of indispensable ministers, it protects the administrative officers of the Church from imposition, and it leaves the local preacher classification exclusively to the nonprofessional lay workers who are so greatly needed under present conditions.

#### RECOMMENDATION IV: EXPERIMENT IN EQUITABLE APPORTIONMENT

The Commission recommends that a systematic method be adopted for reporting to the entire Church the experiments now under way in the apportioning of the support of bishops, district superintendents, and Conference claimants among the churches. This whole matter is now under the exclusive control of the annual conferences, where it should remain. These experiments in apportioning are based upon salary, membership, benevolent giving, current expenses, relative property value, and other factors. The results should be made available to the Church. With such information each annual conference should be able to plan its apportioning to its own satisfaction.

The widespread practice of apportioning on the sole basis of salary entails hardship on the marginal churches where the support of the pastor is inadequate. However, if such under-supported churches were relieved of all connectional sharing, the salaries frequently would remain inadequate. The adoption and making effective of the Minimum Support Schedule will make possible an adequate care for this body of ministers without detaching the churches from their rights and responsibilities in the denomination at large.

The plans suggested in this report introduce no elements novel to Methodism. They represent only an evolutionary advance in the direction toward which the Church desires to proceed. They are conceived as an attempt to provide means for

*Adequate Support and Equitable Apportionment*

a more concrete application of the teachings and spirit of Jesus in our relations within the Church.

LOUIS C. WRIGHT, *Chairman*,  
Cleveland, Ohio.

FRANK BEAN, *Secretary*,  
Boone, Iowa.

FRANK H. RYDER,  
Cobleskill, New York.

LEON L. LOUFBOUROW,  
Modesto, California.

THOMAS R. FORT, JR.,  
Germantown, Pennsylvania.

ARTHUR W. HEWITT,  
Plainfield, Vermont.

RAYMOND C. KIMBELL,  
Wilmette, Illinois.

## THE COMMISSION OF NINE

Elected by the General Conference, Kansas City, on May 29, 1928, the authorization of which appeared in the *Daily Christian Advocate* on May 30, 1928, as follows:

"WHEREAS, in view of the large sums of money that have been expended and may yet be involved, and in view of the many questions of policy and morals concerning the trial of Bishop Bast and matters connected therewith, and in view of the lack of time in which this matter can be properly discussed on the floor of this General Conference, and in view of the absence of many official papers and other proofs,

"*It Is Moved*, that in lieu of the recommendations and suggestions contained in Reports Nos. 27, 28 and 29 of the Committee on Judiciary, Serial Nos. 265, 266 and 267, respectively, pages 592 and 593 of the *Daily Christian Advocate*, that these matters be referred to a commission of nine, to be nominated by the Board of Bishops and elected by the General Conference; three of whom shall be bishops, three others ministers and three laymen, said laymen to be selected from the Committee on Judiciary. Said commission to make a full investigation and to have full power and authority as to all matters involved, and to carry out their conclusions, or report to the next General Conference."

The commission, as elected, was as follows: Bishops: E. G. Richardson, F. J. McConnell, E. L. Waldorf. Ministers: John H. Race, Morris W. Ehnes, Horace L. Jacobs. Laymen: C. Oliver Holmes, E. H. Cherrington, J. B. M. Stephens.

The Commission of Nine voted to name the commission "The Denmark Commission." Bishop E. G. Richardson was elected chairman and E. H. Cherrington, secretary. Later M. W. Ehnes was elected secretary.

The commission held five meetings the dates of which, and the principal items of business are reported below.

At the first meeting, held in Kansas City, May 29, 1928, the commission voted to pay Mr. F. Otto Fabricius, attorney at Copenhagen, \$1,800 for all his services in connection with the case of the Methodist Episcopal Church *versus* Bishop Anton Bast.

At this meeting the secretary was instructed to write the Rev. J. P. Ingerslew to be present at a meeting of the commission on June 20.

## *Report of the Commission of Nine*

The following cable was sent, through the secretary of the General Conference, to the Supreme Court of Denmark:

Højesterets Sagfører,  
Bruun,

Nygade 1, Copenhagen.

Notify immediately your Supreme Court. General Conference reinstated Ingerslew into Annual Conference. Membership pronouncing expulsion null and void.

A letter was also transmitted by the secretary to the Supreme Court stating that a commission had been appointed by the General Conference to investigate the Ingerslew case fully.

The second meeting of the commission was held in Bishop McConnell's office in New York on June 20, 1928.

The Rev. J. P. Ingerslew was not present, but letters were received from him setting forth his claims, among them a request to pay his traveling expenses from Denmark to Kansas City to attend the General Conference. Action was deferred on this request until the full claims of the Rev. Ingerslew were presented.

The Rev. Anton Bast also presented a claim for \$1,181.61 covering the expenses incurred in the preparation for his trial at Kansas City. The commission voted that it did not see its way clear to allow this claim.

The third meeting of the commission was held in Bishop McConnell's office in New York on September 19, 1928.

A communication from Baron Rosenkrantz was read requesting aid for the Rev. Anton Bast. It was voted that in view of the action of the General Conference regarding compensation for Bishop Bast that this commission has no authority to act.

A letter was received from Attorney Bruun, of Copenhagen, containing a copy of the brief prepared and setting forth the expenses that would probably have to be paid in connection with the Ingerslew case. In reply to Attorney Bruun's letter the following cable was sent soliciting further information:

If the Ingerslew case is discontinued and a general release of all claims against the Church and Conference be executed by him, commission recommends \$15,000 be offered him, one half to be paid by the commission on condition Denmark Conference adjust the remaining half. On bill of \$3,000 presented by laymen, commission will pay one half on condition Conference adjusts balance. On legal expenses incurred by Conference, commission will provide \$2,000. These three offers are independent and open for thirty days only.

The fourth meeting of the commission was held at the North Shore Hotel, Evanston, Illinois, on January 4, 1929.

The secretary reported that in accordance with the action of the commission on September 19, 1928, the chairman and he had directed the Treasurer of the General Conference Expense Fund to pay to Bishop Wade, for the laymen of the Denmark

## *Report of the Commission of Nine*

Conference, \$1,500, and that Bishop Wade had contributed \$500, making a total of \$2,000 which the laymen had accepted as paying their claim in full.

The secretary also reported that the chairman and he had directed the Treasurer of the General Conference Expense Fund to pay Bishop Wade \$2,000, which was not accepted by the Denmark Conference as payment in full of their expenses.

It was voted to defer further action until the decision of the Supreme Court on the Ingerslew case was reported.

The fifth meeting of the commission was held in Bishop McConnell's office in New York on February 1, 1929.

The secretary reported that he had received the following cablegram from the Rev. Herman Saermark:

Sentenced to pay Ingerslew before February fifth salary Kroner 40,000 interest 5,700 attorney 9,820 court expenses 1,448 Total expenses 82 to 85,000 Kroner or 22,500 to 23,000 Dol—Saermark

On receipt of this cable the secretary cabled to Attorney Bruun for additional information and the following reply was received:

Ingerslew case amounts payable Fifth February Danish Crowns Ingerslew 51,700 Ingerslews Barrister 3,820 Fees 1,448 Churchs Barristers 4,357 in total Crowns Sixty-one Thousand Three Hundred twenty-five—Bruun

The responsibility of the commission was discussed in detail and the following action was taken:

*"Voted:* That the commission does not recognize any legal obligation in the matter relating to the Rev. John P. Ingerslew and the Denmark Annual Conference, but that, to help our brethren in Denmark—with the hope that our action will assist the work in Denmark—the commission instructs the Treasurer of the General Conference Expense Fund to pay, through the proper channels, in Danish Kroner 61,325. It must be distinctly understood that this is the final award that can be looked for from us."

On the basis of this action the secretary cabled Kroner 61,325 (or \$16,358.44) through the Bankers Trust Company of New York and the receipt and general release signed by the Rev. Ingerslew follows:

### RECEIPT AND GENERAL RELEASE

"I, the undersigned John P. Ingerslew, Pastor in the Methodist church acknowledge to have received as full settlement of the judgment of the supreme court in Denmark in the case ctr. the Methodist Church annual conference in Denmark, dated January 22, 1929, and as full settlement of all my claims against the Methodist church annual conference in Denmark and subsidiary and associated agencies up to this date, especially, also claims for which reservation has been taken by my lawyer, Mr. Martensen-Larsen in his letter

## *Report of the Commission of Nine*

dated February 6, 1929, to the lawyer of the church Mr. H. H. Bruun, the following amounts:

1. According to the judgment	Kr. 40,000...
2. Interest hereof 5% p. a. from 30/3 1926 to 25 February 1929	5,811.14
3. Costs for the high court	6,000...
4. Covering all claims, not included by the judgment of the supreme court if any—and further contribution of transportation of myself and my family to U. S. A. in harmony with my request for leave of absence	10,000...
	<hr/>
	Total Kr. 61,811.14*

for which amount hereby is given full receipt and discharge towards the Methodist church and all agencies and institutions, belonging to said church.

Copenhagen, February 20, 1929  
(signed) JOHN P. INGERSLEW

As witnesses:

Jakob E. Gelting  
Solicitor to the Supreme Court

H. Burmstron  
Solicitor to the High Court

The total expenditure of the commission, including all items, was \$21,995.45. This was made up as follows:

Paid Attorney F. Otto Fabricius.....	\$1,800.00
Traveling expenses of members of the commission.....	215.45
Cables, telegrams, transfer of funds, notarial charges....	121.56
Expenses of the Laymen of Jerusalem's Church.....	1,500.00
Legal expenses incurred by Denmark Conference.....	2,000.00
Settlement of Judgment in favor of the Rev. J. P. Ingerslew .....	16,358.44
	<hr/>
Total .....	\$21,995.45

Respectfully submitted,

E. G. RICHARDSON, *Chairman*;  
MORRIS W. EHNES, *Secretary*.

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\* The difference between the 61,325 Kroner which were forwarded to Denmark and the amount appearing in the receipt, 61,811.14 Kroner, was paid by the Denmark Annual Conference.

## THE COMMISSION ON METHODIST UNION IN KOREA

In the General Conference of 1928, Memorial No. 493 from the Korea Annual Conference, requesting permission to unite with the Korea Annual Conference of the Methodist Episcopal Church, South, in order to form one Korean Methodist Church, was received and referred to the Committee on Temporal Economy. On May 18 that Committee presented its report (No. 17. See *General Conference Journal*, pp. 581-2) which, with slight amendments, was adopted (*Journal*, pp. 353-4). In substance this action (1) authorized the proposed union; (2) provided for a Commission to be appointed with power, acting with like Commissions from the General Conference of the Methodist Episcopal Church, South, and the Korea Annual Conferences of the two uniting Churches; (3) instructed the Joint Commission to arrange for continued organic relationship with the Mother Churches; and (4) permitted the Commission to draw on the General Conference Fund for its expenses.

In accordance with this action and on nomination of the bishops, the following Commission was appointed: Bishop Herbert Welch, Rev. John R. Edwards, Miss Florence Hooper, Rev. William E. Shaw, Mr. Edgar T. Welch. Since some of those named were unable to take the necessary trip to Korea, substitutions were later made by the Commission itself.

After the General Conference of the Methodist Episcopal Church, South, had appointed a similar Commission, the two Commissions met in Washington, D. C., July 1, 1930, and agreed upon a method of procedure. One member of each Commission sailed for Korea early in the following September, and met with the Korean Commissioners and co-opted members October 1-3 and November 12. Through five sub-committees material was prepared covering various phases of a basis of union. These meetings were only partial (so far as the Commissioners from America were concerned) and were understood to be unofficial. The result of the work of these weeks was then submitted to a full and official meeting of the Commissioners and the co-opted members.

This began on the morning of Tuesday, November 18, 1930, at the Union Methodist Woman's Bible School in Seoul; and continued with morning and afternoon sessions until Saturday, November 29, inclusive. Those present and duly credentialed were:

## *Commission on Methodist Union in Korea*

Representing the General Conference of the Methodist Episcopal Church:

Bishop Herbert Welch, Bishop Thomas Nicholson, Mrs. O. C. Avann, Rev. W. E. Shaw, Rev. G. F. Sutherland.

Representing the General Conference of the Methodist Episcopal Church, South:

Bishop P. B. Kern, Rev. W. G. Cram, Miss Mabel K. Howell, Rev. J. W. Moore, Mr. P. D. Madden.

Representing the Korea Conference of the Methodist Episcopal Church:

Hugh Heungwo Cynn, Rev. Oh Kui Sun, Rev. Pyun Sung Ok, Rev. W. A. Noble, Rev. Kim Chong Oo.

Representing the Korea Conference of the Methodist Episcopal Church, South:

Rev. Ryang Ju Sam, Rev. Chung Choon Soo, Yun Tchi Ho, Rev. C. N. Weems, Miss Ellasue Wagner.

Co-opted members of the Methodist Episcopal Church in Korea:

Bishop James C. Baker, Rev. Kim Yung Sup, Mrs. A. B. Chaffin, Kim Tuk Soo, Miss Pauline Kim, Choi Chai Hak.

Co-opted members of the Methodist Episcopal Church, South, in Korea:

Rev. Oh Wha Yung, Rev. Kim In Yung, Hong Pyung Sun, Yi Man Kyu, Mrs. Eleanor Yohn.

There were thus twenty Commissioners, and eleven co-opted members without vote but with the full privileges of the floor. Sixteen of the total thirty-one were Koreans, fifteen "foreigners"; six were women, twenty-five men. Never once was there a division in voting between the Korean and the foreign members, or between the representatives of the two uniting churches.

Formal organization was effected by the election of the following officers:

Chairman, Bishop Herbert Welch.

Vice-Chairman, Baron Yun Tchi Ho.

Korean Secretary, Rev. Pyun Sung Ok.

English Secretary, Miss Ellasue Wagner.

Treasurers, Rev. G. F. Sutherland, Rev. Ryang Ju Sam.

Official Interpreter, Dr. Hugh H. Cynn.

The reports prepared by the several sub-committees were freely and fully discussed, some adopted with small changes, others radically modified. Some of the detailed legislation, since there was no time for its careful consideration, was referred as it stood to the General Conference, there to be worked over by the Standing Committees.

In this way there were prepared a Historical Statement, a Doctrinal Statement, a Proclamation, a Constitution, and a

## *Commission on Methodist Union in Korea*

body of legislation to form the *Discipline* of the new Church. All of these, however (with the single exception of the Proclamation), were clearly understood not to be final and authoritative enactments but merely recommendations to the delegated General Conference, which was to have full "authority to act upon the formulated basis of union," and to accept, reject, or revise the documents presented by the Joint Commission.

The formal Proclamation was as follows:

### PROCLAMATION

*To All to Whom These Presents Shall Come, Greeting:*

WHEREAS, In September, 1927, the Korea Annual Conference of the Methodist Episcopal Church memorialized the General Conference of the Methodist Episcopal Church asking authority to be united with the Korea Annual Conference of the Methodist Episcopal Church, South, and to be organized into a Korean Methodist Church; and the General Conference of the Methodist Episcopal Church in May, 1928, agreed thereto and appointed a Commission of five to meet with a like Commission from the Methodist Episcopal Church, South, and from each of said Annual Conferences to that end; and

WHEREAS, The Korea Annual Conference of the Methodist Episcopal Church, South, in September, 1927, adopted a memorial to the General Conference of the Methodist Episcopal Church, South, asking authority to be united with the Korea Annual Conference of the Methodist Episcopal Church and to be organized into a Korean Methodist Church; and the General Conference of the Methodist Episcopal Church, South, in May, 1930, agreed thereto and appointed five Commissioners to act with a like Commission of five from the Methodist Episcopal Church and from each of the Annual Conferences in Korea; and

WHEREAS, Said Annual Conferences each appointed five Commissioners to represent it and also appointed five Co-opted Commissioners from each to sit with the Commission without vote; and

WHEREAS, In obedience to their instructions, the said Commissioners and co-opted members did all meet in the City of Seoul (Keijo), Korea (Chosen), on Tuesday, November eighteenth, in the Year of Our Lord One Thousand Nine Hundred and Thirty, and days following; and, having deposited their credentials, were duly organized and have performed the duties assigned them; now

*Therefore, By virtue of the Premises and of the Authority vested in and of the proceedings taken by them,*

*Be it Resolved:*

I. That the Korea Annual Conference of the Methodist Episcopal Church and the Korea Annual Conference of the Meth-

*Commission on Methodist Union in Korea*

odist Episcopal Church, South, are hereby declared to be united into and become the Korean Methodist Church, which shall be an autonomous Methodist Church, and said two Annual Conferences as such shall cease to exist; effective upon the delivery of this Instrument to the Korean Methodist Church upon the convening of its first General Conference.

II. That the first General Conference of the Korean Methodist Church shall consist of the members who have already been duly chosen thereto;

That it be convened in the City of Seoul, Korea, on Tuesday, December second, in the Year of Our Lord One Thousand Nine Hundred and Thirty, at ten o'clock forenoon, in the Union Methodist Theological Seminary;

That it is hereby authorized to perfect its organization and to transact all business presented.

III. The Joint Commission has agreed upon a Constitution for the Korean Methodist Church and herewith submits the same, together with certain suggested legislation.

Finally, We give thanks to Almighty God for His guidance throughout our deliberations.

And we pray His richest blessings upon the Korean Methodist Church.

The Commission, having completed its work, has adjourned without date.

---

The General Conference of the Korean Methodist Church began its first meeting on December 2, 1930, at the Union Methodist Theological Seminary in Seoul. It was opened with extended devotional exercises and with fraternal messages from the Mother Churches presented by Bishop Thomas Nicholson and Miss Mabel K. Howell. The proclamation constituting the new Church and authorizing its General Conference was read in English and Korean by the chairman and the vice-chairman of the Joint Commission, after which the chairman stated:

"In accordance with this proclamation, I hereby declare that the Methodist Episcopal Church and the Methodist Episcopal Church, South, as organizations have ceased to exist in Korea; that they have been merged into the Korean Methodist Church; that the ministers and members of those two Churches are now the ministers and members of the Korean Methodist Church; and that this is its first General Conference, duly constituted and with power to complete its organization and to transact all appropriate business."

The General Conference continued in session until December 12. It pursued its work diligently. Its debates were able and brotherly, and its entire proceedings were marked by a high sense of the importance of the occasion and a fine spirit of unity

and devotion. Its membership of 100, elected by the Annual and Lay Conferences, included equal representation from the two uniting Churches and equal numbers of ministers and laymen. There were nine men and seven women missionaries, fourteen Korean women and twenty-nine other Korean laymen, forty-one Korean ministers. There were thus twenty-one women and seventy-nine men; sixteen missionary and eighty-four Korean members.

On December 8, the Constitution having then been adopted, Rev. J. S. Ryang was elected General Superintendent of the Korean Methodist Church, and two days later was formally inducted into his office by a beautiful and impressive ceremony, participated in by laymen, including women.

Thus there came into being a new Methodist Church, including about 150 Conference members, 350 pastoral charges, 22,000 full active members and 39,000 additional enrolled constituents. These worship in more than 900 church buildings, with nearly 1,000 Sunday schools and 46,000 pupils. About 200 primary schools and kindergartens, a dozen higher schools and colleges, including some union institutions, ten hospitals, and total properties estimated at more than \$2,000,000 furnish instrumentalities for service which promise well for the future. The larger half of the membership and equipment comes from our side, but the two combining Churches have entered into this union on terms not only of amity, but also of complete equality. The territory for which they bear the religious responsibility covers nearly one third of Korea, with a population of approximately 6,000,000.

#### THE CONSTITUTION OF THE KOREAN METHODIST CHURCH

##### *Article I—Name*

This Church shall be called *Ki Dok Kyo Chosun Kam Ni Hoi* (Korean Methodist Church).

##### *Article II—Origin*

This Church is established by the union of the Korea Annual Conference of the Methodist Episcopal Church and the Korea Annual Conference of the Methodist Episcopal Church, South, under the authority of the General Conferences of these two Churches to form an autonomous Church which shall be vitally related to the Mother Churches.

##### *Article III—Basis of Union*

The doctrinal basis of union is the common evangelical faith of Protestantism, as interpreted in Methodist preaching, Methodist hymnology, and the Doctrinal Statement adopted by this Church.

## *Commission on Methodist Union in Korea*

### *Article IV—Membership of the Church*

The conditions of membership shall be such as shall be prescribed by the General Conference.

### *Article V—Organization*

The Conferences of the Korean Methodist Church shall be: Church, Charge, District, Annual, and General.

The duties and powers of these Conferences shall be such as are defined by the General Conference of the Korean Methodist Church.

#### A.

##### *(1) Church Conference*

A Church Conference shall be composed of all full members of that church, and the members of the Annual Conference who are officially related to that church.

##### *(2) Charge Conference*

A Charge Conference shall be organized in each Pastoral Charge, and shall be composed of such persons as the General Conference may direct.

##### *(3) District Conference*

A District Conference shall be organized in each District, and shall be composed of such persons as the General Conference may direct.

##### *(4) Annual Conference*

One or more Annual Conferences shall be organized by the General Conference. An Annual Conference shall be composed of an equal number of ministers and laymen. There shall also be included in an Annual Conference an Associate Membership under such conditions as the General Conference may determine.

#### B. GENERAL CONFERENCE

##### *(1) Membership*

The General Conference shall be composed of an equal number of Ministerial and Lay Delegates, to be chosen as prescribed by the General Conference itself.

##### *(2) Presiding Officer*

a. The chief officer of the General Conference shall be the Chong-Ni-Sa (General Superintendent).

b. The General Conference shall elect from among the ministers a General Superintendent who is at least thirty-six years of age and has been in the Conference work continuously for at least six years.

## *Commission on Methodist Union in Korea*

c. His powers, the manner of election, and the term for which elected shall be determined by the General Conference.

d. The General Superintendent shall preside in the General Conference: but if the General Superintendent is not present, the General Conference shall elect one of its members to preside *pro-tempore*.

### *(3) Sessions*

a. The General Conference shall meet in the month and year to be determined by the General Conference. It shall meet once in four years in such place or places as shall be fixed by the General Conference.

b. The method of calling special sessions shall be determined by the General Conference.

c. When a special session of the General Conference is called, it shall be constituted of the delegates elected to the preceding General Conference.

### *Article VI—The Relation of the Korean Methodist Church to the Mother Churches in America*

The General Conference of the Korean Methodist Church may send a representative or representatives to the General Conference of the Methodist Episcopal Church, and to the General Conference of the Methodist Episcopal Church, South, to give information, and to render assistance on legislation relating to the Korean Methodist Church and to world brotherhood.

The General Conference of the Methodist Episcopal Church and the General Conference of the Methodist Episcopal Church, South, may each send a representative or representatives to the General Conference of the Korean Methodist Church to give information, and to render assistance on legislation relating to their respective Churches and to world brotherhood.

The representatives of the General Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South, shall be given the power to vote in the General Conference of the Korean Methodist Church.

### *Article VII—Ritual*

The Ritual of the Korean Methodist Church shall be such as shall be prescribed by the General Conference of the Korean Methodist Church.

### *Article VIII—Amendments*

The concurrent recommendation of two thirds of all the members of the several Annual Conferences present and voting, shall suffice to authorize the next ensuing General Conference by a two-thirds vote to alter or amend any of the provisions of this

Constitution; and also, whenever such alteration or amendment shall have been first recommended by a General Conference by a two-thirds vote, then so soon as two thirds of all the members of the several Annual Conferences present and voting shall have concurred therein, such alteration and amendment shall take effect; and the result of the vote shall be announced by the General Superintendent.

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The Doctrinal Statement adopted by the new Church aimed at brevity, simplicity, and adaptation to the people so that it might be understood even by those of limited education. There was no attempt to include a full statement of the common Christian faith but only a few great fundamentals. It is a declaration of Christian belief but not a condition of membership.

#### DOCTRINAL STATEMENT

1. The fundamental principles of Christianity have been set forth at various times and in various forms in the historic creeds of the Church, and have been interpreted by Mr. Wesley in the *Articles of Religion* and in his *Sermons* and *Notes on the New Testament*. This evangelical faith is our heritage and our glorious possession.

2. Upon those persons who desire to unite with us as members, we impose no doctrinal test. Our main requirement is loyalty to Jesus Christ and a purpose to follow Him. With us, as with Mr. Wesley in the earliest *General Rules* of the United Societies, the conditions of membership are moral and spiritual rather than theological. We sanction the fullest liberty of belief for the individual Christian, so long as his character and his works approve themselves as consistent with true godliness.

3. It is fitting, however, that we should state the chief doctrines which are most surely believed among us:

*We Believe* in the one God, Maker and Ruler of all things, Father of all men; the source of all goodness and beauty, all truth and love.

*We Believe* in Jesus Christ, God manifest in the flesh, our Teacher, Example, and Redeemer, the Saviour of the world.

*We Believe* in the Holy Spirit, God present with us for guidance, for comfort, and for strength.

*We Believe* in the forgiveness of sins, in the life of love and prayer, and in grace equal to every need.

*We Believe* in the Word of God contained in the Old and New Testaments as the sufficient rule both of faith and of practice.

*We Believe* in the Church as the fellowship for worship and for service of all who are united to the living Lord.

*We Believe* in the Kingdom of God as the divine rule in human society; and in the brotherhood of man under the Fatherhood of God.

*We Believe* in the final triumph of righteousness, and in the life everlasting. Amen.

To the extension of this Gospel of life and freedom and joy and power to all people and to all realms of thought and action, our Church is consecrated.

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The status of the more than 120 missionaries of the co-operating Churches and the attitude of the Koreans toward those Churches are thus defined:

RELATIONSHIPS BETWEEN THE KOREAN METHODIST CHURCH AND  
THE MOTHER CHURCHES IN AMERICA

I

*The Relation of the Korean Methodist Church to the Mother Churches*

*1. Legislative:*

The General Conference of the Korean Methodist Church may send a representative or representatives to the General Conference of the Methodist Episcopal Church, and to the General Conference of the Methodist Episcopal Church, South, to give information, and to render assistance on legislation relating to the Korean Methodist Church and to world brotherhood.

The General Conference of the Methodist Episcopal Church and the General Conference of the Methodist Episcopal Church, South, may each send a representative or representatives to the General Conference of the Korean Methodist Church to give information, and to render assistance on legislation relating to their respective Churches and to world brotherhood.

Such representatives in each case shall have the privileges of the floor and membership on General Conference committees. The representatives of the General Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South, shall be given the power to vote in the General Conference of the Korean Methodist Church.

*2. Administrative:*

The officially assigned Bishops of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, and the General Superintendent of the Korean Methodist Church may advise and counsel one another on Church matters of common interest and benefit.

## *Commission on Methodist Union in Korea*

### II

#### *The Relation of the Korean Methodist Church to the Missionaries of the Mother Churches*

1. A clerical missionary holding full or probationary membership in an Annual Conference of the Mother Churches shall be accorded the privilege of like membership in an Annual Conference of the Korean Methodist Church.

2. A clerical missionary who is unable to accept full or probationary membership in an Annual Conference of the Korean Methodist Church shall be accorded the privilege of Associate Membership.

3. It is understood that a clerical missionary, in addition to the regular or Associate Membership in an Annual Conference of the Korean Methodist Church, may also sustain such relationship to his home Annual Conference as the General Conference of his Church may allow.

4. A lay missionary shall be accorded the privilege of Associate Membership in an Annual Conference of the Korean Methodist Church.

### III

#### *The Relation of the Korean Methodist Church to the Mission Institutions of the Mother Churches*

All the existing mission institutions shall continue for the present as heretofore in their ownership and maintenance, and only such changes shall be made as the normal development of each may require.

The Central Council shall investigate the whole question of a better arrangement of the existing holding bodies and make recommendations to the Board or Boards concerned.

### IV

#### *The Central Council*

In order to correlate the work of the Korean Methodist Church and the work of the Methodist Episcopal Church and the Methodist Episcopal Church, South, there shall be established a Central Council.

##### *A. Composition of the Central Council*

The Central Council shall be composed of thirty-five members:

1. Ex-officio, the General Superintendent of the Korean Methodist Church, and the Bishops of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, officially appointed to Korea.

2. Sixteen members from the Korean Methodist Church, in-

cluding ministers, lay men, and lay women, to be elected as the General Conference of said Church may direct.

3. Sixteen missionaries, eight of the Methodist Episcopal Church, South, four men and four women, and eight of the Methodist Episcopal Church, four from the Board of Foreign Missions and four from the Woman's Foreign Missionary Society, to be elected as the bishops officially assigned to Korea and the missionaries may determine.

4. As soon as practicable after the adjournment of the first General Conference, the whole number of elected members of the Central Council shall be divided into four classes: eight to serve for four years, eight to serve for three years, eight to serve for two years, and eight to serve for one year.

5. Vacancies among the Korean representatives shall be filled by the General Superintendent of the Korean Methodist Church. Vacancies among the missionary representatives shall be filled by the same procedure by which the original elections are made.

#### *B. Functions of the Central Council*

1. To pass upon all estimates for grants-in-aid for the evangelistic work of the Annual Conferences, all estimates for mission institutions and budgets for other special lines of missionary work, and to transmit the same to their respective Boards.

2. To receive the appropriations from the Boards and to distribute to the work, through the Treasurer of the Council, observing such designations as are made by the Boards.

3. To appoint a Committee on Appointments to confer with the General Superintendent of the Korean Methodist Church and, when practicable, with the officially appointed Bishops of the Mother Churches regarding the appointment of missionaries in institutional work.

4. To appoint the members of the Boards of Managers or Trustees of institutions heretofore appointed by the Annual Conferences or the Missions, and to formulate and approve new constitutions for such Boards.

5. To determine the type and number of new missionaries needed and to make request for them through the Boards.

6. To pass upon the acceptability and return of missionaries at the beginning of each furlough period.

7. To integrate as far as possible all institutional work, educational, medical, and social-evangelistic, with the general policies of the Korean Methodist Church.

8. To choose a Treasurer of the Central Council, the same to be confirmed by the co-operating Boards.

9. To prepare annually a report of the work of the Central Council and to transmit the same to the Korean Annual Con-

ferences, to the General Conferences of the three co-operating Churches, to the three Bishops, and to the supporting Mission Boards.

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This Central Council is the chief formal bond of connection between the Korean Church and its Mother Churches, and has been duly organized. The first Annual Conferences under the new regime have also been held.

Some other important items of General Conference legislation should be noted. In many features the organization follows the lines of our own, but some significant differences may be set down. The General Superintendent is elected for four years and is eligible to a second term of the same length, but no more. The district superintendents are nominated by the Annual Conference and appointed by the General Superintendent and the Committee on Appointments. This committee is composed of Korean laymen and foreign missionaries, both men and women, in addition to the district superintendents. Its approval must be had for a transfer *into* the Conference. Local church officers are elected by the Quarterly (or Charge) Conference upon nomination, not of the pastor or a committee, but of the whole body of full church members meeting in the Church Conference.

There is but one order in the ministry in place of the traditional deacons and elders. Probationers, before being ordained and admitted into the Annual Conference, must serve four years and complete the Course of Study. Clerical missionaries may become full or associate members of the Annual Conference, and lay missionaries who have served in Korea more than eight years are eligible to ordination and full membership up to 1932. All these provisions apply equally to men and to women, the distinction between the sexes having been wholly eliminated from the Korean *Discipline*. Already nine of our women missionaries have been ordained and admitted as regular members of the Annual Conference. Besides the ministers in the Annual Conference, that body contains lay members equal in number to the ministerial members and elected by the District Conferences. There are to be three Annual Conferences, in addition to a Mission Conference covering the Korean work in Manchuria.

The missionary and benevolent interests of the Church are placed in the hands of one General Board, of which the General Superintendent is President, and which consists of twenty-four Managers chosen by the General Conference. These are divided into three groups of eight each, constituting the three Departments of Evangelization, Education, and Social Service, each of which has a non-salaried President elected by the Gen-

eral Conference. The Department of Evangelization supervises the establishment, maintenance, and extension of Church work both in Korea and abroad, with a branch for Woman's Work, operating under its own constitution. The Department of Education covers both general and religious education, with sections on Sunday Schools, Day Schools, and Young People's Societies. The Department of Social Service cares for all questions of philanthropy and reform. There is also a Department of Finance to oversee the general property and financial interests of the Church. Provision is made for retiring or death allowances for Annual Conference members by a fund to which both ministers and churches contribute.

#### FURTHER LEGISLATION NEEDED

The perusal of the preceding paragraphs will make clear that, while minor adjustments are being worked out by the Central Council in Korea and the Mission Boards at home, some matters not within their control demand the consideration of this General Conference.

The Board of Foreign Missions, the Woman's Foreign Missionary Society, the Joint Committee on Religious Education in the Foreign Field, and the Commission on Conference Courses of Study (to assist in holding an annual Ministerial Institute) are all, in co-operation with the Methodist Episcopal Church, South, continuing their help to Korea as before the union. The Book Committee has also made a grant for the publication in English of the *Discipline* of the Korean Methodist Church. Probably no authorization by the General Conference is necessary, but a resolution sanctioning the continuance of such help might be wise.

Requests touching other relationships come with the backing of both the Joint Commission and the General Conference of the Korean Church.

#### 1. *Official relations.*

(a) It is desired that the Methodist Episcopal Church shall send to the General Conference of the Korean Methodist Church one or more representatives, who by the Constitution will be seated as regular delegates and have power to vote. We recommend that the Bishops of our Church be authorized to appoint two such representatives—with expenses paid from the General Conference Fund.

(b) The Korea Annual Conference has hitherto been represented in our own General Conference by two ministerial and two lay delegates. The plan of union provides for one or more representatives from the Korean Methodist Church to our General Conference, and to the General Conference of the Methodist Episcopal Church, South. The latter Church at its

## *Commission on Methodist Union in Korea*

General Conference of 1930 adopted a plan by which, whenever a Central Council is established in a mission field where the Methodist Episcopal Church, South, is at work, two delegates may be appointed by that Central Council to the General Conference of the Methodist Episcopal Church, South, who shall have the status of delegates from Missions of their own Church. That is, their expenses will be paid and they will have seats in the General Conference but without vote.

It is recommended that at least equal privileges be granted by our Church in this case. The commission, indeed, would go further and ask that, if possible, the Korean representatives in our General Conference be given full status with voting power, as our representatives are to have in their General Conference.

### *2. Personal relations.*

Our missionaries in Korea, as seemed to be desirable and essential to a full union, have been completely absorbed into the Korean Methodist Church, and by the act of union have technically ceased to be members or ministers of the Methodist Episcopal Church. Obviously, that connection should be restored and maintained.

(a) We recommend that present or former missionaries of the Methodist Episcopal Church in Korea, who have now become ministers or members of the Korean Methodist Church, be, by act of the General Conference, restored to their former standing in our own Church, this action to become retroactive to the time of the union, so that their record in our Church may show no break.

(b) We recommend that, as in the case of ministerial missionaries in Japan (*Discipline*, 470. 1), our missionary ministers and members in Korea be hereafter allowed to maintain a double membership in the churches or Conferences of the Korean Methodist Church and our own.

(c) We recommend that a plan be established for the free transfer of members or ministers between the two Churches, as between churches or Conferences of our own body.

### *3. Financial relations.*

The operations of the missionary agencies referred to above are comparatively simple and well understood. The question of ministerial pensions presents more difficulties. The commission recommends that the most liberal interpretation allowable be put upon the power of our Church to continue to contribute to the support of Conference Claimants in Korea. The Methodist Episcopal Church, South, has determined that those who were already on the list of Claimants in their Korea Annual Conference before the union shall continue to receive help from their Book Concern and their General Board of Finance,

## *Commission on Methodist Union in Korea*

just as if the relation had remained the same. A similar plan might be adopted by our Board of Pensions and our Book Committee (or the Board of Foreign Missions, if such funds for Claimants outside the United States are handled through its treasury). Or, if it is thought best not to assume a liability indefinite in its duration, and not wholly clear in its application, these pensioning organizations might be authorized and requested to continue through the next quadrennium their appropriations to the Korean Church on the same basis as before the union, with the understanding that the whole matter will be again reviewed in 1936. By that time the young Church will have had five years of experience and we will be better able to determine its ability to meet all or a larger part of these responsibilities.

### EXPENSES

The expenses of the Commission on Methodist Union in Korea have been considerably less than was estimated. They are as follows:

Expenses of Washington meeting.....	\$106.80
Expenses of five Commissioners to Korea.	5,057.65
Commission meetings and General Conference in Korea (our share).....	1,155.96
Printing reports (our share).....	72.12

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Total expense .....	\$6,392.53
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This has been paid, as ordered, from the General Conference Fund.

Respectfully submitted,

HERBERT WELCH,  
THOMAS NICHOLSON,  
ORPHA C. AVANN,  
WILLIAM E. SHAW,  
GEORGE F. SUTHERLAND,  
*Commissioners.*

## THE JOINT COMMISSION ON UNIFICATION IN MEXICO

*To the General Conference of the Methodist Episcopal Church  
Dear Fathers and Brethren:*

The General Conference of 1928 held at Kansas City, Missouri, appointed a Commission of Five to represent the Methodist Episcopal Church to meet with a similar number of representatives from the Methodist Episcopal Church, South, and a similar representation from the Annual Conferences of the two Churches in Mexico for the purpose of uniting the two Methodisms in Mexico into one autonomous Church.

This Joint Commission on Unification met in Mexico City, D. F., July 7-8, 1930. After presenting the terms of reference for the Commission and after the members had deposited their credentials, the Commission proceeded to draw up a plan for the unification of the two Annual Conferences in Mexico into the Methodist Church of Mexico. The Commission also authorized the call for the first General Conference of the Methodist Church of Mexico. This Conference was held on September 16-22, 1930, in Mexico City, at which time the organization of the Methodist Church in Mexico was perfected and Juan N. Pascoe was elected its first Bishop.

All of the official documents connected with the work of this Joint Commission have been duly signed and deposited with the Secretary of the General Conference of the Methodist Church of Mexico. Copies of these same documents have been sent to the Secretaries of the General Conference of the Methodist Episcopal Church and the General Conference of the Methodist Episcopal Church, South. These copies are available for review by the General Conference of the Methodist Episcopal Church at its session at Atlantic City, New Jersey, in May, 1932.

Reports of the meetings in Mexico City were sent to the Church papers of both denominations and a rather complete account of the proceedings was made to the Annual Meeting of the Board of Foreign Missions in November, 1930, and is found in the report of the Corresponding Secretaries for that year.

RALPH E. DIFFENDORFER,  
*English Secretary of the Joint Commission on Unification in Mexico.*

## REPORT OF THE SIXTH ECUMENICAL METHODIST CONFERENCE COMMISSION

The General Conference of 1928 took action (*Journal*, page 618) appointing a Commission to represent the Methodist Episcopal Church in all matters relating to the Sixth Ecumenical Methodist Conference, and authorizing the Treasurer of the General Conference Expense Fund to defray the expenses of the Commission in preparing for the meeting in 1931, to an amount not exceeding \$500 for each year of the quadrennium. The Commission elected Bishop W. F. McDowell chairman, and James R. Joy secretary. The members of the Commission cooperated with the representatives of the other Methodist groups, its chairman being elected chairman of the Western Section, its secretary the treasurer, and Bishop F. D. Leete chairman of the Committee on Program.

The Methodist Episcopal delegates to the Ecumenical Conference were appointed by the Bishops. Atlanta, Georgia, was selected as the place of meeting. The conference was in session October 16 to 23, 1931. Although the attendance of delegates from the Eastern Section was somewhat diminished because of the prevailing depression, the quality of the delegates was unusually high. The program was built around the theme, "Methodism in the Life of To-day," the several phases being discussed in four organized groups, with occasional plenary sessions, and evening gatherings with formal addresses. The hospitality of Atlanta was most gracious, and the public interest was manifested by an attendance which at times exceeded the capacity of the largest auditoriums. The volume of Proceedings has been issued by the Cokesbury Press. The Conference elected an Ecumenical Council to represent the Methodist body in the interim between 1931 and 1941. The members from the Western Section are:

### *Methodist Episcopal Church*

Bishop F. D. Leete, Chairman.  
Bishop Herbert Welch,  
Bishop A. W. Leonard,  
George W. Dixon,  
James R. Joy, Treasurer,  
Elmer L. Kidney,  
M. S. Davage,  
Mrs. H. E. Woolever,  
Mrs. Frederick C. Reynolds,

*Sixth Ecumenical Methodist Conference Commission*

E. D. Soper,  
Frank Kingdon,  
Merle N. Smith,  
F. C. Eiselen,  
John R. Edwards,  
Daniel L. Marsh  
Richard C. Raines.

*Methodist Episcopal Church, South*

Bishop John M. Moore,  
Bishop Paul B. Kern,  
Bishop W. N. Ainsworth,  
T. D. Ellis,  
W. F. Quillian,  
John W. Barton,  
Daniel C. Roper,  
Ivan Lee Holt,  
C. C. Selecman,  
A. J. Weeks, Secretary,  
Martin E. Lawson,  
Mrs. J. W. Perry.

*Methodist Protestant Church*

J. C. Broomfield,  
Harry Shane,  
J. W. Haddaway.

*United Church of Canada*

T. Albert Moore,  
W. B. Creighton,  
R. W. Treleavan,  
James Endicott,  
N. W. Rowell,  
Elmer Davis.

*African Methodist Episcopal Church*

Bishop W. A. Fontaine, Sr.,  
John R. Hamkind,  
J. G. Robinson.

*African Methodist Episcopal Zion Church*

Bishop J. S. Caldwell,  
Bishop George C. Clement.

*Colored Methodist Episcopal Church*

Bishop J. A. Hamlett.

The Executive Committee of the Council from the Western

*Sixth Ecumenical Methodist Conference Commission*

Section is composed of Bishop F. D. Leete (Methodist Episcopal), A. J. Weeks (Methodist Episcopal Church, South), Bishop W. N. Ainsworth (Methodist Episcopal Church, South), T. Albert Moore (United Church of Canada), E. D. Soper (Methodist Episcopal), J. C. Broomfield (Methodist Protestant), Bishop E. C. Clement (African Methodist Episcopal).

The expenses of the Commission for the quadrennium amounted to \$417.09, which is less than 25 per cent of the amount authorized, and have been paid from the General Conference Expense Fund, as authorized.

In making this report to the General Conference your Commission desires to recommend:

1. That you approve the actions taken by the Commission.
2. That you approve the appointment of the sixteen persons named as the Methodist Episcopal representatives in the Ecumenical Methodist Council, and,
3. That you authorize the treasurer of the General Conference Expense Fund to pay the travel expenses of such members, incurred in the discharge of their duties, and certified by proper vouchers, to an aggregate amount not exceeding \$500 in each year of the quadrennium 1932-1936.

We take satisfaction in reporting that it was the general verdict of British and American delegates alike, that the Sixth Ecumenical Conference, in the breadth and timeliness of its program, the personnel of its speakers, and the strength of its deliverances, was the most successful of the series initiated in 1881.

Respectfully submitted,

WILLIAM F. McDOWELL, *Chairman.*

JAMES R. JOY, *Secretary.*

## COMMISSION ON REVISION OF THE HYMNAL AND PSALTER

The General Conference of 1928 instructed the Bishops to appoint a Commission of fifteen to revise the Hymnal and the Psalter. This Commission, it was stipulated, was to consist of five Bishops, five other ministers, and five laymen. The Methodist Episcopal Church, South, was invited to co-operate and the Commission was forbidden to proceed with the revision of the hymnal until the invitation was passed upon by their General Conference of 1930. It being understood that the Church, South, was satisfied with its own Psalter, the Commission was ordered to revise our Psalter forthwith.

As members of the Commission the Bishops appointed:

W. F. Anderson	Oscar T. Olson
E. H. Hughes	Earl E. Harper
F. D. Leete	James R. Houghton
Titus Lowe	Albert Riemenschneider
H. L. Smith	R. G. McCutchan
Joseph M. M. Gray	Howard Lyman
H. H. Crane	Karl P. Harrington

John W. Langdale

The Commission met in Chicago on January 4, 1929. The work of providing suitable responsive readings was begun but in harmony with the request of the General Conference the Committee awaited the action of the General Conference of the Church, South, before considering any change in the Hymnal.

The General Conference of the Church, South, in May, 1930, accepted the invitation to unite in revising the hymnal. The two Commissions met in Washington on January 6, 1931, and organized by electing Bishop W. F. Anderson and Bishop W. A. Candler as Joint Chairmen, and Doctors John W. Langdale and Fitzgerald S. Parker as Joint Secretaries.

It was announced that the Methodist Protestant Church desired to unite with the other two churches in the preparation of the Hymnal and had appointed a provisional Commission of six members. These were welcomed as associates of the Joint Commission in the confident expectation that the two General Conferences would extend an official invitation to them to participate.

The Commission of the Methodist Episcopal Church, South, stated that it was receptive to an invitation to participate in

*Commission on Revision of the Hymnal and Psalter*

providing Responsive Readings. Such an invitation was wholeheartedly extended and was accepted with the understanding that the Southern Commission was acting without specific authorization, which could not be obtained before their next General Conference. This joint editorship has necessarily delayed the completion of the Responsive Readings, but has enriched their quality.

It was agreed that the Authorized Version of the Scriptures should be used in the Responsive Readings. In their preparation three tentative reports have been printed and distributed for criticism and suggestions. The Responsive Readings were adopted unanimously at Cincinnati on March 8, 1932. Among their features are a large number of New Testament readings, the elimination of the "hate" passages of the Old Testament, an emphasis upon the values of adoration, praise and penitence, increased attention to antiphony, an unobtrusive attention to the Church Year, a wider selection of special readings, and the provision of several indices which permit intelligent use of the Readings.

Dean Robert G. McCutchan, of the School of Music of DePauw University, has been unanimously elected Editor-in-Chief of the Hymnal.

The Commission has met five times and will meet again in June. Gratifying progress has been made. The utmost harmony prevails. The hymns which it is proposed to exclude are those rarely, if ever, used. It is proposed to have a special section of the best gospel songs. New hymns dealing with social obligation and stimulating to an active Christian life are being added. The revision was undertaken and is being carried on with prayer and painstaking devotion. The work is being pressed with all diligence but the new Hymnal may not be ready before 1935.

WILLIAM F. ANDERSON, *Chairman.*  
JOHN W. LANGDALE, *Secretary.*

## BOSTON AREA

WILLIAM F. ANDERSON, Resident Bishop

The Boston Area includes five Annual Conferences—Maine, New Hampshire, Vermont, New England and New England Southern. Not all of New England, however, is included. Methodist Episcopal churches in western Vermont, western Massachusetts and southwestern Connecticut are related ecclesiastically to either the Buffalo Area or the New York Area.

Nowhere in so limited a territory are sharper contrasts to be found between city and country and between a native American stock and people of foreign extraction. While New England is still profoundly influenced by its Puritan inheritance, New England is no longer Puritan. Men and women from all lands under the sun have been flocking here for three generations. They and their children largely control the politics of the cities. They also exert marked influence in financial, commercial, and industrial matters.

The profound convictions, the stern devotion to duty, and the rugged character of the founding fathers lived on in their descendants, determining the ideals, institutions and customs of New England for eight generations. That New England is to-day more a tradition than a memory. Not Methodism only but all Protestantism is seeking to relate itself to the new conditions. I believe that our Methodist churches are succeeding in this endeavor as well as those of any denomination.

To understand the Methodism of the Boston Area, its beginnings must be constantly borne in mind. Everybody knows that the Methodist Episcopal Church met no welcome from the religious establishments of New England. When Jesse Lee and his associates were laying the foundations of our Church, there were already four powerful communions. One of them was practically a state church. Early Methodists were taxed for its support. Our appeal at the beginning was to the common people in city and in country. It has continued to win the readiest response from these people.

We have strong churches. We have men and women of civic prominence in the membership of our Church and in our church constituency. But they are comparatively few in number. The strength of New England Methodism is not chiefly in its great churches nor in its distinguished adherents, but to its believable and preachable theology and to the fact that

more than any other communion its churches minister to the scattered population of sparsely settled rural regions.

We suffer in this day of readjustment from our lack of inherited and acquired wealth and from lack of ancient traditions. Our churches are not maintained by endowments. They receive little support from an indifferent generation casually obeying an inherited impulse. There may be apparent loss here, but surely there is great gain. Our present membership of 167,309 is mostly composed of devoted men and women who give loyally and liberally because they love their Lord and His church.

The ministers of the Methodist Episcopal Church in the Boston Area are as a whole unexcelled by any similar group in our Church or, for that matter, in any church anywhere. They have prepared themselves for their work. They give themselves without reservation to their ministry; there are very few who pursue distracting avocations. It is true that there are many independent thinkers among them, but all are loyal to the essentials of the faith.

They neither shrink nor shirk. Again and again I have been moved to admiration as I have seen them go with cheerful and hopeful consecration to the hardest tasks with a stipend affording only a decent living. There is heroism among them to-day to match any heroism of the frontier or of the foreign mission field. The hope of the Church and, I dare say, the hope of the state and of civilization rests more than anywhere else upon the messengers of the gospel of Jesus Christ. The ministers of the Boston Area of the Methodist Episcopal Church are surely among the best of these heralds of the gospel.

Nothing that has been said is meant to indicate that New England Methodism has a mean place among the churches. Long ago we were admitted into good and regular standing and now there is never a suggestion that we are not recognized as one of the serviceable factors in the building of the Kingdom. Indeed, I have sometimes felt that the gracious appreciation of our service by our brethren of other communions was most generous.

The recognition of our Church and of its ministry was well illustrated at the meeting of the Board of Bishops, in May, 1930, when every prominent Protestant pulpit in the city was occupied on Sunday by a Methodist Bishop.

*Zion's Herald*, now in its 110th year, a fearless defender of the faith for more than a century, was never of higher quality than to-day. Sanely conservative and safely progressive, it excels as a true exponent of Wesleyan religion and life. Its high literary excellence, its historic and scientific accuracy, its sympathetic attitude, its fearless treatment of all public questions, its forward look and prophetic spirit all contribute to make it

## *Boston Area*

a church paper of comprehensive interests and wide service to the Kingdom of God.

The educational institutions of the Church in the Area are a source of strength; and, I believe that, without exception, they promote the well being of the Church. We have at Bucksport and Kents Hill, Maine; Montpelier, Vermont, and East Greenwich, Rhode Island, co-educational schools of high scholastic standards. These schools through the years have opened the doors of educational opportunity to the sons and daughters of our ministers and members and to many boys and girls from the remoter rural regions who could not have obtained a higher education but for such opportunity as these schools afforded.

Our schools for boys at Wilbraham, Massachusetts, and Tilton, New Hampshire, are most prosperous. They are receiving Methodist boys from all over the country. There are no better preparatory schools in the land.

One of the outstanding contributions which our Methodism has made to the larger resources of the churches and the country has been the training of young people for leadership. In our schools the foundations have been laid for many a successful life.

Boston University continues its extraordinary development. There has been a strengthening of the faculties in nearly every department. In spite of the general financial situation, the University has continued its pay-as-you-go policy. Plans have been perfected for the new University buildings on a splendid site between Massachusetts Avenue and Bay State Road. The depression has inevitably delayed the project. But money is being secured and it is the confident expectation of the President and his associates that it will not be many years until Boston University is adequately housed. The School of Theology of the University continues its superb service to the Church and to all Protestantism.

Presidents Emeriti Warren and Huntington have passed to their reward, the former in his ninety-eighth year and the latter in his eighty-seventh year. Both made contributions of inestimable value to the educational life of the Church and the country.

Wesley Foundations at Orono, the seat of the University of Maine, and at Epworth Church, Cambridge, are doing a notable work. The latter ministers to students from Harvard, Radcliffe, Massachusetts Institute of Technology, Sargent School of Boston University and Lesley Normal School.

The Epworth Leagues maintain several institutes of real educational and inspirational value. More attention than ever is being given to Christian education.

The Boston Missionary and Church Extension Society has

continued its vigorous work especially among new Americans.

The Good Will Industries and Churches of All Nations in Boston and Lowell have been of untold benefit to their respective communities during these recent years of unemployment.

The work of the various women's organizations was never in better hands and never more successful than now.

As this report is being written, a campaign is in progress in behalf of the New England Deaconess Hospital. A goal of \$1,600,000 has been set. It is too early to predict final results, but already enough has been pledged to warrant the statement that the very serious embarrassment of the Hospital owing to debts will be relieved. While the high standing of the Hospital is generally recognized throughout the Church, its peculiar features are not perhaps so widely known. The New England Deaconess Hospital has one of the three outstanding clinics of the country for the treatment of thyroid cardiac disease. The Deaconess Hospital is recognized throughout the world for contributions made to the study and treatment of diabetics. The researches of its laboratory are among the most important in the fight against cancer. It is hoped that the present financial campaign in addition to relieving the institution of its burdensome obligations will bring in funds for the extension of its beneficent work.

During the quadrennium, a division was made in the institutional work of the Deaconess Association by the organization of a new corporation for the administration of the Hospital and Palmer Memorial. The New England Deaconess Association (having taken over the property of the Attleboro Sanitarium from the Board of Foreign Missions) has plans for establishing a Home for the Aged there. The Association also manages the Wilbur Health Home and continues the Home for Aged Methodist Women at Concord.

The general condition of the Church in the Area is good. While there has not been the church building of the previous quadrenniums, much has been done in the way of improvement in church property. We have everywhere throughout the Area church and parsonage property of which we need not be ashamed.

The statistics for the quadrennium will be available in the Conference Minutes before this report is read. They will show that, in common with nearly every other portion of the Church, there has been a falling income for World Service. We should, of course, have done better. Nevertheless, the ministers as a rule have been faithful to this cause. I know many, many instances of sacrificial giving out of meager resources.

The increase in membership has not been large, but there has been increase. The total number of members now on the

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roll, 167,309 is the largest in the history of our Church. The additions have been secured chiefly by faithful attention to the children. It is gratifying to note that as a rule the pastors are conducting their own preparatory classes. Children are coming into the Church with a new and truer conception of the obligations of Church membership. Public evangelistic services are still held in a majority of churches, but less reliance is placed upon them than in former times. There is, however, a general use of personal evangelism by the pastors.

The outlook is hopeful. There is no cause for discouragement until we are reliably informed that God is dead. Over against this it still stands written upon trustworthy authority, God is not the God of the dead, but of the living. In Him are our hope and our expectation.

## BOMBAY AREA

BRENTON THOBURN BADLEY, Resident Bishop

A little Hindu girl, attending a mission school in India, was absent one day and was met the next day by the missionary lady in charge of the school, who asked the reason for her absence. The child replied that it was a Hindu festival day, and that she had to go with her parents to worship at the temple. "But what did you pray, as you knelt before the idol?" asked the missionary. To which the little maid replied, in her childlike sincerity: "Miss Sahib, I prayed the prayer taught me in the mission school—*Our Father, who art in heaven, hallowed be Thy name.*" Such an idol, and such a prayer! But was that prayer addressed to the idol? No, the idols are forgotten and forsaken when one has learned to say, "Our Father."

This is typical of what is happening in many parts of India. The penetrating and leavening power of the Gospel of Christ is beyond all calculating. India is learning the truth of the statement that the "Gospel is not good advice but good news." Its message of a full salvation provided, of a way to peace thrown open, of a power to live joyfully and victoriously made available, is reaching and winning India's heart. It is a great mistake to suppose that India's people are absorbed with political matters to the detriment of the spiritual issue. The masses of India neither understand nor care about politics; but they feel hunger, are awakening to the sense of their illiteracy and backwardness, and are making new resolves to free themselves of the social injustices that caste and other blighting customs have imposed on them.

The Bombay Area stretches 800 miles by railway from Madras to Ahmedabad, and 520 from Bombay to Nagpur, and has a population of about seventy-five millions. With the four cities named, and Poona, Sholapur and Nasik added, we have some of the greatest centers of political activity of the land. Yet if one should be asked as to what are the most significant facts in the situation, one would not place politics either first or second.

The fact of prime significance is the upward march of the so-called "Untouchables," the "depressed classes," the out-castes of Hinduism. India holds sixty millions of these people, who, now that they have begun to move upward, are shaking the foundations of India's social life. Their *march* must be a *battle*, because orthodox Hinduism, about to lose the service and adoration of these millions of virtual serfs, is determined

to keep them where through the centuries they have borne the drudgeries of the high castes, and through their poverty enriched the Brahmin, the Baniya and all who united in holding them down. The revolution that gave hope of their ultimate release began when the Christian message of the brotherhood of man first startled Hindu India. It is among the outcastes that Christianity has had its mass movements, and has baptized millions of these people through the decades. Our own Church, for twenty years in succession, baptized on an average thirty thousand each year.

Within the past decade a movement encouraged by the liberal wing of Hinduism, has helped in the social uplift of these classes. Notably, Mahatma Gandhi has urged the uplift of these depressed millions; but the nature of that uplift can be ascertained by asking Gandhiji and his followers as to just *how high* he proposes to lift them. Then comes the unwilling admission that it will be to the level only of the lowest of the four main caste divisions. They will cease to be *out-castes* but will remain *low-castes*. For the very reason that Mahatma Gandhi stands for caste, while opposing "Untouchability," he cannot become the leader of these millions in their upward march. They will brush past him, content no longer with inferior levels, and demanding recognition on the common ground of humanity. This is what Christ holds out to them, and to his upward calling they are responding. If only the Christian Church would do the thing that is now possible, and spare neither lives nor treasure in helping these millions in the great day of their history—the day of their exodus from a darkness deeper than Egypt's, to—shall it not be the glorious day of Christ? But, at this very moment, the Church is itself *depressed*, both financially and spiritually. Retreat and reduction are the orders issued from headquarters, while the younger churches of the mission fields look with amazement and almost hopelessness on the happenings at the Home Base, and at the spirit of defeat that is paralyzing the Christian multitudes.

The second great fact of significance on this field is the rapid liberation of Indian womanhood. So remarkable is this movement that it might well be named as first in importance. Its sweep is as broad as the land itself, and in extent it touches high and low alike, Moslem as well as Hindu. Here, again, we must look to Christian influences in order to understand its beginnings. Now that the education and social liberation of women is meeting with general approval in India, it is difficult to find any community that will admit its backwardness as regards all this in the very recent past. The reforms are not yet all accomplished, and in the rural areas, particularly, women and girls still suffer under great disadvantages, but the issue has largely been settled in behalf of progress for India's women.

## *Bombay Area*

How swiftly events have moved can be realized from the statement that only just over sixty years ago, the first college for women in Asia was opened by Miss Isabella Thoburn at Lucknow, and the first lady physician to India came in the person of Dr. Clara Swain to Bareilly. That the Methodist Episcopal Church had the honor of pioneering in both these fields is a fact that we shall never forget. The work possible in this great new day is a constant challenge.

In the Bombay Area, as in all parts of this field, the great regret is that we are unable to take adequate advantage of the wonderful situation that presents itself. Instead of going forward, we are having to retreat. The failure of the "World Service" plans at the Home Base has injured the missionary cause beyond anything we are yet able to realize. To take into consideration only one aspect of our work, we can get an idea of the seriousness of the situation from a knowledge of the fact that during the past six years the Bombay Area has lost two thirds of all its missionaries. At the beginning of 1926 the total missionary personnel in the four Annual Conferences of the area was forty-eight. Today there are only seventeen. This is a terrifying loss. It is not due to any "statesmanlike concentration"; it is not "an adjustment in the interests of a stronger national Church"; it is a retreat, an abandoning of positions, a forsaking of work that took decades to establish. It leaves the indigenous Church startled and fearful, and has brought to the missionary ranks amazement and discouragement.

We are given the sage advice from across the seas to "replace missionaries by Indian men." But the need of dismissing hundreds of Indian pastors, evangelists and teachers, leaves us with depleted ranks also on the Indian side of our personnel. These losses affect not only the evangelistic work, but the educational, medical and social service work as well. Of 63 medical missionaries on the world field eight years ago, only 40 are now left; while of nurses only 46 remain of 74. A year ago, when our Board of Foreign Missions gave these figures for the foreign field, it also made this amazing statement: "Almost one thousand elementary schools, and some two score higher schools were closed for lack of funds." With the closing up of institutions which alone make possible the training of Indian workers, we are menacing the future as well as the present. The result of all this is registered in a very rapid decrease in accessions to the Church on the mission field. At the end of seven years the Methodist Episcopal Church of our world mission field, is baptizing only one person where it previously baptized fifteen.

These statements are made not in order to discourage those who support the cause, but to help all to realize the seriousness of the present situation. To all friends of the cause we would

say that the greatest possible mistake our Church could make would be to continue withdrawing missionaries from the field before the young churches in mission lands have had a real opportunity to create their own indigenous leadership. Not only must such lay and ministerial leaders be developed, but they must be helped to become strong enough to withstand the pressure of the millions of non-Christians around them, and be fully prepared to meet the tests that await them in the new India.

Courage is one of our supreme needs today, a courage that rests on faith, and is shown by a readiness to make all things "according to the pattern" shown to us by God himself on the mount of vision. For the Church, obedience is not optional. "We must cease to pray, or cease to disobey."

Indian Methodism has just celebrated its Diamond Jubilee, the seventy-fifth anniversary of the founding of our work in this land by Dr. William Butler. We have had much to rejoice over, great things "whereof we are glad." In 1859 the first convert was baptized; today the membership of our Church is over 512,000. In 1857 there was but one congregation, while now the congregations dot the land from Lahore to Madras, 1,200 miles, and from Karachi to Rangoon, 1,600 miles. The future is full of promise. Despite the political unrest, the interest in the Christian message is deep and permanent. The appeal of the Saviour who promises *rest* was never more needed by and never more welcome to any people.

Recently one of the Woman's Foreign Missionary Society missionaries of our Gujarat Conference was asked to go to the house of a Hindu woman who had been bereaved, and was wailing, and tearing her hair, almost beside herself with grief. When the missionary arrived she found the room full of hired mourners, and these women were rending the air with their wails. The missionary was accompanied by a Bible-woman, to whom she turned, saying, "You lead in prayer." One of the mourners, overhearing this, said to the missionary with emphasis, "Yes, pray, but pray to your own God; do not pray to any of our gods, for they never give us any comfort." This testimony of an ignorant village woman is duplicated by that of an Oxford graduate, non-Christian Indian gentleman, who remarked to one of our missionaries that the essential difference he found between Christianity and all other faiths was that "in the Christian religion people found joy." Yes, true joy—the joy of the Lord that gives strength. How India needs it, how she yearns for it!

All indications are that we are on the eve of a remarkable turning to Christ. Western Christian forms and methods may not be popular in India, but the *good news* of the Gospel is received gladly by the "common people," and increasingly the upper classes are desirous of learning the secret of the uplift

of these "depressed" peoples. The criticism of the missionary as one who merely makes "proselytes," does not go very deep, and will in no way deter the true missionary from proclaiming the Gospel message and entreating men to follow Christ and ally themselves openly with his disciples and his Church. In this ministry of love and lowly service, the missionary need have no concern for popularity. A recent commission from abroad, among the unusually many that India has lately entertained, had some members who expressed a fear that the missionary cause might be suffering because of the want of popularity on the part of the missionary. The question need not be raised. If the missionary is disliked and opposed because he succeeds in winning men from allegiance to their ethnic faiths and making them loyal disciples of the Lord Jesus, he need have no fear of any consequences following from such a situation. Such unpopularity is to be expected, and is a good sign.

The supreme objective in the Bombay Area, as it is everywhere throughout our India work, is a spiritual one—the Kingdom of God. We know that this can be brought in only by spiritual means. Not education, not the much desired financial goal of self-support, not the recognized need of Indianization, can be supreme here. We must depend on prayer, on spiritual revival in the Christian community, on the fullness of the Holy Spirit among our membership and in the ministry. A little Hindu girl in south India, who had for some months been attending a Sunday school, came home one Sunday and went quietly into a little room. When she did not come out for some time, her mother peeped in to see what her daughter was doing. She saw her on her knees, with her hands folded in petition, while she was saying over and over again, in her own mother-tongue, "Our Father, Our Father—Thy Kingdom, Thy Kingdom." It was all she could remember of the Lord's Prayer taught her at Sunday school. But did not the Hindu child have the very soul of that prayer in her few words? It took in all heaven and all earth. When we know that there is a Heavenly Father, and pray for his Kingdom, is that not the very heart of life and prayer and service? And so we labor in India, praying ever, and asking the help of all who would have a share in this Kingdom, while we say, with our Lord, "For Thine is the Kingdom."

It is less than a month since these lines are being written that in the India Jubilee we celebrated the arrival of the first Methodist missionary recruits to join the founder, Dr. William Butler. The meeting took place at the Taj Mahal, Agra, on March 11, 1858. The two missionaries, with their wives, stood under the great dome of the Taj, along with Doctor Butler, and the group joined in singing the Doxology. No son or daughter of India stood with that small group, then about to begin their

great work of building with Christ. Last month, the representatives of all our missionaries in India, and of more than half a million Indian Christians of our Church in this land, stood under the same dome, while a young Indian lady, a teacher in the Holman Institute, our school for the boys and girls of the *depressed* classes in the great city of Agra, sang the "Gloria." The missionary group stood silent, thrilled by the wonder of those words, coming from a daughter of the lowest among the humblest of India's "depressed" millions. What a solo was that! She seemed to be singing, not only for the half million Indian Methodists, not only for the sixty millions of the "depressed classes," but for all India's womanhood—for India itself. Her voice, multiplied a hundredfold by the echoes, and enriched by the deep recurring undertones, sounded like the distant voices of a great multitude which no man could number, ascribing glory and honor and majesty and dominion to our Lord—the new song of praise to the Redeemer, the Lamb of God, now crowned with many crowns, and seated on his Throne. And to our ears there seemed to come the "distant triumph song," and the Hallelujah Chorus, "He shall reign, forever and ever."

## SEOUL AREA

BISHOP JAMES C. BAKER

My predecessor, Bishop Herbert Welch, gave twelve years to the work in Japan and Korea. Everywhere I have found evidences of his wise, sympathetic, stimulating, constructive leadership. He was esteemed alike by nationals and missionaries; a trusted counselor in all groups; a farseeing Christian statesman in exceedingly difficult and trying circumstances. Decorated by the Japanese Emperor and honored by Japanese statesmen, he was also recognized as the plain-spoken friend of the Korean people, and the steadfast helper of their interests.

To me, Bishop Welch has been an ideal predecessor—brotherly, considerate, courteous and helpful. It was a great satisfaction to me in 1930 to have him back in the area as chairman of the Commission on Korean Union.

The Seoul Area covers the Japanese Empire, including Korea and the Loo Choo Islands. The work among the Koreans also extends far up into Manchuria. It is thirty-six hours steady travel from Tokio to Sapporo in Northern Japan; forty-eight hours from Tokio to Seoul, and an additional forty-eight hours from Seoul to Harbin. The area has a population three-fourths of that of the United States.

In addition to the duties involved in this extensive area, I have held the Hawaii Mission Conference twice at the request of Bishop Burns, and in two successive years (1930 and 1931) have held the Central China and the Kiangsi Conferences of the Shanghai Area. Since October 1, 1931, at the request of Bishop Birney and by the assignment of the Board of Bishops, I have been in charge of the Shanghai Area. Also by assignment of the Board of Bishops, in accordance with paragraph 248 of the *Discipline*, in 1931-32 I have shared with Bishop Edwin F. Lee the administration of the Sumatra Mission, the Malaya, and the Philippine Islands Conferences. Altogether, during the quadrennium I have traveled more than 125,000 miles.

The visit of Bishop Thomas Nicholson to Korea and Japan in connection with the Commission on Korean Methodist Union was deeply appreciated. In addition to the rendering of other significant service he addressed great temperance meetings in Tokio and Seoul, and the daily press made much of his connection with the prohibition movement in the United States.

Doctor Wade Crawford Barclay's visits have been of great value in advancing the work of religious education, both in Japan and Korea.

## Seoul Area

### I

The most notable event of the four years in the Seoul Area has been the organization and establishment of the Korean Methodist Church—the youngest member of our Methodist family.

The new Church is a union of the "Northern" and "Southern" Methodist Episcopal Churches in Korea. It is Korean in fact as well as in name. If ever there was an "indigenous" Church, here it is: rooted in Korean life, responsive to Korean environment and needs, expressing Korean aspirations and purposes. The first resolve of the American Commissioners was that they would not form an organization and impose it upon the Koreans. The democratic method decided upon involved long days of free interchange of opinion. The Korean mind was at work in complete freedom and with genuine creative participation in all the processes involved in the shaping of the new Church.

There can be no question as to the soundness of this procedure. It has been a great educative experience for the Korean Methodists, and out of it has come a reality in their church organization. They know it is their Church and consequently they have a deep and solemn sense of responsibility.

Our Commission, of which Bishop Herbert Welch is chairman, will make a report of the new organization, with some specific recommendations for action by the General Conference. The space limits placed upon me prevent full discussion of the Korean Church in this report, but I have written about it at some length in our church press, and the printed report of our Commission is available.

The "vital link" of the Korean Methodist Church with the two mother Methodisms is through a Central Council, in which Koreans and Americans sit in equal numbers to work out all inter-related problems. There are many intricate and perplexing adjustments to be brought through, and the Council is the clearing house for all these matters. It takes the place of separate mission organizations, which is an enormous gain over the system at work in some other fields, where the continuance of the separate missions hinders the unity of the Church. The Council also is strictly *instrumental*, great care having been exercised to keep it from usurping in any way the proper functions of the Korean Church, or restricting unnecessarily its freedom. However, the Korean Methodist Church is very eager to keep as living and intimate relations as possible with the Mother Churches, looking to them for counsel and guidance in their new enterprise.

The General Superintendent, or "Chongnisa," of the new Church is the Rev. J. S. Ryang—a graduate of Vanderbilt and Yale Universities. In his first one and a half years of

office he has won the hearty support and confidence both of the missionaries and of his fellow nationals.

Recent months have brought multiplied evidences of the vigor and vitality of Methodism in Korea. The Koreans have lifted up their heads with new courage and purpose, as they have assumed the direction and control of their own church life. Sobered too by heavy responsibility they have sought the infinite resources of the divine help and evangelistic passion has been kindled anew. We seem to be in a spiritual springtime in Korea and our oldest missionaries are comparing the present quickening of life to the days of the great revivals.

Let no one think that because the Korean Methodist Church is now semi-independent it no longer needs the financial help of the Mother Churches. It is developing self-support as rapidly as possible, but the people are desperately poor. This is the time of all times to stand by our Korean Christians, and help them to success in their great spiritual adventure.

In 1930 we dedicated the new buildings of the Chung Eni Girls School at Pyeng Yang. These buildings have a commanding location on a hill within the city, and can be seen afar off—an impressive symbol of the Christian enterprise. On the same day we dedicated a beautiful chapel and gymnasium at the Kwang Sung Boys School. Bishop Thomas Nicholson was present and took part in these two dedications.

Ewha College, our college for women in Seoul, has now become a union institution, and the Woman's Foreign Missionary Society is helping to raise funds for the erection of the new plant at the beautiful site on the mountain-side three miles from Seoul, adjacent to the Chosen Christian College for men.

## II

The Japan Methodist Church celebrated its twentieth anniversary during this quadrennium. As Japan is the most adult of Eastern nations, so too is the Church one of the most developed in all our mission fields, with influence far greater than its numerical strength would indicate. Christianity is no longer a "western religion" in Japan. It is officially spoken of as one of the three great religions of the Empire—the three being Shinto, Buddhism and Christianity.

The Kingdom of God Movement, with Toyohiko Kagawa as the central figure, has united all the Christian forces in Japan to an unprecedented degree. It is a vital evangelistic movement, shot through with social vision and purpose. Japanese Christianity has been too individualistic. A new day is now dawning, in which the social obligations of the individual Christian and of the Christian Church are being emphasized. Great things have already been accomplished by the Kingdom of God Movement, and it is only in its beginnings. This movement

is the most important "news" to be reported about Japanese Christianity.

Japan Methodism is vigorous and creative. Capable leaders have been developed, and the Japan Methodist Church is growing more rapidly than any other church in Japan. It has accepted responsibility for self-support. The greater part of American contributions now goes into the development of new evangelistic work or into our schools. Even the schools are securing a large proportion of their funds from their respective communities. For example, five-sixths of the support of our great Aoyama Gakuin at Tokio, is provided by the Japanese—a striking evidence that this institution is actually rooted in its community. Aoyama Gakuin is the largest Methodist educational institution anywhere on the mission field, with 3,000 students in its various schools.

During the quadrennium new buildings have been dedicated for Chinzei Gakuin (Boys Middle School) at Nagasaki; for Fukuoka Jo Gakko (Girls Middle School) at Fukuoka; for Hirosaki Jo Gakko (Girls Middle School) at Hirosaki; for To-O Gijuku (Boys Middle School) at Hirosaki, and for the Theological School at Aoyama Gakuin, Tokio. The To-O Gijuku building was a replacement due to fire, and the new theological building replaced the one destroyed by fire in the great earthquake. This important school, with a larger enrollment than that of any other theological school in Japan, has been housed in flimsy barracks since the destruction of the former building in 1923. In addition to the above completed enterprises a new unit for Kwassui College at Nagasaki has been authorized by the Woman's Foreign Missionary Society.

During the quadrennium Kwassui College and Chinzei Gakuin each celebrated its fiftieth anniversary, and this year Aoyama Gakuin also completes a record of fifty years. Space is not available for adequate recognition of these important events.

The Japan Methodist Church suffered a great loss in the death of Bishop K. Uzaki in 1930, almost at the end of his third quadrennium of service. He was a vigorous, capable administrator, so highly esteemed by his brethren that he was twice re-elected. The Rev. M. Akazawa was chosen to fill out the quadrennium, and at the General Conference of January, 1932, was re-elected.

The Rev. Y. Abe has been elected Dean of Aoyama School of Theology, succeeding Dr. A. D. Berry, the beloved and efficient Dean for many years, to whose untiring efforts the new building is largely due. A Japanese Principal (Mrs. Masago Nakagawa) has also been elected at Hirosaki Jo Gakko.

Special mention must be made of the retirement of Dr. and Mrs. Gideon L. Draper, after fifty years of distinguished serv-

ice. This highly esteemed couple celebrated their golden wedding anniversary three months before the celebration of their fifty years in Japan. Theirs is indeed a golden record of Christian consecration and work.

During the quadrennium the missionaries of the Woman's Foreign Missionary Society and of the Board of Foreign Missions have united in one organization—the Japan Mission Council. This is a significant advance step in the co-ordination of our work in Japan.

One is greatly heartened as he sees the widening of our Christian program to cover the multiplied needs of humanity. We have child welfare work, public health centers, a more adequate economic basis for the good life is being sought through our rural program, and in many other ways the Christian Church is endeavoring to serve the total life of the community. Naturally, at the same time there is a deepened appreciation of the personal and vital meaning of Christianity. The redemptive note is being struck. Men are seeking and finding God through Christ, and again campaigns of testimony based upon personal experience are being waged.

### III

Wesley Foundation work is well under way in Japan. I have appointed a missionary family to Tokio to work among government students, of whom there are 300,000 in Tokio alone. A well arranged house, strategically located, has been secured, which gives a Home Center for this work. A student program is also being developed in many of our Tokio churches. In addition, it is the purpose to stimulate and organize similar work at other centers in Japan.

All Japan is going to school. The government has an extensive educational program, culminating in the Imperial Universities. We shall probably not found any additional mission schools. We must establish adequately those we now have, which have an important contribution to make to the educational life of the Empire. However, in addition to these mission schools, we must develop a Wesley Foundation type of work among government students, thus showing ourselves strategists in the Christian enterprise. We face the same problem in Korea. On an average Sunday morning at Central Church, Seoul, students are present from thirty-five different schools, mostly governmental. There is no future for Christianity unless we capture the student's mind and heart—and throughout the Far East the vast majority of the students are in government institutions.

These are critical days among students of the Orient. They are restless, critical, eager, spiritually hungry. They are caught in the currents of materialism, secularism, and communism.

## *Seoul Area*

How deep their spiritual needs and longings are, is shown in their remarkable response to sympathetic intelligent Christian friendship. Grace and despair are struggling in the hearts of the younger generation. Something very radical is happening to the youth of the East as they are released from the walled-in-view of the past and share in a world-wide exchange of ideas. The presentation of Christianity will be more and more faced, not with competing religions, but with the breakdown of the ancient systems of ethics and religion at the touch of historical criticism and the rise of scientific ideas.

It is therefore clear that evangelistic purpose and passion are not enough. Our missionaries must have the best available academic preparation. And on the field one of our greatest needs is to strengthen our theological and training schools and to build up our programs of religious education. Competent intellectual leadership must be provided, for there is absolutely no hope of student response to an obscurantist religion, out of touch with the best in education and life. There is however, vast hope in an intelligent vital interpretation of Christian faith and life—at once personal and social.

### IV

Though Bishop Birney reports on the Shanghai Area, I may add a brief word coming out of my experience of several weeks in his Area in 1930 and again in 1931 and 1932.

The Chinese church in Central China is facing incredible difficulties—banditry, communism, flood, famine, pestilence, war. Missionaries and nationals are working under very grave hazards, and in constant jeopardy of life itself. Yet our schools at Nanking, Kiukiang and Nanchang are full to overflowing, and our hospitals in these same cities and in Wuhu are doing an amazing service in the midst of direst needs. These hospitals, already under-staffed, in these days of flood and pestilence are laying upon our doctors and nurses a burden almost too great to be borne.

At the sessions of the Central China and Kiangsi Conferences almost every pastor had come from communities ravaged by flood, or devastated by banditry. In addition they have had to face the determined opposition of those committed to an anti-religious philosophy of life, and by whom Christianity is especially hated.

By their courageous consecration and steadiness in the midst of peril and distress, the missionaries and nationals in China are adding daily to the stirring record of the modern Book of Acts.

### V

The Seoul Area is at the heart of the Far East, not only geo-

graphically but spiritually, for the amazing development of modern Japan has profoundly influenced all the peoples of the Orient. Even the nations which are hostile to her are being penetrated by Japanese purposes and ideals.

Like all the countries of the world Japan faces a crisis in her political and spiritual life, and her decisions both in questions of domestic and foreign policy will have momentous consequences, not only for Christianity within her own borders, but in the world. Nowhere is Christian leadership more needed than in Japan to-day, and nowhere will the next few years count for more.

Many of the same problems are met abroad which perplex us so at home—race and class prejudice and rivalries, crass pagan philosophies of life, bitter economic necessities resulting in materialistic determinism, ghastly social wrongs, nationalistic ambition and strife. What a contribution Christianity has to make to the whole wide world, with its principles of justice, fair play, honor, brotherhood, mutual co-operation and peace! We need the vision of Christianity as a fellowship transcending the differences of class and nationality and race—a society of men and women dedicated to the supreme purpose of hastening the coming of God's Kingdom.

Christian thought is permeating the old faiths, and Christ's principles are unquestionably affecting the personal, social, and national ideals and practices of mankind. As I have traveled throughout the Far East and have seen the transforming influence of the life and teachings of Jesus, and the vitality of the Christian cause in many nations, I have often recalled in Masefield's play "The Trial of Jesus" the dialogue between Pilate's wife and the Roman centurion immediately after the crucifixion of Jesus:

*Pilate's wife:* Do you think He is dead?

*Centurion:* No, I don't, lady.

*Pilate's wife:* Then where is He?

*Centurion:* Let loose in the world, lady, where neither Roman nor Jew can stop his truth.

Jesus is neither oriental nor occidental, but universal. He is "let loose in the world," and though, like the Roman, our nationalistic rivalries and ambitions may cruelly hinder and, like the Jew, our narrow ecclesiasticisms may blindly obstruct, nothing "can stop his truth." "The light is still shining in the darkness, for the darkness has never put it out," nor ever will put it out. We may well go forward in the confident assurance of the ultimate triumph of Christ.

## SHANGHAI AREA

L. J. BIRNEY, Bishop

QUADRENNIAL REPORT, JANUARY, 1932

A prominent Chinese, well acquainted with national affairs, is quoted by the *International Review of Missions* as saying, "China has started on her journey to the Promised Land. She has not gone very far—in fact she has taken but two steps. She has decided to go, and she has moved outside the city gates." To those who live a long way from China and without personal knowledge of the movements that are active within, she may seem like chaos personified, but to those who know her sympathetically, she is well outside the "gates." Looking back over the last three quadrenniums, no one who knows her can fail to recognize more real progress than during the last three centuries. Much is possible in small countries, like Japan, in a short time. Great countries, like China, must move much more slowly. This is especially true in the light of the natural divisions of her vast territory, by mountain ranges, which keep the people separated, the lack of transportation facilities which aid in rapidly mixing the population, and the fact that only about ten per cent of her people read and write. This is accentuated when, as in China, the great population has had a conservative attitude toward changes and innovations for centuries. This ancient attitude is rapidly changing during the last years.

During the quadrennium just closing there have been three chief hindrances to her progress:

First, there has been the bandit scourge, which has been, particularly in parts, exceedingly serious. This has centered in the western part of the Shanghai Area. For many months the president, who is also the head of the army, had his army headquarters in Kiangsi, in which province lies the greater part of the Kiangsi Conference, and in which sixty of the seventy hsiens (counties) have been under the control of the bandits. At the present writing (January), it is reported that Nanchang, the capital of this province, where we have a large amount of work, property, and many missionaries, and which thus far has been held against all bandits, is surrounded by them and may have to surrender at any time. It is most difficult to deal with them by military methods, as their tactics are not to come to decisive action, simply melting away into the populace when danger approaches, where they are difficult to identify. Two of our missionaries in Fukien were captured by them, but were later released. The most serious thing about the bandit scourge, from a missionary standpoint, is that it makes it impossible for the evangelists, either missionary or Chinese, to get out into the

country sections, just at the time when the people are most hungry for the message, and where very little anti-Christian attitude is found.

The second difficulty is the coming of the worst flood since the fifteenth century. This has proven most disastrous to the many millions who dwelt in the widely flooded region. This region included half of the Central China Conference, and one third of the Kiangsi Conference. The loss of home and everything they possessed was the common experience of those affected. Many thousands have lost their lives because of it. It was in the Yangtze Valley, where much land is protected from the river by dykes, which either broke or were overflowed. Our churches were in many places flooded and destroyed, and for weeks it was impossible to hold the usual services. The heroism and self-sacrifice of our preachers and many of our people have been remarkable. Mr. William R. Johnson was relieved for full time flood relief. Dr. Robert Brown was made by the Chinese superintendent of flood relief in the stricken city of Wuhu and surrounding country. Many of our missionaries have devoted much of their time to this distressing work. A sure sign that the Chinese are well "outside the gate" is the fact that self-help has noticeably increased in such disasters. In the great famine of 1877-78 and 1910-11 the help in money and service was nearly all missionary and Western. In the latter, money began to be given encouragingly by the Chinese, but the organization was all missionary. The Chinese gave twenty-four per cent of the funds in this famine. In the famine of 1920-21, to a large degree, distribution of help was China-centric. The total amount of money given was \$37,135,982 (silver), of which sixty-six per cent was Chinese. For every dollar given from abroad the Chinese gave two. In the present flood relief the Chinese have taken the entire initiative. The amount will be far greater than ever before spent for relief work. The wheat bought from America alone will cost China as much as the whole expenditure of both America and China in 1920-21, and this will be but a small portion of the expenditure.

The third cause of hindrance to her advance is the Manchurian difficulties with the Japanese. There is no question whatever that Japan's purpose is to take over Manchuria as she took Korea and Formosa. It is to be hoped that she will find that she is living in a very different world than the world in which she took Korea and that she will not be allowed to consummate this theft. Her attempt has already resulted in such upheavals and strikes of students in China as to compel the resignation of the former government, which was handling this crisis with wisdom, skill, and discretion. It is to be feared that the new government will prove much less able and not so favorable to our Christian work, being much more disposed toward Communism

than the former government. Eighty thousand students were at one time concentrated in the capital city of Nanking, threatening the former government. This manifests undoubted zeal for the interests of China, but the immature judgment of these "boys" as to how they can do most for China is often sadly mistaken. But the mind of the country, which ought to have been concentrated entirely upon the terrible flood, has been seriously distracted by the Manchurian affair.

The anti-Christian spirit with which the quadrennium began has been much reduced. While the old degree of freedom is gone forever, the work we could do during the last years of Chiang Kai Shek's presidency was very satisfactory. He accepted Christianity while in office. The minister of education, who was responsible for most of the anti-Christian attitude in the schools, and who was an avowed infidel, resigned his office soon after the president's conversion. Since then, except in places where there was local opposition, we have had much less trouble in the schools. It remains to be seen what the attitude of the present government will be.

The election of a missionary, Doctor Gowdy, and of a national, Doctor Wang, by the Central Conference of Eastern Asia, the first to be elected under the new legislation, has been in every way a marked success. Their work has highly commended the wisdom and effectiveness of the new order. The writer cannot speak too strongly of the high quality of their service. They came to office at a critical time, but have managed the many problems that have arisen with skill and a knowledge born of long experience. They have won from Chinese and missionaries alike the heartiest co-operation and regard.

Though gains have been interfered with by disturbed conditions during the last quadrennium, the writer rejoices in the advance which has been made, and especially in the spirit, loyalty and courage of ministers and members and missionaries alike. This, in some instances, has been remarkable. He believes that the Chinese will gladly say that it will be a long time before the missionaries have finished their work in China. He believes also that the missionaries will rejoice in the substantial advance the Chinese have made and are making toward autonomy and self-direction. There has never been a time when there were stronger expressions of the need of continued co-operation of Chinese and missionaries in the redemption of China.

During the last months the bishop of the area has been compelled to be absent from the area on account of health. In this emergency Bishop James Baker has served most acceptably and effectively. All who have been concerned have greatly enjoyed his work, and the fine spirit in which he has met this emergency. The writer wishes to express his most cordial gratitude and appreciation.

## INDIANAPOLIS AREA

EDGAR BLAKE, Resident Bishop

At the beginning of the quadrennium the Indianapolis Area included the Indiana, North Indiana, Northwest Indiana, and Southern Illinois Conferences. With the death of Bishop Henderson the Ohio Conference was assigned to the Indianapolis Area for residential supervision and has been under our Episcopal jurisdiction since March, 1929. In view of the extra burdens imposed by the Ohio Conference because of its large membership and the variety and importance of its interests, Bishop Hughes most graciously agreed to assume the residential supervision of the Southern Illinois Conference and this arrangement was made and has continued during the remainder of the quadrennium.

The three Indiana Conferences and the Ohio Conference constitute an Area group of 1,196 pastoral charges, 2,473 societies, and a membership of more than a half million. In addition to the churches there are 2,384 Sunday schools, 42,835 officers and teachers, and a total enrollment of 461,169, as well as 43,054 members of the Epworth League.

The Area has four colleges—De Pauw, Evansville, Ohio Northern, and Ohio Wesleyan—in official relation to the denomination, and Taylor University which holds an intimate relation to Methodism. The five colleges have a total enrollment of more than five thousand students.

Further, the Area has seven hospitals, four in Indiana—Fort Wayne, Gary, Indianapolis and Princeton—and three in Ohio—Christ, Flower and White Cross. It also has two homes for the aged and four homes for children.

A moment's consideration of the size, resources, and variety of interests involved will reveal the impossibility of any Bishop overseeing and directing in any intimate and vital manner "the spiritual and temporal business" of so large an Area. The most we dare to say is that we have done our best with the time and strength at our command. The kindly forbearance of our ministers and laymen and the friendship manifested by them will be gratefully cherished as one of the happiest and most inspiring memories of our ministry.

The total value of the church and parsonage properties of the Area amounts to nearly fifty millions of dollars, (\$49,862,729). If we add the more than seventeen millions (\$17,390,940) invested in our colleges, the seventeen millions (\$17,762,981) invested in our hospitals, and the nearly two millions (\$1,932,912) invested in our homes for the aged and the

## *Indianapolis Area*

children, the Area has a total capital investment of more than eighty-six million dollars (\$86,949,562) in its Kingdom building enterprises and activities.

During the quadrennium our people have contributed and expended \$27,465,584 for pastoral support, buildings, improvements, debts and current expenses, and \$6,885,090 for benevolences, a total of \$34,350,674 for the current activities of the local churches. If we add to this magnificent sum the more than seventeen million dollars (\$17,404,404) spent by our colleges, hospitals and homes we have a grand total of more than fifty-one million dollars (\$51,755,078) which the Methodists of the Area have spent during the quadrennium in the promotion of the gospel. This staggering sum given by a people of modest resources is a rather emphatic answer to those who think religion has lost its hold on the men and women of our day. If we may judge the present interest in religion by what men and women are devoting to it of time and money, there have been few periods when religion has had a larger or more lasting hold upon the world.

If we turn from the temporal to the spiritual activities of the Area, we shall find an equally impressive record of results. During the past four years the churches of the Area have reported nearly seventy thousand (69,955) baptisms, children and adults; more than sixty-six thousand (66,312) persons received into the membership of the Church from probation or on confession of faith, and 53,904 received by transfer, making a total of more than one hundred and twenty thousand persons (120,216) received into the churches during the quadrennium. Such a summary should go far to dispel the doubt and gloom of those who fear the Church has lost her evangelistic zeal. During the quadrennium 26,493 persons have been dismissed by transfer and 24,041 members have died. When we deduct the total of these two numbers, 50,534, from the total accessions, 120,216, we have a gain of nearly seventy thousand (69,682) over the losses during the past four years. But this is not what the records actually reveal. In 1928 the membership of the four conferences of the Area, as reported in the annual minutes, was 517,605; in 1931 the membership was 493,671—a net loss of 23,934, instead of a net gain of 69,682. It appears that 93,616 members have been stricken from the rolls of the Church in the last four years—a perfectly appalling sacrifice of opportunity and obligation to shepherd the “flock of Christ.” If this condition were peculiar to our own Area alone, the situation would not be so serious for the Church. But the same condition appears to prevail throughout the denomination as a whole. During the last year more than 188,000 names have been dropped from the membership rolls of the Methodist Episcopal Church. Though complete statistics are not yet available, it

is probable that more than three quarters of a million persons who once united with the Methodist Episcopal Church in perfectly good faith and with a sincere desire to remain "lively members of the same" have been wiped off the rolls during the quadrennium.

There are certain weaknesses in the present situation that should and must be corrected if the Church is to remain a vital spiritual force in the lives of its membership. Uniting with the Church must be made a more memorable and meaningful occasion for the individual and for the Church than is now the case in many of our societies. Too frequently joining with the Church is merely a matter of answering a few questions, carelessly asked at the close of the morning service before the benediction is pronounced and the congregation dismissed. Often it is merely a matter of having one's name read before the public congregation. Joining a Rotary Club is a much more serious, dignified and impressive procedure than joining the Christian Church. The beauty and solemnity of a service in which one is supposed to make a life decision that will register in time and eternity is lost sight of and this not because of the indifference of the seeker.

Again, there is, too frequently we fear, a lack of adequate spiritual preparation of the prospective members before their reception into the membership of the Church. Jesus said to Nicodemus, "Except a man be born from above, he cannot see the Kingdom of God." In too many instances there is no "new birth," no act of faith, no committal or consecration, no consciousness of the mystical presence that marks the new way in the life of the seeker.

There is too little effort to shepherd the seeker after he unites with the Church. Every member who joins the Church is a responsibility and an opportunity. The lack of the spiritual preparation of the seeker would not be so serious if he were properly shepherded and led into the deeper spiritual experiences that are the privilege of the children of God. In all too many cases when the new member's name is inscribed on the roll of the Church, that is the end of the matter. They are left to shift for themselves. They run well for a time, if they run at all, then their interest wanes and their loyalty ceases. They are caught in the current of other and lesser affairs and nobody seems to care. Perhaps they change their residence, nobody follows them, their address is lost, and they are soon forgotten. Little or no effort is made to rediscover them. They fade out of the memory of the "faithful," and their names are wiped from the records. If we could have a decade of earnest spiritual shepherding of the membership by the Church, I would be willing to prophesy the greatest revival Methodism has known in recent years.

Victor Hugo said, "The human soul requires to be fed with light." There never has been a great religion without great thinking and great thinkers. The founders of the great faiths have been men of great minds—Buddha, Confucius, Mohammed among the non-Christian, and Paul, Augustine, Luther, Calvin and Wesley among the followers of Jesus. The very vastness and complexity of the problems with which religion must wrestle—the meaning of the universe, the nature of Ultimate Reality, the place of man in the scheme of things and a dozen other questions of equal import—compel a vastness of thought, a breadth and depth of insight unsurpassed in human thinking. Education must find a large and vital place in the program of the Church, if the Church is to have a large and vital place in life.

From the founding of Cokesbury College in the days of her early poverty down to the present, American Methodism has given a conspicuous place to her institutions of learning. At the present moment the Methodist Episcopal Church has 91 schools, colleges, and universities with more than ninety thousand (91,376) students under her control in the United States. She has \$236,000,000 invested in these institutions, and is devoting \$25,000,000 annually to the cause of Christian education. Methodism has few things of greater credit in her history than her success in the field of education. In our own Area we have DePauw and Evansville, Ohio Northern and Ohio Wesleyan, as well as Taylor, which though not officially attached to the denomination, is dear to the hearts of all who hope to see the day when she shall rank among the best colleges of her kind. In the first four mentioned institutions we have an investment of more than seventeen millions (\$17,390,940) in property, equipment and endowment, with a quadrennial budget of nearly six millions (\$5,546,860) devoted to the Christian education of our youth. When one considers that the Methodists have never been the possessors of great wealth, their record in the field of education appears as one of the chief glories of the Church.

"Heal the sick" was the imperative command of Jesus to his disciples, and in nothing did he set a more beautiful and compelling example than in his ministry to the suffering. No Church can follow in the footsteps of Christ and leave the work of healing out of its program. In the British Museum there is an address of Her Majesty Queen Victoria that is of peculiar interest to Methodists. It was delivered on the occasion of the Queen's dedication of a new wing to the London Hospital. In her address she said, "We are here to officially open a new wing to the largest hospital in the world. This great institution had its beginning in the eighteenth century, when one Rev. John Wesley opened a dispensary on this spot for the purpose of

furnishing free medicines to the poor of London. Thus in a very humble manner this great institution had its beginning." No man in his preaching, teaching, and healing ministries followed more closely the program of his Master than John Wesley. It is only in recent times that American Methodism has awakened to its responsibility for the healing of the bodies of men as well as the cure of their souls. Indeed we are discovering that the two ministries are so closely related that they cannot be separated if we are to preach a complete gospel.

We have 77 Methodist hospitals in the United States with an investment of \$64,000,000, an annual budget of \$12,418,000, of which more than two million dollars (\$2,335,398) is for free service. Seven of these seventy-seven hospitals are in the Indianapolis Area. They represent an investment of more than seventeen million dollars (\$17,762,981), an annual expenditure of nearly two and one-half millions, and a service to 36,000 patients. During the quadrennium just closed our seven hospitals have cared for 144,000 patients at an expenditure of \$9,500,000, of which \$1,544,000 has been for free service.

If I may state the work of the hospitals of the Area in a more dramatic fashion, you may be able the better to visualize the work that has been done.

If the 144,000 patients were formed in single file and spaced three feet apart, they would make a procession eighty-two miles long.

If the procession were to pass by Jesus, and he were to lay his hands upon each and heal one every sixty seconds, he would have to work without cessation day and night for one hundred days before the last patient would be healed.

The average period of hospital service per patient is twelve days. The care of 144,000 patients represents 1,740,000 service days, or 4,767 years. If the patients had entered a single hospital one at a time and each had stayed his average allotted time of twelve days, the first patient would have had to enter the hospital in the year 2,836 B. C., in order that the last patient might have been dismissed on the last day of the quadrennium now closing. When we personalize and dramatize the work of our hospitals, we begin to realize something of the vastness of our work of Christian healing.

## HELENA AREA

WALLACE E. BROWN

The Helena Area is a territory of imperial proportions and magnificent resources. It is larger than the eight states directly east of Iowa and all the New England states combined. It is truly called "The Land of Room Enough." It is an area of scenic splendor. Here are the interesting Bad Lands of North Dakota, the wonder-begetting Yellowstone and Glacier Parks, and that marvel of nature, the Craters of the Moon. With constantly improving highways this Northwest will become more and more the mecca of summer tourists. It is a land of great resources. With its abundance of coal and water power, of timber and minerals, it offers opportunity for unusual development of agricultural and industrial interests. It is largely rural. There are only eleven cities with populations exceeding 10,000. The largest of these is less than 40,000. There are twenty-nine towns with populations ranging from 1,600 to 10,000. Thus with an area population of 1,750,000 it is easily seen that most of the people live in small centers or on isolated ranches.

Into this territory pioneer Methodists entered a little more than seventy years ago. Along with men enamored of gold and material things, these Christian pioneers came singing and preaching the gospel of Jesus Christ. They came not in vain. We now have in the area 262 pastoral charges, with more than 700 preaching places, about 40,000 church members, nearly 50,000 enrolled in Sunday school, 7,600 in our Epworth Leagues and church and parsonage property valued at \$4,345,665.

*We go on itinerating.* During the quadrennium we have visited ninety-two per cent of the charges of the area, attended all the district conferences, dedicated eight churches, conducted ten preaching missions, participated in two area-wide religious educational seminars, held in two of the Conferences twelve meetings in the interests of the Men's Council, conducted six mid-year Conference institutes, presided twice over the area Annual Conferences and once over seventeen Conferences outside the area. To administrative duties and area field work we have given an average of 326 days each of the four years.

This constant and extensive travel is made possible by the generosity of the railroads. With one exception, all the lines operating through the area extend to us annual passes. The Church deeply appreciates this fine courtesy.

*The general economic conditions* through which we have been

## Helena Area

passing the past two years have been most trying. Besides the general depression, much of the area has suffered from drought. In 1930 the harvests were far below normal. Last year millions of acres that were seeded in eastern Montana and western North Dakota yielded nothing. No less than 9,000 families in these sections have been helped by the Red Cross the past winter.

Following the financial crash of 1929 the mining industries of the area were practically closed. The larger Anaconda mines have operated on a three-day week to help older employees, but thousands have been thrown out of work. Many of our people who had invested their savings in copper stocks, now by the curtailment of dividends and deflation of prices, find themselves impoverished.

Where, under irrigation and rainfall, crops have been good, prices have been so low and transportation so high that the farmer has sorely suffered. We have seen groups of elevators holding millions of bushels of grain for which there was no market. The agricultural report of Montana for 1931 shows that the value of all products, including live stock, dairy, fruit and vegetables, was \$51,000,000 as against \$147,000,000 in 1928. Other reports show similar drastic decreases in all other industries.

Of course the Church has suffered from these conditions. But it has not been altogether bad for the Church. The Church is being inwardly enriched by the experiences through which it has been passing. Adversity has been teaching us the lesson we needed to learn anew. The Church, as well as the world, had been "riding too high." We have discovered again that "Man cannot live by bread alone."

*We have suffered a slight loss in membership.* The last government census reveals that this area is the only one to lose in population. While North Dakota and Idaho show light gains in population, the loss in Montana of 13,000 makes a net loss in population for the area of 9,000. In church membership Montana lost 1,136, Idaho lost 62, while North Dakota gained 612, which gives the area a net loss of 586. This loss for the area can be accounted for in losses recorded by three of the larger churches, caused by revising membership rolls and "dropping" and transferring to the inactive and non-resident lists. Had the probationers reported been received into the churches, and had our losses been only those by death and transfer by letter, we would have reported a net gain of 2,400. Less dropping, more shepherding, is needed.

*Evangelism and its importance we have tried to keep before the pastors and churches.* Evangelism must and will come into its own again. There is a marked trend toward the great fundamentals of Christianity in the thinking and preaching of our pastors. They seem weary of much modern stuff. They are

## Helena Area

hearing the cry from the people of God—a personal God adequate for their inmost needs. Only evangelical Christianity and evangelical preaching will meet that need. On methods of evangelism there is a wide difference of judgment; but on the importance, the purpose, and spirit of evangelism there is a growing unity of opinion.

*World Service* has had a constant place in our thought and our Conference and area programs. We have had splendid help from the Boards in promotional and cultivation work. One year we led the whole Church in suffering the least loss. But panic and drought slowed us down. Our pastors have been heroic and sacrificial in their efforts to help this cause.

*Epworth League Institutes* have developed rapidly throughout the area the last few years. There are three in Montana, two in Idaho, and one in North Dakota. With the exception of North Dakota, they own their grounds, which have been carefully located in the midst of mountain scenery and beside lakes and streams. An average of from 1,500 to 1,800 young people at the most impressionable period of their lives have attended these institutes the past four years. Our recruits for the ministry, our teachers for the Sunday schools, and our leaders for the local church activities are coming from these groups.

*Religious Education* has become a vital part of the area program. Trained leadership in church and Sunday school is one of our greatest needs. In September, 1930, Dr. Cecil L. Clifford was appointed Director of Religious Education for the area. He is eminently fitted for this task. He knows modern methods and technique and how to use them in the training of personality. He is keenly aware of the place that God and His Christ should have in religious training. He has made a fine impression in the area and has already helped hundreds of our pastors and Sunday-school leaders.

*Our student work* at the University of Montana, in Missoula, is making good progress. The Rev. Jesse W. Bunch, appointed to this work in 1928, as interdenominational student pastor, has proven that he is the man for the place. He is helping hundreds of our young people in their religious thinking and the development of Christian character. The State College, at Bozeman, where we have several hundred Methodist students, is appealing to our church for a similar work there. We ought to do it. Lack of money makes it impossible.

*Ours is a missionary field.* Compared with other parts of the country, this area has more than its proportion of the unchurched. Statistics show that seventy per cent of the people of Idaho, eighty per cent of those in Montana, and quite sixty per cent of those in North Dakota have no relation to any church. Right here among us are literally hundreds of thousands of people in spiritual illiteracy. The Board of Home Missions has

made possible much of the work already achieved. It has been a tower of strength to us during the quadrennium. Scores of our pastors could not have carried on their work without the help the Board has given. The Methodist people of the area are grateful. But we have to say, not only to the Board, but to the whole Church, that this is yet a frontier country, a needy missionary field. Larger parishes we are organizing. We have parishes with twenty preaching places. We are federating with other denominations where practical. We are uniting churches to give a living support, and pastors are driving over one hundred miles to care for them. However, if we are to give anything like an adequate ministry to these small and remote communities, we shall need help for some years to come.

*We are rich in institutions.* We have nine Deaconess Hospitals, three Church Colleges, and one Deaconess School. The Spencer Memorial unit of the Great Falls Deaconess Hospital, costing \$300,000, made possible by the gift of Mr. Sam Spencer, was dedicated by the Governor of the state and the Bishop of the area in May, 1930. The property valuation of the nine hospitals is \$1,800,000. The indebtedness against them is \$470,000. The reports of 1931 show that the hospitals ministered to 68,215 patients. During the four years 265,000 patients were treated. In spite of hard times the total indebtedness of the hospitals has been reduced by \$51,000 during the quadrennium. The indebtedness shown above seems staggering. Indeed, it is. But give this area two or three fat years in agriculture and mining with reasonable prices, and these heroic folk will greatly reduce the debt.

After thirty years of devoted leadership in our deaconess work, twenty-five of which were spent as superintendent of the Great Falls Hospital, Miss E. Augusta Ariss resigned. She has rendered a service to Montana for which money cannot pay. She will be held in the affections of the people for years to come. Dr. Robert C. Edgington, who had been doing field work for hospitals for several years, was elected to succeed Miss Ariss. He has begun his work auspiciously.

*Intermountain Union College*, of Helena, is the result of the union of the Presbyterian College of Montana and our own Montana Wesleyan. After five successful years as president, Dr. Edward J. Klemme resigned. In June, 1930, the trustees elected as president Dr. Wendell S. Brooks, who came from Wheaton College, Illinois. He has made a most favorable impression, not only upon the faculty and student body, but upon the public. Already professional advancement in the scholastic standing of the college is observed. The student enrollment shows a steady advance. Substantial reductions have been made in the indebtedness, and generous subscriptions have been made for a much needed new building.

## Helena Area

*Gooding College*, at Gooding, Idaho, is the only Methodist institution in the Idaho Conference. Dr. Charles W. Tenney was elected president in 1918. His radiant personality and optimistic spirit, together with his good sense and venturesome leadership, have played a large part in its success. Fourteen years ago the college had a debt of \$45,000, one building half completed, no students, and no recognition. In the face of the panic of 1922, drought of the two following years, and the present depression, in little more than a decade the capital stock has been increased by \$75,000, half the old indebtedness paid, a beautiful new building constructed, student enrollment increased to nearly 200, and 135 graduates sent out to work in twenty different states. The new American Dam irrigation project will turn rivers of life onto millions of acres in the vicinity of Gooding next year. The outlook is hopeful.

*Wesley College*, at Grand Forks, North Dakota, is associated with the University of North Dakota. The college has its own campus, is governed by a board of trustees, and supported by voluntary gifts. It has the School of Religion, the Conservatory of Music and the Department of Expression. Its distinctive function is to maintain the School of Religion, which is wanting in the State University, not because it is of lesser importance, but because public tax funds cannot be used to support instruction in religion. The whole purpose and work of Wesley College is unified with the purpose and work of the State University.

After thirty years of unbroken and distinguished service, Dr. Edward P. Robertson, the founder and president of Wesley College, asked to be relieved. At the spring meeting of the trustees, in 1931, his resignation was accepted. He was elected President Emeritus, and Dr. Charles L. Wallace, who was completing his sixth year as superintendent of the Fargo District, was elected as his successor. Doctor Wallace brings to his new task a well trained mind, an arresting personality, and splendid executive ability.

*The Montana Deaconess School*, of Helena, under the principalship of Miss Helen Piper, continues to do a notable work for children of grammar-school age. The real builder of the school, Miss Roxana Beck, was forced to resign early in the quadrennium because of ill health. Miss Piper has carried on the work in a most efficient way. The high scholastic standing of the school is recognized by the state educational authorities. Its support comes from people of all denominations.

*The Area Messenger* is completing its twenty-sixth year of continuous service. It has survived the depression and drought and paid its own way in these last trying years. This has been done in the face of a constantly decreasing subscription list. This success is due to careful management and especially to the

untiring efforts of the editor and office secretary, Miss Irene Gordon. She has made the paper an invaluable aid in promoting the work of the Church.

*In conclusion* we want to express to the pastors in the area our hearty appreciation for the universal spirit of kindness and co-operation they have given us throughout the quadrennium. There is not a nobler, better trained, more intelligent, heroic, and self-sacrificing company of preachers anywhere in our Church. And here, too, is a group of splendid laymen, cultured, sacrificial, and far-visioned—loyal to Jesus Christ and to His Church. We count it a high privilege to have been permitted to work with these laymen and preachers through these four years.

## SAN FRANCISCO AREA

CHARES WESLEY BURNS, Resident Bishop.

DEAR FATHERS AND BRETHREN :

Herewith is presented an index of the major matters of administration under the ægis of our Church in the San Francisco Area.

The resident bishop has visited regularly and constantly the entire area, the average annual travel being upwards of 100,000 miles. The wide reaches of the Area, together with the Oriental and Foreign Language work, make impossible of achievement a closely knit Area consciousness. Administration, of necessity, involves a continuously closely coupled schedule.

The technic and program of this quadrennium are based upon the survey presented to the General Conference in 1928, to which, for fuller understanding of the Methodist Pacific Basin problems, the members of this Conference are respectfully referred, if interested. The statistical exhibits of the quadrennium appear in the *Year Book* and other printed pamphlets. These statistics show a quadrennial gain of 2,391 (2%) in membership; 5,074 (31 $\frac{1}{8}$ %) in Church School enrollment; and 2,406 (14%) in the Epworth League membership. During the quadrennium, 79 churches were dedicated, with an estimated valuation of \$3,941,500. This makes a total for the two quadrenniums of 203 dedications, with a total valuation of \$11,195,700, the most significant being the half million dollar Wilshire Church on the leading boulevard of Los Angeles. This does not include the San Francisco Temple, which has not been dedicated. The property valuation (churches and parsonages) has increased \$9,258,684 (51 $\frac{1}{2}$ %) and the indebtedness \$4,188,913 in the eight years. Of this indebtedness, \$1,900,000 is on the San Francisco Temple.

The PACIFIC SWEDISH MISSION has dissolved, the members, congregations and church property being transferred to the contiguous English-speaking Conferences.

THE LATIN AMERICAN MISSION and the SOUTH-WEST SPANISH MISSION have been merged.

THE WESTERN NORWEGIAN-DANISH CONFERENCE is still maintained, after forty-two years, holding the lines with a changing spirit of the second and third generation children. Seventy-five per cent of the preaching and teaching is in English. This Conference has maintained along the entire Pacific Coast a vigorous evangelistic movement and provision for Scandinavian sailors.

Our home missionary rural and city workers in California, Arizona, Nevada, Hawaii and an eight-state outreach in Oriental and Latin American missionary responsibility have kept the fidelity of the faith in the Christian enterprise, Americanization, and a continuous spirit of evangelism.

RENO, HOLLYWOOD, HONOLULU, TIA JUANA AND MEXICALI are within the Area—which add to the perplexity and bafflement in presenting the Christian message, no less than in giving permanence to Kingdom enterprises.

A picturesque and interesting development within the last few months is the common religious, educational and social center at BOULDER CITY, NEVADA the site of the new Hoover Dam, with ten denominations co-operating. A like successful community project is the YOSEMITE NATIONAL CHURCH at Yosemite National Park in California. These undertakings are being financed by denominational Home Mission boards.

The Area is outstanding in its emphasis upon and achievement in the field of RELIGIOUS EDUCATION. Standard Training Schools, Week Day Religious Education, Vacation Bible Schools have been the channels through which this work has been promoted. Seminars have greatly exalted the religious educational altitude of our Christian teaching forces. Twenty thousand accessions have been brought to the church in the two major Conferences through the Church School doorway during the quadrennium. The Foreign Language and Oriental groups have given similar emphasis. The Epworth Leagues show a remarkable increase in numbers, enthusiasm and success. Inter-racial cultivation has aided in Christian fellowship and understanding. Our Leagues are modern, vigorous, facing the problems and life situations of youth squarely, gallantly, successfully. Whole areas of work and workers in missionary fields are being supported by the Leagues.

Complying with California law requiring that Boards of Trustees of Corporations be self-perpetuating, THE UNIVERSITY OF SOUTHERN CALIFORNIA, in 1928, amended its articles of incorporation, so that the Board of Trustees, instead of being elected by the Southern California Conference, as formerly, is now self-perpetuating. To safeguard its affiliation with the Church, the articles of incorporation provide that a majority of the members of the Board shall be members in good standing of the Methodist Episcopal Church. During the last ten years, the enrollment of the university has increased threefold; the net assets have more than trebled; and the invested funds of the University have more than doubled. The building program has added to the campus approximately one building each year. The present student body of 16,000 is housed in sixteen buildings.

The outstanding achievements of the College of the Pacific, on its new campus at Stockton, have been in the academic field, the significant growth having been in the upper division of the college and in the graduate school.

WESLEY FOUNDATION work is conducted at seven points, with notable success.

The SPANISH AMERICAN INSTITUTE at Gardena continues to recruit and train Christian leaders among the Mexican boys who have come across the border.

The temporary closing of the Kimball School of Theology at Salem, Oregon, and the reorganization of the Maclay School of Theology at the University of Southern California to a Department of Religion, precipitated an interest in the THEOLOGICAL SCHOOL situation on the Pacific Coast. Commissions from the Conferences of the Portland and San Francisco Areas are making a complete survey of the theological school field.

The relations with the PACIFIC SCHOOL OF RELIGION at Berkeley are close and mutually helpful.

THE PACIFIC OLD PEOPLE'S HOME of the Southern California Conference at Hollywood, established by the former California German Conference, is the only institution of the Area which actually belongs to an Annual Conference.

The institutions dedicated to the care and training of childhood—the FRED FINCH ORPHANAGE at Oakland and HILL HAVEN in San Francisco—are maintained with increased efficiency and expansion of building program.

THE CHURCH OF ALL NATIONS fairly peaks the social agencies of the Area, ministering to all nationalities at the very heart of the city of Los Angeles.

THE GOODWILL INDUSTRIES, North and South, have shown a phenomenal intake of salvage and equally phenomenal output of salable material, which has always been subordinated to the chief objective of the Goodwill Industries—the rehabilitation of manhood and womanhood.

The Deaconess Hospital at Phoenix, Arizona, has changed its name to THE GOOD SAMARITAN HOSPITAL. It has had a quadrennium of steady progress, a reduction of the debt and expansion of program.

The PACIFIC PALISADES ASSOCIATION in the midst of a financial struggle, the outcome of which cannot be determined for another quadrennium, has been functioning annually as host to more than fifty groups, in addition to its own summer schools and assembly.

For the cause of CONFERENCE CLAIMANTS, the Southern California Conference has actually collected \$233,903, with subscriptions for \$300,000 and more than half a million dollars in annuities. The California Conference has been delayed in its

campaign. The foreign speaking groups are gradually building funds for their retired ministers.

The Area flowers in its INTER-RACIAL AND FOREIGN LANGUAGE ministries—sixteen nationalities being in Conference relationship, serving thirty-six nationalities under three flags. No little task is presented in this divine charade by the Pacific Basin. While recent months have been fevered among our Orientals and foreign language groups, yet Christian comity, Christian fellowship, Christian friendship have prevailed. The only shattering to the work apparent is in the unallayed feeling of hurt on the part of the Japanese because of the withholding of permission to enter the United States on the quota basis. The Pacific Japanese Mission unanimously espouses the cause of the revision of the Exclusion Act, in the name of Christian brotherhood.

The FILIPINO gives California her latest race problem. The uniqueness lies in the fact that Filipinos are not aliens; they are not citizens; they are wards. The last two quadrenniums have brought 31,000 Filipinos into the United States—an increase of 706 per cent. Sixty thousand are on the Pacific Coast. For the most part, the ferment on the Coast grows out of the fact that the Filipinos are a womanless group. The strained relations grow out of the association of Filipino men and white women, the mixed marriages turning out disastrously. California law prohibits the marriage of white persons with Mongolians, in which group the Filipinos are classed—but liberal Mexico is near. In the thickly populated sections, Filipino Fellowships have been established, and evangelists visit and hold meetings in the camps, vineyards and orchards.

THE PACIFIC CHINESE MISSION carries on with diminishing numbers but increasing success with the second generation. Ninety-five per cent of the young Chinese in the churches and church schools are American-born. A large majority of these are preparing for college.

There are now 140,000 JAPANESE in the United States. Of the 75,000 of these who are American-born, 15,000 are under Christian influences and 25,000 under Buddhist teaching. California claims slightly more than two-thirds of the total group. New work has been organized at seven points in four States. In Oakland, the Meader Fellowship Hall has been completed, the first Christian building in America wholly for the second generation Japanese. In both the Japanese and Chinese Missions, the trend is toward self-support. Nor have these two Missions failed in World Service loyalty—the Pacific Japanese Mission being the first in per capita giving among more than one hundred Conferences.

Committed to the LATIN AMERICAN MISSION are Spanish, Italians, Portuguese, French and Spanish-Americans

from the Pacific Ocean to the Mississippi River, and Methodism's work in Lower California and two counties in Mexico. The merged Latin American Mission includes forty-five circuits, with 112 preaching points. There has been a notable increase in church membership. Seven churches have been built and dedicated during the quadrennium. The Plaza Community Center of Los Angeles has secured a children's home, the only Protestant Home for Mexican orphans in the United States. Our Italian church in San Francisco, set in the very heart of the community of 90,000 Italians, is the only Protestant center for Italians in the city.

Our work in HAWAII shows the same material progress and expansion that have characterized the last four quadrenniums under the present superintendent. The outstanding feature is the large increase in membership, the number of baptisms, and the ten new churches. There has been a remarkable measure of local support, together with generous World Service giving.

As an adventure in fellowship, the Southern California Conference, after two years' study, has adopted a plan for more **EQUITABLE DISTRIBUTION OF SALARIES**. All effective members of the Conference are participating members of the "Fellowship Fund," upon certain gradations of contribution.

The **STATE CHURCH FEDERATION** increasingly expresses the unitive principle of Protestantism, and functions in focusing Christian idealism. The leadership of the executive secretary has waxed strongly during eight years.

The **CALIFORNIA ANTI-SALOON LEAGUE** has a deep place in the confidence and affection of the churches. Its influence for law and righteousness is felt in every city and town of the State.

In the very heart of America's "most missionary city" has been erected the **SAN FRANCISCO TEMPLE AND WILLIAM TAYLOR HOTEL**. From preceding administrations came the initial programs. The project was revived in 1924, and the resident bishop, together with the district superintendents and pastors, with the unfailing aid of the Western Representative of the Board of Home Missions, has carried on, though others planned and others determined. In the impermanence of policy; in contractual agreements; in underfinancing; in the too colorful forecasting of business conditions; in the total dependence upon one source of income; in the over-estimated missionary potentialities; in the eager-hearted expectancy that all Methodism would be glad to have part in this significant missionary opportunity—in all these, doubtless, blunders have been made. But that it was in the heart of a small group to dream and to plan and to build has a glory all of its own. Much praise is due to the faithful few who, representing the confluence of

four merged churches, flowing in one Temple stream, have sacrificially toiled and tithed. Much gratitude is due to the Board of Home Missions for its encouragement, its aid, its Kingdom investments. It is hoped that the reorganization of the Temple board, the partnership of the California Conference, and the new plans of financing will stabilize the project through the present year, when, under fairly normal conditions, the William Taylor Hotel will carry the interest on the bonds, care for their amortization and finance the entire missionary enterprise.

In all these home mission projects, the Board of Home Missions has been far-seeing, sagacious, strategic, generous. The several projects, in turn, have endeavored to meet the challenge of the Home Board with financial fidelity. The expenditures have been large. The returns have been immeasurable. The prestige of the Board of Home Missions throughout the nation has been greatly enhanced by its fidelity and generosity in its most significant home missionary field.

The DISTRICT SUPERINTENDENTS have been co-workers of unfailing co-operation.

In WORLD SERVICE, for eight years, the Area consistently has maintained its leadership in per capita giving. To all benevolent purposes, throughout the two quadrenniums, the Area has contributed many millions of dollars, and, in addition, has been a missionary and educational cultivation and harvest field for unrecorded hundreds of thousands.

THE LADIES AID SOCIETIES, THE WOMAN'S HOME MISSIONARY SOCIETIES, and the WOMAN'S FOREIGN MISSIONARY SOCIETIES, with success unparalleled in other years, have maintained their institutions, expanded their work, and expressed their particular genius with waxing influence and achievement.

The California edition of *The Christian Advocate* has maintained its splendid record, with an increasingly wide area of profited and praiseful readers.

The San Francisco Depository of THE METHODIST BOOK CONCERN is one of the best managed in the Book Concern circuit, and has shown a commendable standing of store and Pacific Coast sales.

The BOARD OF FOREIGN MISSIONS maintains an office in San Francisco, in co-operation with the Board of Home Missions. The representative travels largely throughout the Area, and, with increasing fineness of service, represents the Foreign Board on the Coast specifically and also the Home Board, in the matter of annuities and gifts.

The eight years' ministry of administration on the "Bright Coast of Lights" has been a service of grateful, happy, rewarding joy. I hold our people of the San Francisco Area gratefully and lovingly in my heart forever.

## JUBBULPORE AREA

JASHWANT R. CHITAMBAR, Resident Bishop

This is a new Episcopal Area created by the Central Conference of Southern Asia of 1930, with the authorization of the General Conference of 1928. Three Conferences, namely, the Central Provinces, the Lucknow and the North India Conferences, and a Mission called the Bhabua Mission, constitute this new Area, with the episcopal headquarters at Jubbulpore. The Central Provinces and the Lucknow Conferences and the Bhabua Mission were formerly in the Calcutta Area under Bishop Frederick B. Fisher, and the North India Conference in the Delhi Area under Bishop John W. Robinson. Wherever I go and whichever way I turn the noble influence of the life and work of these consecrated men of God and of our saintly Bishop Francis W. Warne is in evidence. While the work in these Conferences is by no means easy I have entered into their labors and I have a goodly heritage. It is of special significance to me to have the Bhabua Mission included in my area, for I have had the honor of being one of the founders of this home field, and was its first corresponding secretary.

This Area extends from Garhwal in the Himalaya Mountains in the north to Jagdalpur in the Bastar State in the south, a distance of nearly 900 miles, and from Tirhoot, Behar, in the east almost up to Roorkee in the west, a distance of nearly 800 miles. There is a total Christian community of 125,916 men, women and children in the twenty-seven districts of this Area. The total number of workers is 136 men and women American missionaries and 1,562 national men and women workers. The number of American missionaries has slightly decreased and the number of national workers has decreased fifty per cent, while the number of our Christians is practically the same. In fact some places show a remarkable increase. In one year alone, for example, in 1930, over 1,100 adults and nearly 3,000 children were received into the Church by means of baptism. The result is that in a good many places a national worker and his wife have to look after from 30 to 100 villages. Some of these villages are scattered far and wide, and distant from the place of residence of the worker. In Arrah District alone there are nearly 1,000 Christian children of school-going age, and only about 200 of these are in school. This grave situation speaks for itself. If it is not remedied the consequences will be disastrous. How long can these Christians, most of them new converts, hold out with an unfavorable atmosphere around them, when we have such inadequate provision for shepherding them?

## *Jubbulpore Area*

It is worthy of note that within this Area are found most of the important educational institutions of our Church. Lucknow Christian College, Isabella Thoburn College in Lucknow, and Leonard Theological College in Jubbulpore are all-India institutions, while Lal Bagh Girls' High School in Lucknow, Theological Seminary in Bareilly, Theological Seminary in Narsinghapur, are inter-Conference institutions. These popular institutions are full to their capacities. They are making remarkable records and are occupying a very strategic position in New India. Lucknow Christian College and the Bareilly Theological Seminary have had national heads until this year. The head of the former has been elected to the episcopacy and that of the latter has been transferred to evangelistic work, and in their places American missionaries have been appointed. Thus these institutions have American heads, but we are looking forward to the day in the very near future when national leaders shall be appointed in their places. We trust that these leaders are now being trained in these very institutions. The question is, of course, of finances, for the Church in India is not yet in a position to pay the salaries of such leaders. If we wait until the Church here is able to pay we may have to wait for several decades. Besides these leaders we should have more educated and trained national teachers on the staff of these institutions in order to have a Christian atmosphere.

The Departments of Religious Work and Social Service in Lucknow Christian College deserve special mention. Emphasis is laid on the development of true character of the students and students are actually engaged in village uplift work. This college is in great need of a chapel, which may be erected in memory of some one if prospective donors so desire. It is worthy of note that in this college there are students, Christian and non-Christian, from all parts of India. This is an evidence of the reputation this college in Lucknow has gained during the past years.

A new hostel has just been erected in connection with the Isabella Thoburn College in Lucknow, and it is expected that a chapel will soon be built in blessed memory of Mrs. W. F. McDowell. This college stands foremost in India in educating her Christian and also non-Christian womanhood.

The Leonard Theological College meets a felt need and is moving forward along right lines. When the needed money is in hand and the plant complete it will be a worthy monument not only to the late Dr. A. B. Leonard, but also to his noble son, Bishop A. W. Leonard, who is sparing no pains in helping to make the institution what it should be. A new department, the Department of Religious Education, has been started in connection with this college and Miss Mary F. Carpenter, one of the educational secretaries for Southern Asia, has been put in

charge of it. The college is growing in popularity and efficiency and draws students, Methodist and non-Methodist, from all parts of India. At present there are students from thirteen different language areas.

The much needed buildings in connection with the Theological Seminary in Narsinghapur have been completed and add greatly to the efficiency of the institution.

A remarkable step has been taken by our Church in India which seems to be more than justified by the results achieved thus far. The work of primary education for boys has been taken over by the ladies of the Woman's Foreign Missionary Society, thus allowing the men to devote more time to evangelistic work. Everywhere in my Area I hear that the boys have greatly benefited, so that the scheme is no longer in an experimental stage but has been voted to be made permanent. The co-educational scheme up to the Middle Standard in places like Baihar and Jagdalpur in the Central Provinces Conference seems to be working most satisfactorily and bids fair to be profitable to the girls as well as to the boys and to our entire community.

Three other things deserve mention in connection with our work in this Area. The first is the *Brotherhood Movement* within the Church. The object is not to form a caste or a party but to establish a strong Christian Community through prayers, witnessing for the Master and Social Service. Evils like child marriages, idol shrines, idolatrous rites and ceremonies, marriages in which one party is a non-Christian and marrying according to non-Christian rites, feasts for the dead, etc., have long been found among our Christians. This movement has been started among the people themselves and has taken a hold of their village leaders (*Chowdhries*). In the Ballia District forty-five such leaders once met not long ago in conference with the bishop and their district superintendent, and after much prayer and discussion banded together in the presence of God to rid their people of these evil and idolatrous practices and also to make them strong in the teachings of the Christian religion. In the Buxar District they met with their district superintendent in a *Mela* (religious gathering) and similarly banded together. The *Chowdhries* have organized themselves into a sort of tribunal and have made up their minds not to have any social fellowship or relationship with those who continue to indulge in these practices. Thus a baptized Christian community freed from all these practices and also pledged to pray, witness for the Master, and serve their fellow-Christians, especially the new converts, will constitute the Christian Brotherhood. We thank God for this remarkable awakening among our village Christians, for we are confident this is the dawn of a new era in our midst.

The second is the *Movement toward self-support*. To begin with our self-supporting urban congregations. They are encouraged not to be content merely with supporting their pastor, defraying all their local church expenses and paying their quota of benevolent collections, but also to reach out with a view gradually to taking over the financial and, if need be, administrative responsibility of the evangelistic work in their ecclesiastical district. They are encouraged to begin by supporting a circuit preacher, and, as soon as possible, a whole circuit, and gradually the whole district. The organizing of the Church Finance Committee in the North India Conference and of the Sustentation Fund Society in the Lucknow Conference, though yet in the incipient stage, is a welcome sign of this movement. An experiment is being made of appointing pastors of self-supporting, or nearly self-supporting, congregations, also superintendents of the districts where these congregations are found, in the hope that these pastors will lead their people to this goal. In other words we are trying to make our work, evangelistic and institutional, *Church-centric*. When our people, pastors and their congregations, get a vision of Christian stewardship the procedure will soon pass the experimental stage and become an established practice. Most of our urban congregations are self-supporting and several of them are beginning to respond to this scheme. In towns and villages where there are no organized congregations we are encouraging collections in kind as well as cash and urging the workers to get their support from their people. Vessels of blessing in which the housewife puts a handful of grain or flour in the name of the Master every time she cooks the family meal, thank offerings on special family or Church occasions and on "Harvest Sundays," are some of the ways of giving for the support of the Church we are teaching our Christians. Emphasis is being laid on systematic giving so that our village will soon begin to give on an average at least one rupee or 30 cents per person per annum. In addition to this the people, urban and rural, are also encouraged to tithe their incomes.

While the results have not at all been commensurate with our hopes and expectations an encouraging beginning has been made and we have much to be thankful for and to urge us to go forward.

It should be clearly understood that our people have given and are giving quite generously out of their poverty. In this Area alone they have given on the average \$20,000 annually for ministerial support, \$4,000 for the various benevolent collections and \$5,000 for all other collections. The Church in Southern Asia undertook last year to raise one-third of the support of their national bishop. While they have done it this year it is extremely hard on them to raise this amount

## *Jubbulpore Area*

in addition to their contribution to the ministerial support and benevolent collections, especially when the work has had to be cut down and many workers have had to be dismissed. It would be better for the work if they were relieved of this and allowed to strengthen their resources for local needs until they are able to assume this additional obligation. While all this is most heartening we are not blind to the fact that a good deal of this money is being given by the American and National workers and very little by the other members of the congregations. *The Movement toward self-support* seeks prayerfully to place the responsibility on such people so they may see that it is *their* Church which will swim or sink according to their love for and devotion to it.

The third is the most encouraging *Movement among the Laymen* of the Church in this Area. Never before have the laymen been so deeply stirred as now. Our Church organizations including the biggest Conference in Southern Asia, that is, the Central Conference, have given them a wide scope for their activities. They are being made to feel that it is their sacred duty to assume the administrative and financial responsibility of the Church and to leave the ministers free for leadership in spiritual matters. In places like Lucknow, Muzaffarpur, Cawnpore, Moradabad, Shahjahanpur, Naini Tal and Jubbulpore, they are numerically strong in the local Church official boards. The Chowdhri movement is one of the most promising movements in our work because through it village leaders are trained to teach others and to bring them into Christ's fold and to organize strong self-supporting congregations even in the villages. It is an effort to form a body of village lay workers out of the headmen of the Indian villages. A three years' course of study is prescribed for such workers and their position as village leaders means a great deal for the success of Christian effort in such local centers. There are over six hundred such Chowdhies both actively in work and in training for Christian service. While the journey to a full realization of our dreams is a long one the movement among the laymen of our Church seems to be well under way. We take courage and move onward.

I was elected to the episcopacy at the Central Conference in Cawnpore on December 31, 1930. Thus I have been in this office just a year. My report, therefore, covers only one year. During the first three years of this quadrennium Bishop Robinson and Bishop Fisher exercised episcopal supervision of the Conferences now under me. The movements to which I have alluded above have been possible largely because of their inspiring leadership and to them much of the credit for the success and growth in this Area is due.

I began my work immediately after the Central Conference. During this one year I have toured twice in all my Area, have

held Conferences with the workers in all the District Centers and in addition to holding the three Annual Conferences and one Mission I have attended all but five District Conferences in my Area, including the distant District Conferences like the Garhwal and the Jagdalpur District Conferences. I have also visited all the schools and colleges and theological seminaries in my Area. All this in addition to being present at the meetings of the Boards of Governors, Finance Committees and of the Board of Bishops in India and several other conferences and conventions. This year at the request of my episcopal colleagues I presided over the Gujarat Conference in Bishop Badley's Area in addition to my own Conferences, and was thus able to get in touch with the good work done there. Altogether I have traveled 33,298 miles by railway train, 2,688 miles by motor car and 387 miles on foot, by *dandy* and on horse back in the mountains. Of the twelve months I have spent only a little more than a month at home. My wife has accompanied me on many of my tours and has been my constant inspiration.

We have set the following objectives before us in our Area. This is our program for the next quadrennium:

1. To give Christian teaching to our people so as to make them firm in the faith and to deepen the spiritual life of all our people. Our Christians must be praying, witnessing and serving people.

2. To give every Christian child a chance for Christian education.

3. To help to improve the family, social and economic life of our Christians.

4. To establish a self-supporting, self-propagating and self-directing indigenous Church in India.

We are encouraged by the assurance of the whole-hearted co-operation of all our fellow workers in our Area. The watchword of the Area is "That in all things He might have the pre-eminence."

In these days of national unrest there is an unprecedented challenge to the Church in India. But with the decreasing help from our Mother Church every year, how can we go forward? We are doing our best with what we are and have, but that is at best very meager. Our Mother Church cannot afford to desert us at this critical time.

"Command My People That They Go Forward." We are bent upon pushing this forward program. Ye men and women of God, stand behind us and hold up our hands as we march onward in the name of our God so "that in all things He might have the pre-eminence."

## COVINGTON AREA

MATTHEW W. CLAIR, Resident Bishop

At the beginning of the quadrennium the Area embraced five Conferences—the Central Missouri, Lexington, Lincoln, Little Rock and Tennessee. Taking advantage of the Enabling Act granted by the General Conference of 1928, the Central Missouri, Lincoln and Little Rock Conferences merged and became the Central West and Southwest Conferences. The first session of the Southwest was held in Muskogee, Oklahoma in December, 1929, and the first session of the Central West was held in Kansas City, Missouri, in April, 1929. The quickened interest and added enthusiasm have proved that the wisdom prompting this merger has been more than justified.

The area is strategically situated. It ministers to the industrial centers of Ohio, Michigan, Illinois and Indiana, the oil fields of Oklahoma, the cotton fields of Arkansas, the farming and commercial centers of Kentucky and Tennessee and the packing interests of Kansas. Within this territory there is a Negro population of over 800,000, the majority of whom are in the industrial centers of the North. They migrated in large numbers during the war and post-war period. During this quadrennium the problem has been one of adjustment; a conflict of ideals. It has placed upon the churches in these centers a tremendous responsibility and has sounded a ringing challenge. The churches in their endeavor to serve so as to conserve the religious forces have projected their spiritual and social programs into the life of the group. This is especially so during these days of economic stress. Many of our larger churches have not only served meals and furnished clothing and other aid to thousands in need, but have added to their activities Day Nurseries, Kindergartens, Girl Reserves, Boy Scouts, Dramatic Clubs, Nurse and Teacher Training.

### WORLD SERVICE

This is one of the interests to which we have given special attention, and through our Area Council (which is organized and endeavoring to work out its projected program) has attempted to hold to the level of the giving of previous years. Fifty thousand dollars was the fixed goal. A strenuous effort was made, and under normal conditions the goal would have been reached, but during the greater part of the quadrennium the people have been in the grip of the depression. In many cases, to save life, the Red Cross was compelled to come in and

rescue large numbers for two seasons in Arkansas and Oklahoma.

#### PHILANDER SMITH COLLEGE

Philander Smith College has enjoyed a high degree of prosperity during the quadrennium. The entire city of Little Rock and the State of Arkansas joined enthusiastically in celebrating the fifty-first anniversary in an effort to raise \$51,000. This school is meeting such an important need in the educational program of the state, that the movement for a greater Philander with Class "A" rating has the backing and support of the State Board of Education. The Little Rock Chamber of Commerce has underwritten the new program for \$25,000. About \$300,000 for this project is already pledged and the plans for the administration building, girls' dormitory, library, refectory and president's home have been completed.

The Rosenwald Foundation offered \$6,500 for the library conditioned on a gift of \$10,000. Mr. J. H. Brown, a Negro layman of our Church, and a prosperous farmer in Arkansas, graciously gave the \$10,000 and another layman is giving the funds necessary for the president's home. With such interest on the part of the laymen and the stimulated interest of the area, Philander bids fair to occupy a unique place in the educational life of Arkansas and meet a much needed demand for higher education of the Negro youth.

#### NEW PROJECTS

The work of securing adequate plants and equipment to meet the growing demands of our program has been greatly retarded. However, we have new churches at Nashville, Columbus, Kansas City and Muskogee. St. Marks, Chicago, and Cory, Cleveland, have secured sites for new plants which we hope will be completed during the next quadrennium.

In addition to these we have secured the old St. Paul's Church in Cincinnati. After selling old properties they created a trust fund of \$28,007 and purchased the church for \$35,000. This is a property valued at \$175,000. The indebtedness is \$10,700. The old Christ Church in Denver was secured at a cost of \$20,000. Through The Chicago City Missionary Society two churches have been secured—in Chicago (Wooley Memorial, now Indiana Avenue) and Evanston—at an approximate cost of \$25,000 and \$20,000 respectively. In Detroit, where we have needed a church for many years, Bishop Nicholson and The City Missionary Society made it possible for us to secure a plant at the cost of \$92,000 that adequately meets the growing needs of our people in this center. We have new work in several places but possibly the most interesting is the work at Jackson, Tennessee. A group of about 51 purchased the ground,

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built the church and then asked for a minister. There is an indebtedness of \$200.

### MINISTERIAL TRAINING

During the quadrennium, through the help given by Doctors Allen MacRossie and W. A. C. Hughes, we have been able to give the men of the area training sorely needed to meet the demands of a modern program of service. The Area Summer School of Ministerial Training has been a blessing in teaching the men how to study and in bringing them in contact with the vital moving factors in present-day religious movements.

There are three rural schools, all well attended, where the men serving in small towns and country charges (The Modern Circuit Rider) learn something of the technic of rural work and approach. Much good has come out of these efforts.

### SPECIAL CONFERENCE

A very successful Conference of city pastors and social workers, under the direction of the Bureau of Negro Work of the Board of Home Missions, was held at Simpson in Indianapolis last September. The discussion of labor and the church was very helpful. It afforded an opportunity to face squarely the problems confronting the churches in our large centers and their relation to the agencies working for community uplift; a very profitable, inspiring and thought-provoking session.

### PERSONAL

Just a personal word. The welcome throughout the area has been wholly cordial and brotherly. I have counted it among my chief joys to labor with the brethren. The work has been intense, but I have been fortunately surrounded by a group of co-laborers who have exhibited a fine spirit of co-operation.

I am especially indebted to the bishops whose fields of labor are overlapped by mine, to The City Missionary Societies in Detroit, Cleveland, Chicago and Denver, and especially my friend and brother Dr. John Thompson.

I truly thank Almighty God for an opportunity to labor with his people.

## FOOCHOW AREA

JOHN GOWDY, Resident Bishop

The Foochow Area includes within its borders four Annual Conferences—Foochow, Hinghwa, Yenping and South Fukien. In each of these four Conferences a different language is used, and in addition, in each Conference there are variations of the acknowledged language of the region. Fortunately, in all four of the Conferences, the preachers understand the Foochow dialect, so it is possible to conduct the business of the Conferences in that language without interpretation, which means a great saving of time.

For more than four years the Nationalist government has been in power in Nanking. During that time it has had to contend with revolutions north, south and west, so that at intervals of time large areas of the country have been under independent rulers and at practically no time has the Central government controlled the entire country. The President, who has also been Commander-in-Chief of the Army, has been most successful in crushing these rebellions against his authority. However, the latest revolt on the part of the Cantonese faction has brought the internal dissension to a crisis and compelled the resignation of the President. The present head of the government is Ling Seng, a product of one of our Methodist schools, the historic Anglo-Chinese College, Foochow.

This constant civil warfare has been a great hindrance to the work of the Church, affecting different areas in different ways. The greatest suffering has probably come to our people in Southern Kiangsi because the communists have established their headquarters in that region. A war of extermination was initiated by the President last summer, but it was only in a measure successful because there were too many hindrances in the way of a concentration of troops. First came the revolt of the Cantonese faction, followed immediately by the most appalling and devastating floods in the history of China. Over 40,000 square miles of thickly populated territory in the Yangtze, Huai and Grand Canal regions have been seriously flooded. The Yangtze at Hankow rose 53.6 feet. The waters have been subsiding very slowly. Two months after the flood reached its height the water had dropped only twelve and a half feet. At least 50,000,000 people have been directly affected by the flood. It would be impossible to estimate the immense loss of life and of property which has already resulted and which must be greatly increased before a return to normal conditions. In this

flood our Central China and Kiangsi Conferences suffered heavily.

While the government was attempting to cope with these terrible conditions, the trouble between China and Japan over control in Manchuria came to a head. We are still hoping that by the intervention of the League of Nations a declaration of war may be avoided, and a peaceful settlement reached.

These various hindrances compelled the President to turn aside from his warfare against the communists, much to the detriment of the country. For this greatest menace to peace in China has been more or less free to spread its insinuating and fiendish propaganda, especially among the student class, who, in the crisis with Japan, have gotten completely out of control. Many parts of the country have been left largely unprotected and have become a prey to bandits. It would not be possible nor yet desirable to attempt to describe here the terrible suffering which the Chinese people have endured at the hands of these brigands. Our church members and preachers suffer with the rest. Many have been captured and held for ransom that will impoverish the families for a generation. Some have lost their lives. Naturally the prevalence of this condition has been a great restriction upon the freedom of our preachers and missionaries to travel.

In spite of all this, it is amazing the extent to which normal activities have been maintained. The Chinese people are utterly sick of present conditions and even their almost endless patience has nearly reached the limit of endurance. Doubtless this is a factor in the very widespread and ready response which our evangelists are receiving wherever they go. In various churches of one district, during the past year, nine evangelistic campaigns, averaging about fifteen days each, were conducted by the district superintendent with missionary helpers and the whole district was greatly stirred. As a result, 115 families gave up their idolatry and turned to Christ, 278 adults were received into full membership and 263 new probationers were welcomed. In addition special training conferences were held for workers and official members. On this one district there was an increase of forty per cent during the past year toward self-support.

Immediately after the close of the special session of the Central Conference, in the spring of 1930, I made a round of the whole area, calling in the district superintendents to the centers and making plans with them for aggressive evangelistic campaigns on every district, asking every superintendent to bring to the Annual Conference a definitely planned schedule of such campaigns for the following year. So it has become the custom for the preachers of the various districts to meet with the district superintendent immediately after the Annual Conference and plan the work of the year. Evangelistic campaigns lasting from

one to three weeks are in this way conducted all over the area. The missionary-in-charge and the Woman's Foreign Missionary Society missionaries are a very vital part of these efforts and they do everything in their power to co-operate with the district superintendent. If only peaceful conditions could be restored so that there might be once more perfect freedom for travel, it would give a tremendous impetus to our work.

One of the most enterprising and heroic pieces of work accomplished in the area is that of the Woman's Missionary Society, which has been at work for ten years at Yung Ang, in the Yenping Conference. This is almost entirely the effort of Chinese women, and depends for its support on the voluntary contributions from the women of the Foochow, Yenping and Hinghwa Conferences. Ten years ago these Chinese women sent one of their own members as a missionary to Yung Ang, Miss Ethel Lee. She is the pioneer type and is fitted for just the conditions she has had to meet. She has had to contend with more than one bandit raid, but she has never yet left her post. Three years ago, when the first class was graduated from her higher primary school, all the officials of the city came to the commencement exercises bringing gifts for the first girls in the city who had ever been so highly educated. The school has eighty-one pupils and five full-time teachers, one half-time teacher and a Bible woman. A splendid property has been acquired and paid for and another new building is projected. Last year's budget was \$3,160 Mex. If you could understand the sacrifice and labor involved in raising so much money annually, among a group of women most of whom are very poor, and none rich, you would be inspired to know that "Christ's touch has still its ancient power." The encouraging feature of the whole enterprise is that it is indigenous.

During the past four years our schools have suffered under very severe governmental restrictions. In the first place it was not easy to comply with the government order that the heads of all our educational institutions must be Chinese. In no country would it be possible to create overnight hundreds of men and women capable of bearing administrative responsibility and of inspiring their pupils by their lofty Christian character. Merely to put a man into a position makes him neither an administrator nor a leader. We have been fortunate far beyond our fears, for the young men and women who were made the heads of our schools have generally shown themselves to be of heroic quality. Next, the order came from the government for the registration of all schools and we have done our utmost to obey, but all sorts of obstructions have been put in our way by the same government that issued the order. Some of our schools are not registered yet, though they have tried hard to comply with the government requirements. Some of the leading institutions that were at

once able to meet the conditions of property, equipment and endowment, and so were registered, are now in danger of having this recalled because they frankly declared themselves to have a Christian aim. Now this is called in question and an order has come from the ministry of education in Nanking saying that all expressions of Christian purpose must be obliterated from the acknowledged aim. This matter is still pending. In spite of all this, our schools cannot begin to receive the number of pupils who apply. They are prosperous in every way, but the principals have a difficult time of it in the constant restrictions placed upon them by the government. The bishops had been asked by the Central Conference to make a survey of our schools with a view to the launching of an endowment campaign both in China and America, but for one reason or another, so many of our schools have had to be closed for short intervals, and even now the existence of all of them is in such great jeopardy as Christian institutions that it has not been possible to make the survey ordered. We keep hoping and praying that some new turn in the government will bring peace and that we may be left free to serve the people as we so long to serve them.

The whole area suffered a great blow when, in December, 1930, a cable came from the Board of Foreign Missions ordering the withdrawal of all missionaries from the South Fukien Conference within six months. This created an impossible situation. Without resident missionary supervision it is not possible to carry on a work so remote and so different in language from the other work of the area. An urgent statement of the difficulties involved induced the Board to continue the support of Mr. and Mrs. H. C. Jett until December, 1932. The Annual Conference voted to begin negotiations with the Church of Christ in China with the intention of joining that body and of dissolving the South Fukien Conference. A deputation of the English Presbyterian Church, from London, visited the South Fukien Conference in November, 1931, and after making thorough investigations on the spot, agreed to assume the support of Mr. and Mrs. Jett. So these devoted missionaries will continue to supervise the work to which they have already given so many years of their life, though no longer workers of the Methodist Episcopal Church. The proposed transfer of our ministry and membership to the Church of Christ in China has not been as easy as the above description might indicate. There has been great distress of mind and many of our members feel they are being robbed of a sacred inheritance. Even now, after a decision has been reached, which seems inevitable, they are hoping by a vigorous publicity to effect some change by which they may still remain a part of the Methodist Episcopal Church. Because of all these difficulties we are hoping that the General Conference will look with favor upon a memorial from the Hinghwa Annual Con-

ference urging that the Board of Foreign Missions be prevented from summarily withdrawing all missionaries from any one Conference, without the consent of the Central and General Conferences, and that until that consent is obtained it make a *pro rata* cut throughout its entire work.

Great credit is due to the National Christian Council for the suggestive and very practical plans of the Five Year Movement. Very many of our pastors who may not be able to make plans for themselves are able to carry out very effectively plans of a practical nature which may be submitted to them. The National Christian Council has fitted into just such a situation. The aims of the Five Year Movement appeal to every devoted pastor, the chief of which are—a doubling of the church membership within the five years, a literate church so that its members may be able to read the Bible and have direct access to a knowledge of God; this to be accomplished through night schools for adults and the use of the thousand character classic. Hundreds of people, with no interest in Christianity, but anxious to learn to read, have been brought directly under Christian influences by these schools and have learned to know Christ as their Saviour. Very special and successful efforts have been made to persuade our church members to establish family altars where every morning or evening all members of the family gather for worship. In some villages groups of families come together and the pastor or Bible woman meets with them to conduct the prayers. This is of very great value in the training of the children in Christian habits of thought and practice. Because of the dearth of good schools in the country villages many of our children from Christian families are sent to our boarding schools at an early age and the habits of family worship acquired in the home not only help to keep them straight, but enable them fearlessly and naturally to line up with the best influences of the school. This is re-enforced in the schools by the emphasis which is now being placed upon religious education and by the work among young people, which is another aim of the Five Year Movement. Whether through these various agencies the membership of the church will be doubled in five years is very doubtful. During these years the losses through floods, brigandage and the emigration resulting from these terrible conditions are very great. I know of whole villages where houses and land have been utterly abandoned because their owners were harried by bandits beyond endurance. Nevertheless, these special plans and well-directed efforts will be the means of saving the church in these disturbed districts, for in even the worst places, where the losses have been greatest, the church is at least holding its own and in nearly all Conferences is making at least some gain. Moreover, one very great result will be a more intelligent and devoted membership, which will be of inestimable value.

It is fortunate we are not engaged in any purely human enterprise. Nothing that we as workers can do can begin to compete with the powers and influences that are arrayed against us. But we can well imagine, from what we know of the character of God, that He is never so happy as when man, in his extremity, calls upon Him to do the impossible. And so, as we look over the area, and see the impossible things that have been accomplished during the past two years, we are far from being discouraged, but are eager to have the share, which God so graciously grants to us, in accomplishing those things which from every human viewpoint cannot be done. Everywhere are signs that God is speaking to the people and that His voice does not fall upon deaf ears. What else matters if only He can have His way in the lives of men?

## CHICAGO AREA

EDWIN H. HUGHES, Resident Bishop

The survey of the Chicago Area for the period from June, 1928, on to February, 1932, is made difficult because of the complex conditions that our work has met. Anything like an adequate statement would have to treat drought and flood; closed mines and closed banks; city near-bankruptcies and rural taxation problems; indeed, an encyclopedia of disasters!

But it must be said that the Church has met the conditions well and bravely, if not perfectly. Even from the financial standpoint we have met less disaster than has business itself. Perhaps an occasional church has merged or closed; but we have done far better than the banks! Numbers of our churches have reduced expenses; but none of them find themselves with their stock rated at one tenth or one sixth of a few years ago! Many of our preachers have taken lower salaries; but, when it became apparent to them that the reductions were a necessary part of fellowship in the losses of their people, they met the privations heroically. The Fall Conference sessions in 1931 showed clearly that the days of the ministerial heroes had not passed.

The area is highly institutionalized—so that any full representation of our enterprises is impossible. The following condensations will give a limited view:

### EDUCATIONAL INSTITUTIONS

I. Northwestern University has made immense progress. The Austin bequest promises great result. The will of the late Milton H. Wilson, a high-minded and devoted Methodist layman, gave to the College of Liberal Arts a bequest of almost \$8,000,000; while the splendid Deering Library is now rising on the Evanston campus. Northwestern greatly needs a chapel, with such other appurtenances for religious work as shall give our faith a natural home.

II. The Church has been informed of the difficulties of Garrett Biblical Institute. Knowing the management of the school thoroughly, I can say that there has been no blundering administration. Real estate conditions and the temporary disqualification for rental purposes of some of the buildings on Wacker Drive have made a serious situation. Just now an earnest effort is being made to keep the Institute open until the crisis is past. It is inconceivable that our people would permit the closing of this power-plant. Duly the real-estate form of its endowment

## *Chicago Area*

will come back to earning power. Meantime God summons us all to generous assistance.

III. Illinois Woman's College has become MacMurray College, in recognition of the great gifts of Senator and Mrs. James E. MacMurray and family. The new buildings have transformed the campus. Under the skilful leadership of President McClelland the college is becoming one of our most significant institutions.

IV. Illinois Wesleyan has had a quadrennium of problem. Situated as it is in a splendid agricultural section, it has had the difficulties that have touched all our farming regions. An heroic campaign brought astounding success. But President Davidson, the unfaltering hero in all the institution's hardships, needs and deserves the support of all the natural constituency. A good angel of philanthropy—another Senator MacMurray—has a vast chance for service at Illinois Wesleyan.

V. The Wesley Foundation at Urbana has adjusted its budget; and, under the increasingly influential leadership of Dr. Paul Burt, is doing fine work for the students at the University of Illinois.

VI. The Chicago Training School tills its own peculiar field and gives a splendid account of its work as carried forward under Dr. L. F. W. Lesemann.

VII. Chaddock Boys' School and Jennings Seminary have had their fiscal problems—especially in the last two years. They both do their type of work most efficiently.

### HOSPITALS

Wesley Memorial Hospital in Chicago holds its place as one of our greatest healing institutions. It met a great loss in the death of Dr. E. S. Gilmore, whose place has been taken by Mr. Paul Fessler, a hospital superintendent of experience and ability. Through the devotion of its friends Wesley has come to the end of its last fiscal year without a deficit—a genuine achievement. Duly a campaign will be waged for the funds necessary for changing the location to the North side, in fellowship with Northwestern Medical School.

The Methodist Hospital at Peoria meets its difficult financial situation bravely; but it greatly needs and richly deserves larger resources.

### HOMES

The three Old People's Homes in the area are rendering a matchless service. Mrs. W. A. Phillips has resigned after seventeen years as superintendent of the Old People's Home of Chicago, where she has achieved amazing results. In the Old People's Home at Quincy, now connected with the Illinois Conference, and formerly with the St. Louis German, we do an

## Chicago Area

exceptional work. The recent death of Rev. A. L. Caseley, the superintendent, caused great grief and loss. The Bethany Home in Chicago, promoted so wonderfully by our Swedish Methodists, and led by Rev. N. P. Glemaker, represents a wonderful achievement of faith and prayer and work.

Two of our Homes deal with young life. The Baby Fold, at Normal, is still led by the gracious consecration of Mrs. Archer, whose confidence God continually honors. The Methodist Deaconess Orphanage, at Lake Bluff, is having a marked development in building equipment—by the gracious gifts of modest friends, and the industry of Miss Jessie Arbuckle; while the Agard Rest Home, at Lake Bluff, goes forward to more and better work because Miss Mary Ann Taggart is ceaseless in her work of love. Marcy Center, maintained in Chicago by our Woman's Home Missionary Society, has a new location, and a fine new plant, and is doing a very significant service in revealing the Messiah to our Jewish people.

### PROPERTY

The quadrennium has not seen much building. Many of our churches that builded expensively in the days of prosperity are now struggling to care for their obligations. Practically all of them will succeed—though it often requires acute sacrifice to hold the fine properties and to meet the larger current expenses.

### MEMBERSHIP

The membership record for the four-year period is not wholly reassuring. The figures for 1927 are taken from the General Minutes, while those for 1931 are taken from the Conference Minutes:

<i>Full Members</i>		1927	1931
Central Northwest .....		11,580	10,572
Chicago Northwest .....		11,471	11,565
Illinois .....		156,074	152,537
Norwegian and Danish .....		4,729	5,822
Rock River .....		94,159	97,829
		<hr/> 278,013	<hr/> 278,325

These figures do not tell the entire story. Approximately 6,500 members came into the area by two mergers—that of the three Swedish Conferences into one—the former bodies being the Central Swedish, Western Swedish, and Northern Swedish; and the inclusion of the Norwegian and Danish Mission with the Norwegian and Danish Conference. The mergers were both effected in the finest spirit, and without the great losses that

sometimes mark union movements. It should be borne in mind that our foreign speaking churches in America meet with constant transfers to our English speaking churches. Considering this fact, we must affirm that they have maintained the numbers in a truly remarkable way. The Chicago Northwest Conference, made up of the union of two of the former German Conferences, has voted to merge with the environing English Conferences by 1933. Negotiations to this end are proceeding harmoniously.

Two things are plainly inferred from any study of the membership changes in the area:

1. The first is that the drift is still from the country to the city. Many of our smaller towns grow constantly smaller. For this reason the Rock River Conference has had the best chance for growth. But we should bear in thought that Methodism has won much of her strength from village and rural churches. These should be strongly maintained wherever there is a real need for them. Also, we should steadily discourage any feeling in our ministry that discounts the circuit system. There is something wrong with the ministerial attitude that regards any church, save a station, as a limitation, and almost as a disgrace. The great proportion of our work is in the smaller districts. It is the opposite of wisdom to underestimate its importance. The vision of Isaiah still demands that the prophet speak until the land is left desolate, "without inhabitant."

2. The second thing relates to the really dreadful result of our present law on non-resident and inactive members. Intended as a shepherding measure, this legislation has been frequently used as a virtual scourge, and names are removed into the doubtful column with something like spiritual brutality. Our law should be so changed as to make it no longer possible for careless pastors and committees to use a disastrous pruning knife. The non-resident list of the area is now equal to about one-sixth of our regular full membership! This fact is startling. Other figures show that the accessions from probation are creditably many—and it so appears that much of our work is being lost by the careless shepherding of the indifferent in the local community, and by the failure to follow the removers so that they may be gathered into other local folds.

#### WORLD SERVICE

The World Service report of the area does not bring me any pride—save as I get that pride from the examples of some of our pastors and churches, that have refused to neglect missionary opportunity in order to pay local bills. Certainly up to within a year the current expenses in general mounted, while the missionary gifts decreased. The area is neither the best nor the worst in this respect. It stands in a middle position and

## *Chicago Area*

almost makes one think of what the angel of an ancient Church said would happen to those who were "neither cold nor hot." Our pastors in their own pulpits must more and more emphasize the Great Commission—even as they must more systematically educate our people to see the fields white unto harvest.

I confess again my great and deep debt to the Area Secretary, Rev. W. D. Fairchild, D.D., and to the office secretary, Miss Lucy A. Seavey, for unfailingly faithful work. I have only gratitude to the preachers and members of the whole Chicago Area for constant co-operation, as well as for those courtesies and hospitalities that sprinkle the itinerant road with pleasant doors and kindly greetings. In the last two years the Southern Illinois Conference has been with the Chicago Area—for administrative purposes only. The men in Southern Illinois work like heroes in a difficult field and they are among the "Good Companions." If the General Conference shall see fit to transfer the Southern Illinois Conference into the Chicago Area, the ministers and churches will be gladly welcomed into a brotherhood that will work with greater unity to establish Christ's kingdom in the great Commonwealth of Illinois.

## CAPE TOWN AREA

BISHOP E. S. JOHNSON

From the far-off and wide-spread Cape Town Area I respectfully bring to you my fourth quadrennial report. The record is one of tragedy and triumph. Greatly reduced funds and consequent depleted ranks made heavier the tasks of the missionaries on the field. Some broke under the added strain. All have been steadfast, unmoveable, always abounding in the work of the Lord, and their labors have not been in vain. Notable triumphs of grace have been realized on every field.

Death and physical disability have made sad inroads into our missionary group. The story of Priscilla Berry, widowed and stricken with sickness during her first term but heroically returning to a wonderful medical and evangelistic work in the heart of the Congo, was related in my report eight years ago. Early in the past quadrennium it became evident that Mrs. Berry could not retain physical efficiency or even her eyesight if she continued on the field and she reluctantly went to live in Cape Town where she married. She is now a happy mother. She will long be remembered by the Luban people to whom she was so great a blessing.

Tragedy and triumph mark the close of the devoted missionary career of Susanna Wengatz, wife of the Rev. J. C. Wengatz, in the interior of Angola. She was bitten by a mad dog. We made desperate efforts to respond immediately to the call of the doctor for serum, for which we chartered an airplane which carried it a distance of about three thousand miles. The serum was administered. Sister Wengatz joined in the jubilant celebration of Christmas and there was great rejoicing. Symptoms of the dread disease supervened, but the terrible sufferings could not shake the Christian calm and the end was a holy triumph. They laid her at Quessua near the Bible School which she had been largely instrumental in building and on the staff of which she had had a leading place. When we surrounded that grave on Easter Sunday we had abundant evidence of faith in a glorious resurrection. Tragedy was turned into triumph. A marked revival followed; reaching two hundred miles.

Ellen E. Bjorklund, who pioneered as a nurse missionary in Portuguese East Africa and Rhodesia and who did so much to teach native women to meet the problems of motherhood, died, after a painful illness, in November, 1930. Another

Swedish nurse missionary, Miss Maria Lindquist, who was serving her second term of very efficient service in Angola, suffered a nervous and mental breakdown and had to be taken to her home in Sweden last year.

Other missionaries suffered to the straining point, but most have persisted beyond the regular term of service. They don't want to come home unless they can be assured of a return ticket. There is a breaking point in the tropics of Africa. But what a glorious group of missionaries we have there. They would say with Livingstone, "I never made a sacrifice."

There has been no letting up in any department of our work. In some places difficulties have arisen on account of the introduction of new government regulations apparently designed to limit our activities and success, but, in many cases, these have turned out to the furtherance of the gospel.

Every field except Portuguese East Africa has had a considerable increase in hearers and members. The exception is due to the transfer of part of our work to another society and to the closing of four fifths of our village schools by reason of our inability to meet new government requirements.

I gratefully record, as the chief feature of the quadrennium, a marked growth in grace and spiritual activity in both missionaries and native Christians and the real advance in the development of a native Christian ministry. Immediately after last General Conference I prayerfully laid plans to carry out the proposals of that body for the observance of the nineteen hundredth anniversary of Pentecost in the year 1930. The missionaries on each field very heartily sought every divine equipment for their great tasks as well as for their own development in every Christian grace. Each group meditated on the present availability of the Holy Spirit. We were greatly helped by our own rich hymnology. Doctor North's new hymn on *The Waking World*, a copy of which we had sent to every missionary, was an inspiration. A new consecration was evident. Holy Week brought all into a closer acquaintance with Jesus and, with many, Pentecost became an experience. In that "notably cantankerous country" irritations gave place to new understandings and sympathies and groups found themselves in the bonds of peace and the unity of the Spirit. The church was much strengthened by the renewing of the spirit and the transformation of life, and in some places the motivation of our native preachers was changed to a higher plane and their power increased.

Our prime object is the evangelization of the African, but we leave nothing undone of all that we can do for the uplift and betterment of every phase of his life. Every available cent has carried as much as we could put into it of medical aid or

of educational or industrial help. Incidentally it may interest you to know that practically all our missionaries set the example of tithing, which example is followed by many of our people.

During most of the quadrennium we have had only two doctors in the area. They and our very few nurses have carried on an increasingly large work. The Leper Colony in Portuguese East Africa furnishes comparative comfort and perfect spiritual consolation for about forty lepers in every stage of the disease, although we have not realized our hopes of the curative power of remedies which seemed to be giving benefit. A baby clinic and nurse training class have been started at Gikuki and have already accomplished much. A notable achievement is the maternity work at Old Umtali and the progress made by a class of native girls in the nurse training course, which has been commended by the government medical department. Here, also, the W. F. M. S. has a baby fold in which nineteen orphan babies are being cared for. Hospital facilities at Nyadiri are taxed to the limit with one nurse in charge and an occasional helpful visit from a government doctor. We have only two nurses and one doctor in the Congo. They are doing excellent work. Sleeping sickness has developed and has demanded considerable attention in northwest Kapanga. In Angola, at Quessua, our resourceful doctor fills long days with varied and lifesaving service. Recently he successfully performed an emergency operation on one of his own little girls for appendicitis.

Many of our village schools and all our central training schools have made satisfactory progress. Each field now has a ministerial training school. I cannot but exclaim, "What hath God wrought?" since my first visitation of these fields.

Our Tswa literature has been enriched by a revision of the New Testament and by the production of several books, translated or composed by our missionaries, suitable for Bible School study. Our central press has continued to print about five million pages a year. Periodical literature is published in the Tswa and Manica languages. Many new hymns have been given to our people in Rhodesia and Angola in the native tongues.

In accordance with your enabling act Rhodesia has been organized into an Annual Conference. Its delegates to this body are the Rev. Thomas A. O'Farrell, superintendent of the Nyadiri District, and Sister Ruth E. Hansson, superintendent of our hospital and nurse training work at Old Umtali.

Light from many sources has pierced the "Dark Continent" during the last few years, especially during and since the World War. Years ago I followed its native, winding trails on foot

## *Cape Town Area*

and peered into its innermost gloom. Now I can reach practically all our stations by automobile. Last year another railway was opened which traverses Angola and the Katanga province of the Belgian Congo. One may now cross the continent by rail from Lobito Bay on the Atlantic to Beira on the Indian Ocean. Presently there will be an all-Belgian line from the great copper fields at Elisabethville to the mouth of the Congo. European civilization begins to impinge upon the heart of Africa. The tribal life of Africa is disintegrating. Christ, the Light of the world, is the one hope of the emerging African. He meets him on the trail in the lives of your missionaries and their converts. We thank God, take courage and will go forward.

It was my hope and expectation to be present at the meeting of the bishops, to which the bishops resident abroad were specially invited, in 1930. I had made plans to hold the Angola Conference enroute. The bishops, however, asked me to take the Liberia Conference, thinking I could call at that important mission on the way. Liberia is further from Cape Town than from New York. It took me thirty-three days to make the trip from Cape Town to Monrovia. I was glad to go and to do all I could in behalf of the institutions and the people of our church there. Liberia has large needs some of which, at least, might be supplied from its own resources by a consecrated church on the field. Large promises were made. I do not know if they have been fulfilled. There seemed to be a fine spirit and purpose. I hope the pledges for the college have been paid.

From Liberia I went to Madeira where I formally carried out the agreements reached by our Board and the Brazil Central Conference of the Methodist Episcopal Church, placing the mission under the care of the Rev. Antonio Bolim. I earnestly hope that this Protestant mission will thrive in this Portuguese community under the new Portuguese administration.

The recent death of Bishop Shepard brings to us of Africa deep sorrow. We loved him for his life, his sympathy and his inspiring messages when he came to us.

Some mention may be expected of a serious illness which laid me aside for some months in 1930. After a heavy strain of travel through tropical country without roads, and having had numerous tsetse fly bites, I broke down toward the close of the Rhodesia Conference which I was holding at Mutambara. I was carried to Old Umtali where I received every attention, including the attendance of two doctors. Prayer was made without ceasing in my behalf. Two severe hemorrhages threatened my life and it was thought I could not recover. To myself I seemed to be slipping away. I was called back and in

*Cape Town Area*

the mercy of God I slowly gained strength. My spared life  
I dedicate to Him and, so long as it shall please Him and you,  
to Africa. I join our Rhodesia missionaries in the verse they  
often sang in our consecration services:

Have Thine own way, Lord, Have Thine own way!  
Hold o'er my being absolute sway!  
Fill with Thy Spirit, till all shall see  
Christ only, always, living in me.

## NEW ORLEANS AREA

ROBERT E. JONES, Resident Bishop

Our membership has held its own in spite of migration. While the large flow of our people toward the North has subsided, there is a constant easy migration of small groups from the South to the North and West.

That the six conferences comprising the area have maintained an even level of the life of the Church in general, considering of course the economic and natural handicaps that face these conferences, is in itself an encouraging fact. These conferences are coming more and more to a realization of the importance and dignity of self-support and self-direction.

I have held during the quadrennium five of these conferences twice, one conference three times—the extra session coming to me when the Bishop assigned could not make the conference. For the other sessions of the conferences in the New Orleans Area Bishops Locke, Richardson, Keeney, Clair, Lowe, and Brown were most cordially welcomed; and these brothers share in whatever measure of success the area has had. I have also held one session each of the following conferences: Atlanta, Central West, East Tennessee, North Carolina, Savannah, South Carolina and Washington.

There has been decidedly a deepening of the work of grace over the entire area. There is less explosive emotion, a decided change in the type of preaching and, with these, a development of a dignified and orderly service of worship. This, perhaps, while intangible to some degree, should be noted as our most definite sign of progress. While there is still retained a measure of fervor, which I hope will never be lost, there is nevertheless a growth in orderliness and dignity of service in all of the churches that is gratifying. Even in some of the rural sections the services take on the worship of the sanctuary.

In every case the minister is asked at the Annual Conference to report personally the number of conversions. In the thirteen conference sessions which I have held in this area not more than twenty-five out of the entire 1,600 pastors' reports showed "no conversions." The revival fires have burned rather brilliantly.

A serious problem that faces us at this time lies in the direction of our ministry. We have lost during the quadrennium by death and otherwise a large number of ministers from the

effective ranks and have received into the conferences only a few. While a number of churches have been consolidated, nevertheless, we are in need of more ministers as well as a ministry of a higher type. We do not offer it as a criticism but state as a fact that our schools promoted by the educational forces of the Church in the early days of our work in the South were to a very large extent recruiting stations for our Annual Conferences. The emphasis now placed in the schools upon standardized education is such as to remove the emphasis on the importance and dignity of service in the Christian ministry. This may not hold good altogether because fewer men in all of the Churches are going into the ministry, but it seems from a careful gathering of the facts that we have suffered in this regard more than others; and too, the development of the economic life of our people offering opportunity for remunerative positions in insurance, banking, real estate, building trades, and particularly in the teaching profession, has deprived us of the recruits who ordinarily would come to us to take care of our decrease in the ministry by death and retirement.

While the building of churches and parsonages has slowed up as compared with the previous quadrennium, we have nevertheless completed at least two outstanding churches. Wesley Church at Austin, Texas, is a very substantial and attractive church as is also Warren Memorial at Lake Charles, Louisiana. These two churches are well located and serve important centers. Wesley Church, at Austin, administers to the needs of the student body of Samuel Huston College. Warren, at Lake Charles, is the largest and most substantial church in the Louisiana Conference. It is modern in every respect, and has adequate provision for all the departments of church work. The completion of this church was made possible by a loan from the Board of Home Missions and Church Extension.

I am glad to report that there has been some reduction in church debts, notably at Saint Paul, San Antonio, and Wesley Tabernacle, Galveston, Texas. Both of these are substantial structures and the debts on these two churches have been so reduced as no longer to cause embarrassment.

In the department of Church property we have suffered very considerably from large debts contracted in the days of prosperity. The refinancing of these debts has been rather difficult: interest charges in every case have been heavy and in some cases bonuses for renewals exorbitant. It would not be out of place to report in this connection that but for the Board of Home Missions and Church Extension we might have lost a number of our churches. The Church Extension Department has given very careful and sympathetic attention to these enterprises, and as far as possible has offered relief.

The area showed a rather large increase in receipts for World Service during the first year of the quadrennium, but for the succeeding three years, a gradual decrease. This was due very largely to the general conditions that obtained throughout the country plus the unusually hard economic conditions that gripped the four states embraced in this area. A careful study of the rural and agricultural situation as seen by our pastors reveals the following facts: Of 269 communities, involving 230,000 people, for the last fall, only 33 per cent of the crops were normal; another 33 per cent less than 80 per cent normal, and 33 per cent less than 50 per cent normal, while the wages ran fifteen to seventy-five per cent normal, and employment averaged only 40 per cent of normal conditions. Conditions in Alabama and Louisiana were more or less very unsatisfactory, while in Mississippi conditions were very bad. Texas has suffered less from the economic depression perhaps than any other state in the area. While there seemed to be a rather adequate supply of food and feed stuffs, the people are short on cash and credit, thus being subjected to hardships from lack of clothing and other necessities; and of course, necessarily, the church collections showed a decrease.

While the World Service has been entirely unsatisfactory, at no time has our membership contributed so largely to the support of our schools. With the exception of the Central Alabama Conference, these conferences have conducted campaigns for individual schools. The most notable success was the campaign for Wiley College which reported more than \$100,000 in certified pledges toward endowment and another \$50,000 for current expenses. Rust College completed a \$75,000 campaign for current expenses, and while the campaign for Samuel Huston College, recently conducted, did not yield so much as was hoped, it was a substantial advance over anything we had done before. The Louisiana Conference participated in the campaign for the Flint Goodridge Hospital. Taken all in all perhaps the average giving of the conferences is not far short of our best quadrennium.

Wiley College stands out as the best equipped school of the area, more nearly reaching the approval of the standardizing agencies than any other school in the area, although New Orleans College, Samuel Huston College, and Rust College have made substantial academic progress. Haven Teachers' College at Meridian was closed during the quadrennium.

It seems entirely justifiable to report somewhat in detail the new educational enterprise located in New Orleans to which the Church has made substantial contribution and given considerable co-operative leadership.

## *New Orleans Area*

It will be recalled that under the leadership of the late Bishop Hartzell a site was purchased on Saint Charles Avenue in the city of New Orleans and thereon established New Orleans University. From 1873 to the present time the college has had a notable career. Besides sending out a large number of graduates in the several fields of service, the first Negro missionary to Africa was an alumnus of this school; and in this school Bishop Mallalieu organized the first Band of the Friends of Africa, and so the foreign missionary spirit has always hovered over New Orleans University. Only recently Flint Goodridge Hospital of New Orleans University sent out under the Board of Foreign Missions Miss Lulu Mae Allen, the first Negro Missionary to go to other than her own people. From New Orleans University also graduated A. P. Camphor, who was successor to Bishop Hartzell in Africa. In connection with and as part of the New Orleans University there was established in 1889, through the gifts of Mr. John D. Flint, Flint Medical College. From this institution graduated 102 in medicine who now occupy prominent places in the profession in the South. Due to standardization, Flint Medical College was absorbed by Sara Goodridge Hospital, and the Flint Goodridge Hospital and Nurse Training School opened in 1915. The property housing this institution was purchased by Bishop Mallalieu and is located on Canal Street.

The Congregationalists have maintained practically over the same period Straight University in New Orleans which, like our own school, has had a very successful and praiseworthy career. It had been the feeling for sometime that these two schools, so much alike in their purposes, should merge their strength and form one institution. Over a period of a number of years these two boards have been in conversation, so that early in the quadrennium a committee from the Board of Education of the Methodist Episcopal Church met a committee from the American Missionary Association of the Congregational Church and agreed to formulate a charter for a new school and merge the interests of the two existing institutions. It was a beautiful piece of co-operative statesmanship and Christian fellowship that led these two groups through the initial period looking toward the new institution. At an early stage in the negotiations it was found that the General Education Board and the Rosenwald Fund would look with sympathetic favor upon a merger, and in the event it was brought about, substantial aid would be forthcoming. Furthermore it was found that the city of New Orleans itself through its Chamber of Commerce and other social and civic forces would be interested in a large standardized institution for the education of Negroes. With this incentive a charter was drawn, accepted, duly signed and

filed, guaranteeing the preservation of the best traditions of the two schools. To quote from the charter:

"To conduct an educational institution including all departments generally included in what is commonly understood by the term university . . . and to succeed to and continue the work carried on by Straight University, founded by the American Missionary Association in 1869; New Orleans University, founded by the Methodist Episcopal Church, 1873, and Flint Goodridge Hospital and Gilbert Academy, both of which are now connected with and carried on at the said New Orleans College; all of which institutions it is contemplated shall be merged together in said Dillard University, which shall thereupon succeed to and continue their functions, conserve their interests and preserve and maintain their traditions and spirit, and the alumni of said institutions shall be recognized as alumni of said Dillard University, the said corporation, Dillard University, in the matter of receiving and instructing students shall make no distinction as to race, color, sex or religious belief."

It became necessary to name the institution growing out of the merger; here, very much to the surprise of all, but also with great gratification, the school was named for James Hardy Dillard, an American of the South of the most liberal education, who, years ago, gave up the deanship of Tulane University in New Orleans to accept the leadership in Negro education in the South. Doctor Dillard gave thirty years of continuous, unselfish, efficient and most notable service to Negro education and in promoting interracial good will. Together with his high standing among his own people he had won without a single exception the confidence of the entire Negro population of the South. So that the naming of this institution for him in New Orleans seemed but a fitting tribute to the ideals and life of one who had rendered such fine service to Negro education.

When the merger was accomplished the General Education Board subscribed \$500,000 toward the building budget of \$2,000,000; the Rosenwald Fund subscribed \$250,000, and the American Missionary Association and the Board of Education of the Methodist Episcopal Church subscribed a half million dollars each. This left \$250,000 to be found from some other source. An unusual thing for the South—as a matter of record the only time that the South has done anything of such large significance toward Negro education—took place in the city of New Orleans with the approval of the Community Chest, Association of Commerce and Daily Press: a campaign was launched for raising two hundred and fifty thousand dollars. At the close of the campaign more than \$300,000 had been subscribed; of which amount the colored people subscribed \$85,000, and toward the total sum more than \$225,000 to date has been paid in. This was an advanced step.

It became necessary to purchase a new site. Seventy acres

were bought at a cost of \$350,000, which, for strategic location at time of purchase and accessibility, is the finest site yet purchased in the South for Negro education.

Into the merger the Methodist Episcopal Church not only put New Orleans University on Saint Charles Avenue but Flint Goodridge Hospital and Nurse Training School on Canal Street. The Board of Education had already purchased a new site for the hospital and nurse-training school at a cost of \$77,500. This site was taken over by the new school and the undertaking to carry forward the development and building of the new hospital became the first effort of the new school, Dillard University. On October 25, 1931, I laid the cornerstone of the new hospital, and on this stone is inscribed "Flint Goodridge Hospital of Dillard University, erected in 1931 to continue and extend the hospital care and education inaugurated by Flint Goodridge Hospital in 1891." On January 31, 1932, in the presence of a large audience, I dedicated this building and grounds, costing in total \$445,000. It is by no means the largest hospital in America, but it is said by hospital experts to be one of the most complete in American life; and it is certainly the most attractive and perhaps the largest distinct hospital for Negroes in the entire South. But the fact of this large plant was not the most significant incident connected with the dedication. Mr. Edgar B. Stern, chairman of the Board of Trustees, had assumed leadership in the campaign for and development of Dillard University, and in recognition of this outstanding service the *Times-Picayune* of New Orleans, a leading daily of the South, awarded him a trophy which had been given annually over a period of twenty-five years to the citizen of New Orleans who had made the largest contribution to the community life in the development of worth while enterprises during the past year. Mr. Stern was officially presented the trophy in the presence of a large mixed audience on Dedication Sunday afternoon. By many, this was pronounced one of the epochal events in the life of the South. Negro uplift was thus formally recognized as a part of the community life, and a southern white man had been rewarded for his unselfish service to this large element in southern community life. It at once standardized and gave self-respect and dignity to services for and on behalf of Negroes. Those of us who are familiar with the earlier conditions when the Church began service to Negroes in the South and in New Orleans know our workers were misunderstood as to motive, criticised as to methods, and in too many cases were shunned, ostracized and unwelcomed. It was like the dropping of the blessings of the Almighty God on the work that had begun years ago under such unhappy skies now to have come to the point where this work was being recognized and

carried forward in a large way. I believe that the development of Dillard University will not only be indicative of a new day in good will but will set a new standard for the uplift of our large Negro population of the South.

I have reported during the last two quadrenniums in a paragraph each time on the development of Gulfside Assembly Grounds. The past four years have been very notable years. Our program has embraced a score or more of activities touching nearly every wholesome phase of Negro life, and including schools for rural and town pastors, teachers, undergraduate preachers, social workers; a Joint Y Conference, camps for Boy Scouts, Girl Reserves, Tired Mothers, Teen-age Girls, Y-boys, an Inter-denominational Preachers' Institute, meetings of fraternal and business organizations, school picnics, church picnics, health conference, outings for insurance workers, and other activities. We have been visited by some notable people from various sections of the country, and on one occasion Dr. James Hardy Dillard referred to the enterprise as an "institution that will vie with Tuskegee for the progress of the Negro and for the promotion of peace and helpful race relations."

In closing this report it gives me pleasure to acknowledge the very fine co-operation I have had on the part of all forces in the area: College Presidents and faculties of the various schools, the District Superintendents and pastors, and the membership embraced in the area. Whatever success there has been it has been the success largely of their own making. The largest satisfaction that I have in the work is this: my brothers have more nearly reached the point of maintaining the ideals of the great denomination that has welcomed us as a part of its very life and has assisted us in such a generous way in our march of progress.

## ATLANTA AREA

FREDERICK T. KEENEY, Resident Bishop

Atlanta not only stands at the top of the alphabetical list of the areas in Methodism, but also is unsurpassed by any in its sacrificial consecration and loyalty to the Kingdom program of the Church. In membership and other statistical items, it is, of necessity, far down the line, but in per capita giving in proportion to income and in results indicated by percentages rather than totals, it has registered a record during the quadrennium of which no one need be ashamed.

The Atlanta Area embraces work among both the colored and white groups; five Annual Conferences being colored and two white. Few in other sections of the Church realize the geographical extent of the area, embracing, as it does, Methodist Episcopal work throughout Georgia, South Carolina and Florida. Georgia alone is larger than all New England, and South Carolina and Florida outrank in size the great states of Ohio and Indiana with square miles enough left over to include the state which is host to the General Conference.

Our five hundred pastoral charges and fourteen hundred congregations are so located that one must cover the entire territory in order to care for the work, causing the Resident Bishop in a very literal sense to belong to the "Traveling Connection."

In Florida there are good roads everywhere, but in Georgia and South Carolina most of the mileage is still on dirt highways which, however, are rapidly being replaced between the more important centers by asphalt and cement.

One of my desires during my first quadrennium in the South has been personally to acquaint myself with the conditions under which our loyal pastors and people are conducting their work in the face of extreme difficulty. In the promotion of this aim, I have personally visited every charge in four of the seven Conferences and have spoken in nearly every pulpit. In the other three Conferences, I have visited over eighty-five per cent of the charges. Of the miles covered, I have kept no record, but, barring the months in the Orient under assignment of the bishops two years ago to preside at the China Annual Conferences and have a part in the election and ordination of the first China bishops, my date book shows more than three hundred engagements a year for the quadrennium—all of which has been accomplished without a day's sickness or without missing an engagement.

In spite of adverse financial conditions, with crops often not

bringing one half the cost of production and with hundreds of bank failures adding to the embarrassment, our people have carried on hopefully. While pastoral support has fallen off more than sixty per cent during the quadrennium in most of the Conferences, there has been no complaint and no diminution in consecrated efforts to maintain. The giving for others, as represented by World Service and other benevolences, has declined less than has the amount spent on ourselves. In 1931, the Saint Johns River Conference was one of six Annual Conferences in the entire Church to make an actual advance in World Service giving. This result is the more praiseworthy when one realizes how meager the support of many of our pastors actually is. The average salary in 1931 in one Conference, after eliminating two churches paying, respectively, \$2,200 and \$1,400, was only \$209. In another Conference the average salary for the entire group was \$269; in a third, \$278, and in still another, \$198; and much even of this small amount represents produce rather than cash.

The distressing financial situation accounts in no small degree for the shrinkage of membership, in spite of the fact that each year more than three thousand persons have been received into the Church from conversion. Great numbers of our members, hoping to better their condition, have moved from the country to the city, others with like motive, have moved from the city to the country, and still others have gone to the Northern states to find work. It is a sad fact that in most cases a change of residence means loss of church relationship either in the Methodist Episcopal Church or in any other, especially when our churches are scattered and when faithful pastoral watchcare is lacking.

In the Georgia Conference we are trying an interesting experiment. The Conference embraces the white work in the entire state, which is larger in extent by more than one fourth than either of the great states of Pennsylvania or New York. In order to provide proper administration with adequate support, it became necessary at the last session of the Annual Conference to put the entire state under the care of one district superintendent; he at the same time to be the pastor of our Ponce de Leon Church, in Atlanta, the largest in the Conference. Superintendent William E. Craig has organized the district into five sub-district groups with a local resident pastor in each group responsible for supervision of the work and promoting the program in his section. These subdistrict chairmen meet the superintendent quarterly to lay out the work for the ensuing three months, thus making possible a simultaneous program throughout the Conference. Reports of progress are sent to the superintendent monthly by all pastors covering the questions usually asked at the quarterly conference, and other matters involving the current

progress of the work during the quarter. The superintendent holds the first and fourth quarterly conferences and at least once a quarter presides at a mass meeting of the pastors and laymen in each of the five subdistrict groups, when an entire day and evening are spent in checking results, lifting up ideals, laying out further plans, solving difficult problems and in bringing inspirational messages.

The total task has been departmentalized, making each pastor in the group responsible for promoting some one part of the program. One cares for a circulating library, the distribution of tracts and securing subscriptions to *The Christian Advocate*; another has the Epworth League as his field of activity. Still another looks after Sunday-school interests; another promotes evangelism; and another directs social activities.

We recognize that the above puts a heavy load and a tremendous responsibility on the shoulders of one man, but thus far the superintendent has stood up heroically and happily under the strain and everyone is enthusiastic over the results.

In Florida, where the Saint Johns River Conference covers the white work in the entire state—in extent, nearly equal to Iowa or Illinois—we have hit upon a plan which has worked out happily for three years. There are two superintendent's districts in the Conference. Each superintendent, in addition to the activities usually required, has been given a special responsibility for work throughout the entire Conference. One is held responsible for promoting World Service interests throughout the Conference and the other is in charge of Religious Education for the entire Conference. Here again, as in Georgia, much is required of the men holding these places, but the results have been so satisfactory that there is no thought of a change.

In order to increase efficiency, and at the same time reduce maintenance costs, the districts in the Florida Conference have been reduced from four to three, and in the Savannah Conference a similar reduction has been made from four to three.

The quadrennium has been marked by an intensive effort to put abiding foundations under our educational institutions of higher learning and to make the standards equal to the best. The response of our membership and constituency has been most gratifying, resulting in subscriptions of over \$225,000, payable in five years. So great was the interest that scarcely one in a hundred of those solicited declined to make a subscription. On some districts every person seen gave something. Necessity made the sum subscribed small in most cases, but the spirit in which the gift was made indicated the interest of parents and friends in giving to the youth advantages of which they themselves have been deprived.

To-day Gammon Theological Seminary, at Atlanta, is con-

sidered by all to be at the head of all other institutions among the colored people for the training of ministers. With the inauguration of President Franklin Halstead Clapp, D.D., Ph.D., in 1928, the standards were raised, providing a three-year course, with classes exclusively for college graduates and a three-year course with separate classes for high-school graduates. The Bible Training School for below the twelfth grade men was eliminated, with the happy result that the enrollment of college graduates has more than doubled in the past three years. The total enrollment of college men is now thirty-four, as compared with fifteen college graduates in 1927. The number of high-school graduates also has increased.

Two new members of the faculty have been added, Professor W. Y. Bell, Ph.D., from Yale University, in the Department of New Testament, and Professor J. Leonard Farmer, Ph.D., from Boston University, in the Department of Old Testament.

An entirely new position has been created—Assistant to the Department of New Testament and Field Work—and has been filled by a Gammon Alumnus, the Rev. E. A. Paul, B.D. from Gammon, S.T.M.

The Department of Practical Theology has developed a plan of field work whereby students are required to do various types of church work in Atlanta and adjoining territory, under supervision.

Gammon now meets all requirements of the University Senate for a standard graduate school in theology.

Bethune-Cookman is strategically located in the heart of the South, at Daytona Beach, Fla., and is fortunate in having Mrs. Mary McLeod Bethune as its president.

Beginning with an initial investment of \$1.50, Mrs. Bethune, largely through her personal efforts, has gathered about her in twenty-five years a property conservatively valued at \$600,000 and a loyal and enthusiastic constituency among both the colored and white. The presidents of the white colleges in the state have been very helpful in shaping the program of the school and the State Department has fully accredited the High School Department. The college has won the confidence of several philanthropic Boards and Foundations. The General Educational Board has pledged \$62,500 toward a building and endowment program of \$125,000, contingent upon the school raising a like sum. Thirty thousand dollars of the amount needed has been secured. The John F. Slater Fund has provided a part professorship in the Department of Science for three years. The Julius Rosenwald Fund has also been very generous in its contributions. The friends of the late Harrison G. Rhodes are planning the creation of a Harrison Rhodes Memorial Library.

Mrs. Bethune is often called upon to speak before interracial

groups and has represented the Saint Johns River Conference in the General Conference.

Clafin College is located at Orangeburg, S. C. The present plant consists of sixteen and a half acres and nineteen buildings. The total valuation of the buildings, grounds and equipment is approximately \$400,000. Great progress has been made during the quadrennium. The physical plant has been renovated, the grounds have been greatly improved, the dormitory rooms have been reconditioned, new laboratories have been provided for chemistry, physics and biology and amply equipped, and the library has been provided with more than three thousand new volumes.

The endowment of the school has grown to \$133,500. The faculty has been strengthened to include nine professors, with required academic preparation, as heads of the departments.

During the four years, the South Carolina Conference has raised approximately \$26,000 for Clafin in special rallies conducted twice a year and pledged \$60,000 for maintenance and endowment.

In the spring of 1931, President Emeritus L. M. Dunton and Mrs. Dunton deeded their property, which includes their residence and eight acres, valued at about \$20,000, to Clafin College.

The college has been raised in academic standing and has received higher recognition by accrediting agencies, including the American Medical Association and the North Carolina Board of Education. The present college enrollment is the largest in the history of the institution.

Added strength and new hope make a bright outlook for this worthy institution. President J. B. Randolph has high rank as an educator and administrator and represents both his college and the South Carolina Conference at the General Conference.

For more than sixty years, Clark University, at Atlanta, Ga., has served an ever-increasing constituency. It has an enrollment of more than three hundred and fifty college students coming from twenty-five states and from Africa. During recent years, it has maintained high academic standards which have merited commendation from various standardizing agencies and state Boards of Education.

Clark is recognized as a standard "A" grade college by the American Medical Association, the Boards of Education of Georgia, North Carolina, Texas and all Southern states. It is also a member of the Association of Colleges for Negro Youth. The Southern Association of Colleges and Secondary Schools has also given Clark standard "B" rating, which is the highest rating given to colored colleges in the South. A specially trained librarian is now in charge of the enlarged and newly equipped library, named as a memorial to Mrs. Georgia Smith Keeney.

During the quadrennium, a gymnasium valued at thirty thousand dollars has been built. Extensive repairs have been made on all buildings. Ninety per cent of the high-school graduates in the city of Atlanta going on to college in 1931 registered at Clark.

Clark is fortunate in its location, as Atlanta has been designated as one of the four centers for Negro education in the United States.

Epworth Seminary, at Epworth, Georgia, is making a valuable and distinct contribution to the development of a long neglected group of heroic mountaineers. The attendance is confined to high-school pupils and is the largest in its history. The first floor of the R. H. Robb Memorial Hall has been completed and is being used for a library, laboratory and vocational agriculture. A new building has been completed near the seminary and is giving adequate space for manual arts. The Home Economics Department has moved into larger quarters. Improved roads and diversified agriculture in the mountain section, with the development of our church work and educational program, will in the next decade transform this challenging part of the State.

President W. H. Patton has had many years of experience as an educator and represents his Conference for the second time in the General Conference.

Mount Zion Seminary, Mount Zion, Ga., has made substantial gains during the quadrennium. The student enrollment has increased fifty per cent and the number of volumes in the library has doubled. There is an increased sense of responsibility on the part of the local community in the school, as evidenced by the donation of several hundred days of free labor on the construction of the Recreation Building now being erected. Forty acres of land have been purchased as a site for the proposed high school building and to provide increased facilities for agricultural and industrial work. Three busses for the transportation of children have made possible a higher average attendance.

The Educational Survey, conducted by Doctor Reeves and associates of Chicago University, under the auspices of our Board of Education, and by Doctor Dixon, Supervisor of Instruction for the State of Georgia, emphasized the fact that Mount Zion is not in competition with state supported schools and is serving a constituency which otherwise would be without high-school advantages.

Mrs. Estella Searles Howard is now completing her eleventh year of efficient service as president of the school. Because of her high ideals and inspiring influence, the faculty is being strengthened and added friends, both North and South, have been enlisted as a living endowment.

The Summer School of Ministerial Training at Claflin University has come to be a feature of far-reaching inspirational

and cultural value in our five colored Conferences. All of the men in the Course of Study are brought to Orangeburg every June with the major part of their expenses paid, where, for ten days, they are under the instruction of a competent faculty, with helpful clinics on health, and home economics, in connection with the review of their year's work and inspirational addresses. During the quadrennium, a Graduate School has been organized for those who have completed the regular course which has enjoyed an increasing enrollment each year.

One of the outstanding events of the quadrennium was the dedication of Brewster Hospital and Nurses' Training School at Jacksonville, Fla., on March 29, 1931. The cost of the building, equipment and grounds was \$333,000; number of beds, 75; number of nurses, 24; number of patients served the first six months, 250. The clinic has ministered to an increasing number of needy patients every day since it was opened in the summer of 1931. The beautiful grounds around the hospital and nurses' home have been landscaped by a colored garden circle at a cost of \$1,700.

The large staff is composed of both white and colored physicians who work happily together. Ten nurses received their caps last Christmas and have made very high grades.

Doctor MacEchern, of Chicago, after inspecting the hospital throughout, reported that Brewster is the best equipped Negro hospital in the United States and is registered in class "A."

The permanent campaign to increase the endowment for Conference claimants in the Saint Johns River Conference has been born of brotherliness and necessity. The annuity rate paid has fallen during the quadrennium from \$28 to \$17 with more than a probability that it will reach \$10 within the next twelve months, if the income is not increased. Under these conditions, in spite of deflation, bank failures, hurricanes and every other possible source of discouragement, all agreed that what ought to be done, could and must be done, with the result that a well organized campaign for \$200,000 is now under way, following a wise seed sowing of helpful literature, exchange of pulpits and other promotional agencies.

The Livingston Fund has been a sheet anchor to our work in the Saint Johns River Conference during the quadrennium, in which we have suffered from hurricanes, bank failures, the Mediterranean fly, and consequent financial depression. This fund was made possible by Mr. Charles O. Livingston, a member of our Snyder Methodist Memorial Church, who, when he died, in October, 1909, gave a business block in the City of Jacksonville for the establishment of a fund for the purpose of erecting and maintaining Livingston Memorial Churches in the Saint Johns River Conference.

With the development of the city, this property has become

a valuable corner, near the center of the shopping district, now occupied by a department store. The fund now receives an annual net rental of \$27,500, which will increase to \$30,000 annually on January 1, 1935.

By the aid of this fund, several of our churches have been assisted at crucial times so that none of our properties have been lost and none of our churches have closed their doors for lack of support. The total amount which has thus been made available up to the present time, from the beginning of the beneficent work of the foundation, has been \$360,122. By the terms of the fund, this splendid benevolence will go forward for all times.

In large sections of the Atlanta Area we still have what some might be pleased to call "Old Time Religion," with camp meetings, revival services, repentant sinners, shouts of victory and numerous accessions to the church from conversion. In other sections the work of Grace manifests itself in less spectacular ways, but the fruits of the Spirit are none the less apparent in Christian lives and heroic characters which bear unmistakably in large degree the image of the Master, with His vision, His passion and His sacrificial spirit.

No section of the Church has a greater variety of Christian experience or historic background than can be found in the States of Georgia, South Carolina and Florida. Large sections comprise a very definite home missionary field and doubtless will so remain indefinitely, but the Methodist Episcopal Church is doing a work and serving a constituency which no other agency or church would do in our absence. We are needed here as much as in any field of which I know, and the returns for the investment made are as abundant.

No one can say with certainty what the future has in store, but for the present the watchword for the Methodist Episcopal Church in the South is to live in peace with all men, loving all of like mind, while it pushes forward its program of education and evangelism, and exalts the standards of brotherhood and good will to all races and classes, which, with the blessing of God, has made it a power in the world.

## MALAYSIA AND THE PHILIPPINE ISLANDS

EDWIN F. LEE, Resident Bishop

Attention is respectfully invited to the following report for the Singapore-Manila Area. For convenience and greater clarity divisions have been made along geographical lines. This Area covers territory stretching out over 2,000 miles in extreme length and some 1,200 miles in width. It comprises the Philippine Islands, Sarawak (Borneo), Sumatra and British Malaya. Our work brings us into touch with four colonial governments. Much travel is required but the present travel facilities make this territory reasonably accessible. Direct boats are available between Singapore and Manila and therefore, two round trips per year have occupied a total of eighteen days in sailing. To one who is required to travel thus throughout this southeastern Asia "connection," the days on board ship provide relief from the heat, rest from rather trying land travel, and periods for study which are of great value.

One must think of this field as a region where racial cultures are rubbing shoulder to shoulder and where men are learning to live in peace and harmony with their brethren from distant scenes. Our work brings us into touch with three major racial divisions, namely, the Malay, Indian and Chinese. Christianity must here compete with Buddhism, Confucianism, Hinduism and Mohammedanism. In addition to this our gospel message is also being carried to the untutored animist in the Sumatra jungles. Added to the confusion of racial and religious backgrounds is that of language. Our Methodist workers are regularly presenting the message of the gospel in twenty-six languages and dialects.

### SUMATRA

Acting under the authority given in a 1928 Enabling Act (par. 545, section 1), the North Sumatra Mission Conference and the Netherlands Indies Mission Conference were merged at a joint session held in Medan (Sumatra) January 25, 1929. Naturally there was some confusion due to the necessary transfer of workers from Java and West Borneo to the Sumatra field in which our work has been consolidated in the East Coast and Palembang Residencies. Some of our former churches in Java were taken over by Dutch Missions, and others are carrying on independently.

Our task in Sumatra falls into three divisions. First is the approach to the Batak group comprising the Toba and the

Simeloengoen people; second, to the numerous Chinese along the coast who have moved in from Malaya, a short sailing distance across the Straits of Malacca. The third task to which our missionaries are giving themselves is that of reaching many of the Bataks, principally of the Simeloengoen group, in the jungles of the Asahan district. This has meant the opening of elementary schools and the extension of church work among these people, most of whom are animists and who are coming into touch with Islam, where Christianity does not make the first approach. In addition to the above, through the school program we are making a fair impact upon Mohammedan Malays in South Sumatra. Our English school at that point is filling a real need and has already produced an appreciation of our program which is gratifying. This is a contact which requires patience and perseverance.

The Rhenish Mission which has been at work for almost seventy years in the Toba Lake tableland region in North Sumatra has developed a Christian Batak community of 400,000. Shortage of personnel and of support makes it impossible for this Mission adequately to carry forward the full responsibility for these people who number one million. We have been invited to share in this task which looks toward the development of Batak Christian Churches. The Sumatra Conference is memorializing this General Conference for authority to proceed along this line. This memorial has my personal endorsement. This means that eventually our distinctive Methodist work would be confined to the Chinese and the Malays, and that we would aid in the establishment of a Batak National Church.

Sumatra at present represents a new mission field in a new country. With its dependencies it has an area of 180,380 square miles. (It equals the area of California with Maryland, Massachusetts and New Jersey added). It can easily support a population of 60 millions of people. Therefore a church program in Sumatra, at this time, may well be compared with the pioneer development in Illinois in the days of Peter Cartwright. Economic conditions will make possible a self-supporting church.

#### BORNEO

In the short space of thirty years our work has developed until we have an actual church membership of 1,998. This work has been developed among the Foochow immigrants and is at present confined to this group. They represent a substantial community and they have carried the major support of their church and school programs. During much of the time the only mission appropriation has been the salary of our one missionary family. Our territory here is consolidated in the valley of the great Rejang river. This work has been a combination of school and church in each village center, the pastors having

## *Malaysia and the Philippine Islands*

served also as teachers. Our buildings are respectable houses of worship and correspond very well with the type of buildings used for homes and schools by these people. We have one very good church building in Sibu, which may well be considered as a Methodist cathedral for Sarawak.

We have not as yet been able to extend our work to reach the Dyaks and other native tribes of this region. The Dyaks are the best known of the wild tribes of Borneo and still live in primitive conditions in long houses. They have frequently expressed the desire for the opening of schools in their midst and we have had the same invitations extended by various responsible officials of the Sarawak government. There is now a very strategic center open where we might advisedly place another missionary family who could, with national assistants, develop a school, medical and church program. Personally, I very much hope that it can be opened within another year and be so planned that it can be continued for a sufficient period of time to determine its real value.

It is not too much to state that the work achieved by the Rev. and Mrs. J. M. Hoover in this Sarawak (Borneo) field is one of the outstanding missionary contributions of our Church through a long period of years. Single-handed they have developed this work until there are now twenty-seven regular church and school centers. Before long it may be advisable to have this work organized as a separate Mission Conference due to the fact that it is almost three days' sea travel to Singapore. Summer schools of ministerial training have been started and fill a real need for these faithful pastors.

### **MALAYA**

The Malaya Conference at present represents the work in the Malay Peninsula and Sarawak. The Sumatra Mission Conference has requested the Malaya Conference to join in a memorial to the General Conference requesting that the Chinese work in Sumatra be taken over by the Malaya Conference. With this suggestion I heartily agree.

Our church program has been showing a very steady strengthening for the last three quadrenniums. Bishop Bickley made a good beginning in shifting the emphasis into better balance between school work and church work. Bishop Lowe rendered very valuable service along this line. There has been an attempt to carry forward this policy of these two men. Advance reports from the various superintendents indicate that, despite the present serious financial depression, there has been a very wholesome interest in our various churches, and that this year our membership will reach a total of some 10,000. Apparently the financial slump has driven people to a greater appreciation of the need for spiritual things. Malaya has recently

gone through such a period of prosperity that many were carried away from their spiritual interests. This country gives every evidence of such economic stability that a self-supporting church can be expected in the near future. Already many of our congregations are carrying their own budgets. We have combined in many instances the teacher-preacher task with satisfactory results. In addition to a full time task the pastor's position as a teacher gives him a social position in his community that is of great value to him as a pastor, not only in the general recognition accorded but in the entrée to homes of his pupils.

Another factor of note is that our church in Malaya has been able to reach some of the most representative people of the country and has made a place for itself as an agency that represents all classes and conditions of people. Our Bickley Memorial Straits Chinese Church in Singapore is one of the outstanding buildings of the city, the pastor of which, a Straits-born Chinese, is completely supported by his church. This new church and church hall are already overtaxed for Sunday school, and the regular Sunday congregations fill this commodious and attractive building.

In another four years Malaya will be able to celebrate the 50th anniversary of the founding of Methodist Mission work in this field by Bishop William F. Oldham. It would appear that it may be advisable within another quadrennium to look toward some reorganization of work in Malaya which will divide the present Conference into racial groups for greater effectiveness. The different cultural backgrounds of the people make it difficult to carry on as a single Conference organization. More than that, missionary direction of the churches should not be continued for more than a few more years. Some discussions have already been held, but for the above, at present, the writer is solely responsible. We have a fair analogy in our German Methodist Conferences which have filled a need up to the present. We have a long way yet to go in Malaya before we can reach that unity of culture and community of interest between the races which have already been achieved between the various language groups in our American Church life. There can be fraternal contacts with sufficient unity of program that the entire work may be benefited.

In addition to the Chinese and Indian work there will be, for some time to come, a distinctive mission approach to people such as the Malays of Malaya and the surrounding islands, also such work as has been proposed among the Dyaks of Borneo. In addition to this, our work in Sumatra, perhaps, ought not to be in the nature of the development of the Methodist Church, but rather a co-operation with other agencies in the building

of a Batak National Church. Therefore it may be advisable in the near future to organize a Malaya Mission Conference, with which missionaries in this territory may co-operate in a Mission Council, thus carrying on for the years immediately ahead all phases of our work which do not naturally fall to the responsibility of the Chinese and the Indian churches. A Central Conference for this field can act as the unifying agency and clearing house for all the varied interests.

The Woman's Foreign Missionary Society has confined its work primarily to day and boarding schools. The value of this work through the years has proved to be very great. They have sixteen day and boarding schools with a total enrolment of 3,770. The influence of our missionary ladies upon the womanhood of Malaya can scarcely be overestimated. Efforts are being made to shift this emphasis somewhat so that a more direct impact may be made through our church agencies. Space will not permit more than a passing comment of appreciation of this co-operative effort of our Woman's Foreign Missionary Society associates.

#### PHILIPPINE ISLANDS

Our work in the Philippine Islands has grown with such rapidity that it has been impossible adequately to develop a church organization to cope with the situation. Nevertheless much gratifying progress has been made and a church numbering 68,717 members was reported at the Conference session in 1931. Information already in hand indicates that the reports for the February, 1932, Conference session will show this membership well in excess of 70,000. A careful study of this field leads to the conclusion that it will soon be ready to carry on without mission direction and support. The church in the Philippine Islands already reaches all classes of the people. There has been a wholesome appeal to the common people and also to the educated class. In the ranks of our laymen are men of affairs in the life of this growing country.

During this quadrennium four new Filipino District Superintendents have been appointed. The only remaining missionary District Superintendent is requesting that he be replaced this year by a Filipino. There is every reason to believe that before long there will be a natural request for permission to make the entire local administration indigenous. All of this indicates that our mission program has been successful and that our form of church organization is adapted to this people and country.

Because of the development noted above, a proposal has gone to the Board of Foreign Missions from this field requesting co-operation in an aggressive ten-year advance program which

implies the withdrawal of the mission as an *organized agency* within the second decade. This program has been presented because of the opportuneness of the present situation and because thereby our missionary task can be accomplished in the Philippines with a much smaller total cost in personnel and in funds than will be the case if it is dragged out for an extended period of time. The fact that 98½% of the public officials are now Filipinos and that such institutions as the University of the Philippines are almost entirely under the direction of Filipino personnel, leads to the conclusion that it is no longer necessary for our home church to direct the activities, but that the program of the near future should be essentially one of co-operation with our Filipino brethren. The aim is to discharge what now appear to be our reasonable obligations.

For years the Evangelical Union has acted as a clearing house for the various Protestant Mission agencies. The early missionaries were far-seeing enough to divide the Philippines geographically into various spheres of influence. A good illustration of the success of this movement was a statement made some time since by a young Filipino high school student, who in response to the question, "What is the difference between a Methodist and a Presbyterian?" replied, "A Methodist is a Protestant Christian who lives north of Manila and a Presbyterian is one who lives south of Manila."

Three years ago under the leadership of Dr. John R. Mott this Evangelical Union was reorganized into the *Philippine National Christian Council*. This organization is functioning very well as a unifying agency so that a practical co-operative mission program is now being carried forward. The future may reveal a demand for a unified Evangelical Church. Three years ago three of the denominations organized the United Evangelical Church of the Philippines. The basis of union is largely a federation. Our Methodist people have, of their own accord, expressed a desire to continue as members of our general Methodist Church, feeling that through the National Christian Council the same objectives can be obtained. There is further an appreciation of the values in an international fellowship. Frequent references have been made in our Conferences and to our people generally, that they will be quite free at any time to determine this matter for themselves. Our missionary group has purposely avoided influencing this decision.

For some twenty years five missions have co-operated in the training of pastors and lay workers in the Union Theological Seminary of Manila. This is a well organized institution which is recognized by the Department of Public Instruction as measuring up to the standards which are generally those of American institutions. This school gives a liberal arts course which stresses

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religious education, Bible, etc., for which the Ph.B. degree is given. A two-year course is offered, in addition to the above, in the School of Theology, which leads to the B.D. degree. The large majority of our regular pastors have been trained in this school. The Conference membership also shows a number of Filipino pastors who hold degrees from our best American colleges and divinity schools.

The scale of living in the Philippines is on a modest plane, even though better than that of many Asiatic countries. Despite the comparative poverty of the people much has been accomplished in self-support. The following figures represent an analysis of the statistics for the years 1920-30 made by the retiring missionary superintendent of the Manila District. The membership of this district is 12,677.

"Paid by people, all purposes, P277,500.

"Per capita each year, average, P4.92.

"Lowest per year, P4.00.

"Highest, P6.32.

"For every peso given for evangelistic work the people gave P24.00.

"For every peso given for chapels the people gave more than P12.00.

"Manila District Missionary Society has raised and disbursed for preachers and chapels in five years a total of P15,000."

(A peso equals 50 cents U. S. currency.)

Beginning a year ago all District Superintendents relinquished part of their mission subsidy so that to-day one district supports its superintendent in full, another district gives some 75 per cent, and none of the others receives more than half the regular salary from mission funds. To achieve this some of the superintendents are also pastors of churches in provincial capitals. This program seems to be generally successful, and a definite objective of complete support of the District Superintendents within the next few years has already been presented to the church. One of our most experienced missionaries has returned for his fourth term and is giving his full time to evangelism and stewardship. Already much has been accomplished in lifting the giving of the local churches. It is not an unusual thing for a congregation to take from three to six years in building a church toward which very little mission money is given. Last spring I found that the church in San Nicolas (Pangasinan Province) has been in the process of building for a period of six years. This church had already cost P10,700, toward which outside gifts had totalled only P1,100 or one-sixth of the amount expended. This congregation has a very satisfactory current expense budget which they

were paying entirely, and altogether the situation indicates a wholesome church program.

#### STUDENT WORK

The Philippine Islands offer a student challenge such as is found in few of our mission fields. The American government early introduced English schools throughout the islands. Some of these were first taught by American soldiers who were perhaps a bit more successful in discipline than in pedagogy. Nevertheless, a successful educational program was launched which has been carried through the years on a scale that no country in the Orient, except Japan, has fostered. Out of a total population somewhat in excess of 12,000,000 there are 1,200,000 children and young people in English schools under the direction of the government. It will be noted that this is 10 per cent of the total population. In each provincial capital there is a high school, some of which have as many as 5,000 students. It will thus be seen that English is rapidly becoming a common language and that it is thereby taking the place of the various dialects. Already English is much more generally used than Spanish, an achievement by the American government in thirty years as compared with a Spanish cultural influence exceeding 300 years. This language situation indicates that a unified church program of the future can be increasingly successful. Already all pastors are educated in the English language, which opens up to them a wealth of literature which no native dialect, and even the Spanish language, could possibly offer.

Our student work is carried on in each provincial capital with reasonable success. The capstone of this program is in the Central Student Church, Manila, for which a fine new building is in process of erection.

The work among women and children carried on by the Woman's Foreign Missionary Society has been highly successful. The Harris Memorial Training School for deaconesses in Manila, and the Mary Brown Townsend Bible Training School in Lingayen have sent deaconesses and lay women workers into the field whose work has met with the success that corresponds somewhat to the fine deaconess work to be found in Central Europe. The cultural background of the Filipino people has been such that the Filipino woman can take her place as a public church worker with a freedom that is not accorded to other Asiatic women. For this freedom we owe much to the Roman Catholic sisters. The Mary Johnston Hospital for women and children in the city of Manila has rendered a steady beneficial service until it is now recognized as one of the outstanding institutions of the city. Dr. Rebecca Parish, who has made this hospital a possibility, completed twenty-five years of service in De-

## *Malaysia and the Philippine Islands*

ember, and now has a call to a much larger field to which it is expected she can give her attention at the end of 1932.

### GENERAL

I have tried to divide my time fairly between the work in Malaysia and the Philippines. The demands of these two general fields have apparently demonstrated the advisability of such a procedure. In addition to that, care has been exercised in keeping in touch with our workers by correspondence. One should not attempt to cover an area such as this unless he is favored with abundant physical strength. It is with gratitude that I report having been blessed with good health throughout the entire quadrennium. Representatives of the various governments, with which our educational work has especially brought us into contact, have extended many courtesies. Missionaries and national workers have been most gracious in their readiness to co-operate in this heavy but alluring task.

It is with pleasure that I also make grateful acknowledgment of the valuable contributions to the administration of the Philippines and Malaysia made by my predecessors Bishops Mitchell and Lowe. Their continued interest has been invaluable in my attempt to pick up the responsibility handed over by them in 1928. As I write this report, Bishop James C. Baker of Korea is in Singapore with me to co-operate in holding this year's Conference sessions. He has already brought much inspiration to our group of workers. It is most satisfying to me personally to have the privilege of his kindly and sane counsel relative to the various phases of our complex task in these extensive fields.

In my judgment, as a matter of general policy, our Mission program must have more immediate objectives, and to the future generations must be given the privilege of determining their own methods of operation. In other words, we of the present have no right to commit our church of the future to a program that is not sufficiently flexible to be adapted to the needs and interests of those who must carry the responsibility in the future.

It is confidently believed that the Christian Church is well on the road to being established in Southeastern Asia, and that the future extension of the Kingdom of God can be made largely by Filipino, Chinese, Malay and Indian personnel. The day is not far distant when our general church can be relieved of complete responsibility and there can then be a shift to that more desirable position of missionary co-operation with the indigenous groups. This confident hope for the future is based on the fact that in this Area we already have 81,000 members of our Methodist Church and 18,000 pupils in our Mission Schools. Our people have built, with only small mission assistance, sixty-three chapels and eighteen substantial church buildings. Without question Southeastern Asia is a region with a future. In this

general Southeastern Asia Area there are sixty-five million people of the Malay race, of whom some 20 per cent have been reached by the Christian Gospel. Much remains to be done, but workers are being raised up on every hand who already give evidence of a willingness to get under the load.

For this rare privilege of service, as a church, we have reason to give thanks. For the expression of confidence on the part of a great church, and for the privilege of sharing in such a rich missionary program the writer is genuinely grateful. We have tried to keep the faith, and only the Master whom we seek to follow can correctly evaluate the degree in which this has been accomplished. The observations of the quadrennium have strengthened our appreciation of the virility of the Christian message. No other ideal of brotherhood, adequate to the need of this most cosmopolitan field, is flashing an appeal to the island world of the south seas.

## OMAHA AREA

FREDERICK D. LEETE, Resident Bishop

The close of a quadrennium characterized by unusual problems finds the Omaha Area, which comprises the states of Iowa and Nebraska, a thoroughly solvent and going organization. Weak spots may be found, but strong, aggressive factors of life and progress are more numerous. Of late quite general reports tell of increased church attendance, new spiritual appetency and some additions to memberships and equipment for Christian service.

Conference sessions formulated the latest numerical reports as follows: Preparatory members now on rolls, 6,810, Full members, 279,511, Non-resident members, 45,348, total, 331,669. The gain is in the non-resident list, and by all indications may continue in that column as long as the present plan of assessing churches by head-count and of reporting their offerings on a per capita basis continues. Church property values show a large increase despite financial stringencies, and considerable additions to debt columns.

The area patronizes five colleges and universities, six hospitals, one home for the aged, one home for girls, four Wesley Foundations, three city missions, one baby-fold, and a children's home of the Woman's Home Missionary Society. Part of these institutions are in a reasonably prosperous condition, while others are hopeful. The outstanding financial achievement of the quadrennium has been a very substantial increase in properties and endowments at Cornell College. Several splendid gifts, including a girls' dormitory, a reconstructed chapel and a great organ, have enriched the campus. Iowa Wesleyan has been benefited by some encouraging donations, Simpson College and Nebraska Wesleyan University have conserved their assets in a remarkable way under all circumstances, and Morningside College has new and hopeful plans. Presidents H. J. Burgstahler, Cornell; John L. Hillman, Simpson; I. B. Schreckengast, Nebraska Wesleyan; J. E. Coons, Iowa Wesleyan, and R. E. O'Brian, new head of Morningside College, enjoy the confidence of pastors and laymen, and they are laboring with great ardor to carry their well-organized schools to higher standards of support and of efficiency.

It is little credit to a few persons in their past management, or to the general movement, that the Wesley Foundations of Iowa became almost hopelessly involved in debt. The three centers have been maintained and are rendering excellent serv-

ice, and the loyalty of friends of Methodism's students in state schools has thus far prevented a debacle. It is now likely that no default in obligations will occur.

Taken as a whole, the pastoral personnel of Omaha Area compares favorably with that of other regions. Churches are well manned in most instances, and it is by no means difficult to find a preacher for every respectable living. One embarrassment which this situation creates is the necessity of turning away from the doors of Conferences some applicants who are equipped to do better work than are certain men under appointment. This situation seems likely to increase and to cause injury to the work of Christ unless a better way is afforded administrators and churches to relieve themselves in a suitable manner of preachers who prove inadequate to their tasks. This difficulty is probably found in all parts of the Church and not merely in a few areas.

Constant efforts have been made to encourage deeper interest in the causes represented by World Service. The record made does not satisfy us, but in many cases what has been done indicates earnest effort and sacrifice. Certain influences have been exerted to lessen zeal for missionary efforts. Some of these have come from outside sources and have had their effects upon giving. If the benevolences of Methodism can be relieved of any cause of criticism and especially if missionary appeals are more clearly differentiated from other demands and are given the right of way to the consciences of the people it is believed that a more generous response will be received. Certainly this should be true with the improved economic conditions which we are expecting.

It is a pleasure to pay tribute to the fine co-operation in the work of Christ of the leaders of Omaha Area. The twenty-four superintendents, the many officials of institutions and societies, as well as the preachers and the army of Methodists in an extended and great field, labor together in unusual harmony. Council meetings, sessions of Conferences, annual and district, ministerial retreats and other gatherings have often been experiences of rare profit to mind and spirit. A deepening of the content of Christian experience and living has been noted in many places. Ground exists for conviction that the shallowness of recent expressions of church thinking and life seen in some portions of the land has not permanently affected mid-western Methodism, which should in the near future arise in power and with assured faith in the teachings of Christ, with rekindled zeal for the conversion of men and with greater consecration to duty, go forward to new achievements and triumphs.

## BUFFALO AREA

A. W. LEONARD, Resident Bishop

In making this, my fourth quadrennial report to the General Conference, I realize that eight very happy years of residence in the Buffalo Area are drawing to a close. The report cannot be complete and accurate in every detail. This is because the bishops have been requested to have their reports ready for printing not later than February first of the present year. This will make it impossible for me to report concerning the gains or losses of the spring Conferences of this area. I can say, however, that from the standpoint of membership we have more than held our own. I make this statement based upon the reports of the area superintendents as given to me at the semi-annual meeting of the area superintendents held in Syracuse last December. We have, of course, suffered from the unfortunate provision in the law of the Church with respect to non-resident members. Our plan of apportionment gives official boards ground for keeping down the membership of our churches fearing increased apportionments for benevolences if the list of active members materially increases.

During the present quadrennium I have presided over the Conferences of the Buffalo Area twice and also I have presided over two special sessions of the Genesee Conference. In addition to these Conference presidencies I was also assigned by the Board of Bishops to the following Conferences over which I presided: In 1929, Utah Mission, Colorado and Wyoming State; in 1930, North-East Ohio, Pittsburgh and Holston; in 1931, New York East and Saint Johns River. In other words, in addition to presiding over the four Conferences of the Buffalo Area twice in the quadrennium, I presided over eight Conferences outside the Buffalo Area.

During 1929 it was the privilege of both Mrs. Leonard and myself to make a tour of the world. We sailed from New York harbor on January 15 and returned June 1. We visited many of our mission fields and the kindness and courtesy shown us by the missionaries not only made our trip of exceeding great value to us, but also made it memorable because of the fellowship we enjoyed with our workers in various parts of the world. This trip did not cost the Church anything for it was made possible to us by the generosity of the laymen of the Buffalo Area. I was absent from the country just four and one half months, during which time the administration of the Buffalo Area was in charge of several of the bishops.

## *Buffalo Area*

The "Area Plan," which plan I adopted when Resident Bishop of the San Francisco Area and have carried out even more fully during the past eight years in the Buffalo Area, has proved its value from more than one standpoint. The Area Plan comprises the Area Council, which is a delegated body composed of an equal number of ministers and laymen. The delegates number between four and five hundred and remain in session for three days working out, under the group plan, the Area Program for the next ensuing two years. This has proved to be a most helpful piece of organization and very largely accounts for the area consciousness which is very noticeable in the Buffalo Area. It has also made the Conference boundaries within the area rather thin, so that they are crossed again and again without difficulty under our system of transfer.

### THE A. B. LEONARD JUBBULPORE THEOLOGICAL COLLEGE

Upon my return from India I challenged the Buffalo Area to assist in making the theological school at Jubbulpore a permanent institution. The area met the challenge in a very heroic and generous fashion. The plan is to raise \$200,000 within a period of five years. The first \$100,000 is for the purchase of new property and equipment, and the second \$100,000 is for endowment. The sum subscribed thus far in all kinds of subscriptions exceeds by a small margin \$100,000, of which approximately \$36,000 have been paid on the first \$100,000, and about \$6,000 on the second \$100,000. It is impossible to state at this time the exact amount because the spring Conferences have not yet met. It is safe to say, however, that by May 1 the total cash sent to the Board of Foreign Missions for this purpose will be in the neighborhood of \$45,000. It should also be noted that this money is over and above what the subscribers and contributors have given in their regular subscriptions for World Service.

The area is now supporting a student pastor at Syracuse University and is also partly supporting a student pastor at Cornell University, Ithaca, New York. In addition to the salaries of these two student pastors the area is also providing a fund for the social programs of Methodist students in these institutions while in Ithaca a parsonage for the student pastor is being purchased out of area funds.

Syracuse University has had another quadrennium of very marked success. Two of the outstanding features in the new program have been the erection and dedication of the beautiful Hendricks Memorial Chapel, and the new Forestry Building. In addition to this the College of Business Administration has been greatly strengthened by the generosity of Mr. George H. Maxwell, who is an alumnus of the university.

Because of the brevity of this report it is possible for me to

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merely mention certain important and outstanding enterprises each of which is worthy of a detailed statement.

The three secondary schools of the area are, at the time of the writing of this report, in operation. The year has been a difficult one for these schools. At Poultney, Vermont, Troy Conference Academy, there has been organized the Green Mountain Junior College, which has received the recognition of the University Senate of the Methodist Episcopal Church. Cazenovia Seminary is continuing its successful career though with a reduced number in the student body owing entirely to the erection of a modern and thoroughly well-equipped high school in the village of Cazenovia. The high school, very naturally, has taken the students who hitherto have done their high-school work in this seminary. The difficulties confronting Genesee-Wesleyan, located at Lima, New York, have been quite characteristic of many of the schools throughout the nation. At a special session of the Genesee Conference it was decided to suspend for the present at least all plans looking toward the organization of a Junior College. It was also recommended that the alumni and friends of the institution assist the trustees in bringing up the grade and character of the school so as to meet the requirements as a secondary school of the University Senate. The recommendations carried also the specific statement that this does not involve campaigns for funds in the churches of the Genesee Conference.

The Methodist Home for Children at Williamsville has been most successful during the past four years. Two new buildings have been erected—the Babyfold, the gift of the Northern New York Conference; and the Knox Memorial Building and Administration Building, the gift of Mr. Henry D. Knox of East Aurora, New York, in memory of his father. Nearly one hundred children are cared for in this Home and its work is being recognized very widely throughout the nation.

The Hodgman Home for Aged People, located at Fort Edward, is the property of the Troy Conference and has had another successful year. The pastor of the church at Fort Edward is also the superintendent of the Home.

The Friendship Home for Colored Girls, The Deaconess Settlement in Buffalo, and The Community House in Utica report very successful progress. These three institutions are directly under the control of the Woman's Home Missionary Society and the work of each institution is carried forward with marked efficiency.

The four Summer Schools of Theology and the five Epworth League institutes of this area have all been very successful.

The Goodwill Industries, one of the most conspicuously successful works of its kind in this country, has not only completed its new building, which cost \$200,000, but it has ministered to

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thousands of people in a very unusual way during this period of financial depression.

The City Missionary and Church Extension Society of Buffalo is worthy of special mention. Had it not been for the contribution this society has made to Buffalo Methodism, including its care and supervision of certain properties of the Methodist Episcopal Church in this city and vicinity, Buffalo Methodism would be to-day in a very embarrassing situation. The loyalty of laymen and their unselfish service in these matters have saved properties to the Church and have protected the fair name of Methodism.

The buildings that formerly housed the Folts Mission Institute at Herkimer, New York, are about to be used as a Home for the Aged of the Buffalo Area. All the legal steps have been taken making this possible and the splendid buildings, together with the endowment, will soon be able to care for a large number of aged people.

Throughout the entire quadrennium great interest has been manifested not only in the Buffalo Area, but throughout the entire Church in the Preaching Mission movement which it was my privilege to originate nearly eight years ago. This movement, divided as it is into four periods and stressing artistry in worship as well as apostolic passion in evangelism, is regarded by many as the best type of evangelism for this day. In addition to my regular official work as bishop it has been my privilege to lead fifteen Preaching Missions during the present quadrennium. These missions have been held in the larger city centers, chiefly of the East, including Ohio, and in every instance there was upon this work the seal of the Divine approval.

The spirit of evangelism has been very general throughout the past four years in the Buffalo Area and the pastors are increasingly doing their own evangelistic work.

### EPISCOPAL RESIDENCE

The debt on the Episcopal residence eight years ago was \$27,500. The debt now is a little more than \$5,000. The four Conferences of the area have very generously contributed toward the purchase of the property and the payment of the debt.

The Area Home Missionary Day now observed throughout the area on the Sunday immediately preceding Thanksgiving has made it possible for many churches to reduce their indebtedness, has been the means of helping to build a large number of parsonages, and has ministered to the needs of the pastors, especially in time of sickness.

I regret that the limitation of space makes it impossible for me to make personal mention of those who have been conspicuous in their leadership in this area. It is also impossible to give in so short a report any adequate conception of the splen-

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did way in which the Methodists of the Buffalo Area have supported the work. While we have not done all that we had hoped we could accomplish as an area, yet our place among the areas in World Service giving and in benevolences is a cause for thanksgiving to God for what He has enabled us to do.

At the close of my eighth year as resident bishop of the Buffalo Area I desire to express my heartfelt appreciation to ministers and laymen who have so loyally and faithfully supported me as their resident bishop. There is much to be accomplished and I am confident that the next four years will register significant advance for the kingdom of God as far as the Methodist Episcopal Church is concerned if the enterprises already under way can be carried forward to completion.

ADNA WRIGHT LEONARD.

Buffalo, New York.

## SAINT PAUL AREA

BISHOP CHARLES EDWARD LOCKE

If this statement should be read in conjunction with the report published four years ago, there is much detail which does not need to be repeated at this time. The Saint Paul Area still includes the two Conferences in Wisconsin, two in Minnesota and the Dakota Conference, covering in all an area of two hundred thousand square miles. There are 835 preachers and 950 different congregations; the total membership is 155,856.

While there is a regrettable decrease in World Service giving, yet in the year just closing this area stands first in the list with the lowest percentage of deficiency over the preceding year.

It is quite marvelous that, while drought and grasshoppers have augmented the general condition of financial depression, there is a spirit of optimism throughout the entire area. Instead of defeatism, which might have been naturally expected, there is a characteristic hopefulness, and a confident belief in the physical resources of the land, and a firmer trust in the goodness of God and the inevitable dawn of a brighter day.

Several of our finest churches and two or three of our hospitals, which were over-built because of a too sanguine leadership, are now reaping the whirlwind of worry and perturbation in meeting interest and payments on the principal. It is not expected that any of these properties will be lost, but a large amount of sacrificial giving is being required. The people are holding on tenaciously until there shall be a turn in the tide. Extravagance in church construction has been severely rebuked. It has been a dearly bought lesson. If our people shall learn from these deplorable conditions to build within their means in the future, there will be some substantial compensation.

The three colleges, Hamline, Lawrence and Dakota Wesleyan, are giving a good account of themselves. Lawrence is the only one that is operating with a balanced budget. The trustees and presidents are steadfastly determined to reduce their deficits to a minimum. During the last quadrennium Lawrence College has completed two buildings and is now constructing a third. The first is the Alexander Gymnasium, erected at a cost of \$400,000, on the new campus south of the Fox River adjoining the athletic field. It is most modern and commodious. The second building is that of the Institute of Paper Chemistry, a graduate school affiliated with Lawrence. The building and its equipment are valued at a quarter of a million dollars. It is supported by the paper industry and its budget has grown to

\$90,000 a year. Its library is the best in its field, and will be housed in the new Kimberly Memorial Library now being designed for construction in the spring of 1932. A further gift from the Presser Foundation provides half the cost of a proposed new conservatory of music. At Hamline University the amount of money has been obtained by which to claim in full the two hundred and fifty thousand dollar gift from the Rockefeller Foundation.

In all of these schools the faculties have been improved and the boards of trustees strengthened by men who have especially achieved in their own fields of endeavor.

The Wesley Foundations of the Universities of Minnesota, Wisconsin and South Dakota are steadily going forward. The people are slowly coming to feel financial obligation for this new venture in Christian education. In each of these foundations the pastor of the church includes in his duties the directorship of the work among the students. This is a great responsibility, but able men with competent assistants are furnishing a highly commendable leadership, and the responses are justifying the increased labors.

Regarding the hospital work, I wish to record that in the Saint Paul Area there are the Methodist State Hospital, Mitchell, South Dakota; The Richland Centre Hospital, in Wisconsin; The Bellin Memorial Hospital, Green Bay, Wisconsin; the Lakeside Methodist Hospital, Rice Lake, Wisconsin; The Methodist Hospital, Rapid City, South Dakota; the Methodist Hospital, Madison, Wisconsin; the Wesley Hospital, Wadena, Minnesota, and the Asbury Hospital, Minneapolis. All of these houses of healing are rendering notable service. Some of them are struggling under heavy financial burdens, and especially now are finding it difficult to meet their recurring interest, with a falling off of the number of patients and the inability to pay of many persons who are treated. The extraordinarily fine Asbury Hospital reports it is out of debt with its two noble buildings and a capacity for 560 patients. The Tourtellotte Memorial Deaconess Home is located in Minneapolis in the same block and connected with Asbury Hospital. A large number of deaconesses render valued services to the hospital and churches. With its stately columns and architecture this is probably the finest Deaconess Home in Methodism.

There is also a Home for the Aged, "The Morrow Memorial Home," at Sparta, Wisconsin, which is filled to capacity, with a long waiting list.

I have just sent out my eighth and last New Year's letter to the preachers of the Saint Paul Area. As I approach my retirement at the General Conference of 1932, it may be with a sincere regret that I am to lay down my happy official burdens, but it is with the confident expectation that my successors will carry

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forward the good work with increasing efficiency and larger achievement. Amen.

“Others shall sing the song,  
Others shall right the wrong,  
Finish what I begin  
And all I fail of, win.  
What matters I or they,  
Mine or another’s day,  
So the right word be said  
And life the sweeter made.”

## PORTLAND AREA

TITUS LOWE, Resident Bishop

### A BIT OF GEOGRAPHY

The Portland Area is the largest geographical area in the United States. In the world, it is surpassed in size only by the Capetown and the Buenos Aires Areas. Its enormous extent covers 833,402 square miles. This will be seen to be about sixty-seven times the area of the country of Holland. The territory of Alaska accounts for this great extent. The remainder of it is made up of the states of Oregon and Washington and the panhandle of Idaho.

In the United States there is no more fascinating territory than this northwest land. Wondrous mountains, perennially peaked in immaculate purity, are found throughout the area. Wonderful river valleys, fruitful lands, immense resources in timber upon a thousand hills, great harbors fully protected from the ravages of the sea, which give a welcome haven to vessels from Australasia, Malaysia, China and Japan to the west, all of Europe to the east, Latin America to the south and far-off Africa, whichever way they choose to come. It is a land of fascination.

Historical romance is in the air. There are great names to be conjured with in the northwest territory. Jason Lee and Marcus Whitman, Jedediah Smith, Lewis and Clark are all names around which gather romantic and empire-making episodes. The "covered wagon" found the end of its trail only when it sighted the broad stream of the Columbia. The tables of the world, the Oriental world, European world and the American world, are made richer by the thousands of tons of choice fruit which are shipped from this territory annually. The seas and the rivers of this area yield enormous wealth annually in the harvest of fish, a score of different kinds. Millions of bushels of wheat are grown annually within the limits of the area. Nature has been amazingly kind to the Pacific Northwest.

### MERGING OF CONFERENCES

In 1928 the area consisted of four Conferences—Oregon, Puget Sound, Columbia River and the Pacific German. In 1929 the Pacific German was merged with the Oregon Conference, and in the same year the Columbia River and the Puget Sound united to form the Pacific Northwest Conference. Both these

readjustments have justified themselves and are proving to be in line with better administration. In addition, the Pacific Swedish Mission Conference dissolved and one part of this Conference entered the Puget Sound Conference in 1928.

On Plan during the quadrennium I have presided at the following Conferences:—Pacific German, Columbia River, Puget Sound, Pacific Northwest, Oregon (2), Mississippi, Upper Mississippi, Alabama, New Jersey, Iowa, Upper Iowa, Minnesota, South Dakota, Northwest Iowa, Newark, Montana, Idaho and Central America Mission. It was a distinct privilege to preside at the Central America Mission Conference, thus relieving somewhat the heavy burden upon Bishop Miller.

#### THE MINISTRY OF HEALING

Four hospitals in the area are conducted under Methodist auspices. These hospitals are located as follows: Spokane, Wenatchee, Seattle, Washington, and Marshfield, Oregon. There are certain administrative problems regarding these institutions which periodically come to the fore and for which an answer must be found in the not too distant future. The relation of the Annual Conference to the hospitals and the responsibility of the Conferences for the hospitals ought to be much more clearly defined. In the service rendered at these various institutions the Church has great reason to rejoice. High grade professional service has been given and in an atmosphere conducive to the best good of the patient. Effort has been maintained at each of these institutions to create and maintain a lovely Christian atmosphere, and it is the conviction of the Board of Hospitals and Homes in each of the Conferences that this objective has been maintained in a very high degree. The figures of the different services rendered in the hospitals, if compiled, would make an exceedingly impressive showing, and these exhibits from the Spokane Deaconess Hospital will be a hint of the extraordinary service rendered not only by this hospital but by the others in proportion to their size.

In the Spokane Hospital, during the quadrennium, 18,564 patients have been admitted, which is itself a fair-sized city. 2,640 patients have been cared for free of charge, and the free work during the period amounted to \$169,675. 85 patients were converted during their stay in the hospital. In addition to this, student nurses were led into consecrated life.

Our Wesley Hospital at Marshfield, Oregon, has been enduring severe financial stress. There is a possible way out of its troubles but it is too early to make a positive statement.

#### GOODWILL INDUSTRIES

Goodwill Industries are maintained in Seattle, Tacoma and Portland. These organizations are rendering a bit of human

## *Portland Area*

service of superlative value. Thousands of poverty stricken people throughout the territory have been aided in the effort to earn a living through the instrumentality of the Goodwill Industries. It is a truism that the best help is self help, and this opportunity for self help has been eagerly grasped by thousands of people in the Northwest.

### CONFERENCE CLAIMANTS FUNDS

Added emphasis has been given in each of the Conferences in the direction of making more adequate provision for retired ministers and their dependents. In this period of profound depression it is encouraging to report that the total funds of the Pacific Northwest Conference have reached the significant total of \$314,988. In the Oregon Conference effort has likewise been made to increase the fund. This has met with considerable success. At the time this report is made the total holdings of the Oregon Conference Fund have reached approximately \$140,000. Both these Conferences in this particular are far below many of our eastern Conferences. This is largely accounted for by the fact that the Northwest is the last pioneering territory in the United States and the accumulation of these funds, even up to this point, has been a task requiring courage, persistence and sacrificial giving. The demands upon these funds are very heavy, for both Conferences have a much larger roll of retired men than the total membership of the Conferences would seem to warrant. This is due to the fact that many of the men now retired or about to be retired came into this territory in the maturity of their powers, or, indeed, when they had passed life's meridian.

### THE MINISTRY OF EDUCATION

Two colleges are within the limits of the area. The historic Willamette University, under the presidency of Dr. Carl Gregg Doney, has continued its splendid work for the young people of this territory.

During this quadrennium it succeeded in achieving an additional endowment of \$500,000. Likewise, it received the largest single bequest that ever came to the University. This was in the sum of \$100,000 made by a non-Methodist citizen of Portland, Mr. Eric V. Hauser.

The College of Puget Sound, situated in the fascinating city of Tacoma, is young and vigorous. Doctor Todd's presidency at the institution has been marked by a line of advance which is equaled in scarcely any other school in our connection. Again in this case, collection of \$500,000 for additional endowment has been consummated, much to the gratification of the friends of the school. Both colleges have enjoyed the substantial assistance of the General Education Board.

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The Northwest Training School in the city of Seattle has found commodious quarters in a magnificent location, in close proximity to the great University of Washington. Notwithstanding these troublesome financial times, the school is making real headway in handling its financial problems and has a choice group of 25 young women who are in course of preparation.

Wesley Foundation activities are maintained at the University of Oregon, the Oregon State College, the University of Washington, the Washington State College and the University of Idaho. These activities are suffering from insufficient financial support. I cannot too strongly stress the worthwhileness of the effort being made in these different localities. I am sincerely hopeful that friends may be raised up for this type of our work for it has an enormous reach.

Added emphasis during the quadrennium has been put on the subject of Christian Education. Both Conferences have maintained a Conference Director of Religious Education and the subject has been kept to the fore. Increasingly, wide-awake pastors are coming to realize that failure to function efficiently at this point is a singularly costly failure.

### THE MINISTRY OF BENEVOLENT GIVING

During the first two years of the quadrennium the benevolence giving of the area showed a record of which this pioneer territory had reason to be proud. There were relatively few churches in the area but what listened to some definite presentation of the World Service cause, and the resultant giving was highly creditable. We pause to thank God in this report for the activities of the Woman's Foreign Missionary Society and the Woman's Home Missionary Society throughout the area. The wonderful results achieved by these blessed women show the effect of organizations which reach to the individual in the churches. The monthly meeting of the women of these Societies, their regular gifts and their prayers to God add much to the spiritual life of this territory.

During the prolonged depression scores of our churches have found it impossible to maintain the former standard of giving.

### HELEN KELLY MANLEY COMMUNITY CENTER

The first official act I was called upon to perform on coming to the area was the ground-breaking for the Helen Kelly Manley Community Center in the city of Portland. In due season the splendid building, made possible by the initial gift of Mrs. Manley, added to by local friends and the national Woman's Home Missionary Society, was completed. It has carried forward a work of real significance, the type of work

## *Portland Area*

which in many cities is known as settlement work. It is rendering a service of which we may be very proud.

### CHURCH BUILDINGS

The statistical record of the quadrennium will show that we have fewer churches in 1932 than in 1928. This is inevitable. We have reached a day of good roads in almost all sections of these two great commonwealths. This has meant the period of consolidated schools and union high schools. It has meant also the death or serious decline of small crossroads communities, and this in turn has meant that there was no longer use for the little pioneer church which was built in sacrificial love and faith fifty, sixty, seventy, eighty or more years ago.

Many of the church buildings in the area are antiquated buildings. The present generation had little or nothing to do with the cost of these buildings. Most all of them are frame structures and were adequate for the pioneer day in which they were built. They are now woefully inadequate and yet the financial situation of hundreds of our people is such that at the present time replacement is not to be seriously considered. From the viewpoint of the east, such as thickly settled portions of New York State, Pennsylvania and Ohio, much of the territory of the Portland Area is still pioneer missionary territory and will continue so to be for years to come. It is our very earnest hope that devout lovers of God, living in the richer portions east of the Mississippi, may catch a vision of the extraordinary possibilities for the Kingdom of God that lie in the building of adequate buildings in this newer land.

In this connection it must not be forgotten that the Pacific Coast is that portion of the Occidental world nearest to the Orient. When one leaves Portland or Seattle, the first stop west is Yokohama. Inevitably, the west coast will play an ever-increasing part in solving those problems of the Orient which markedly affect American life. Methodism in the eastern states can afford to look with a generous eye upon the development of Christian thinking in these states.

### THE ALASKA PROBLEM

The dreams of the late '90s and the early days of the twentieth century concerning Alaska have not been realized nor does it seem that they are likely to be. Alaskan towns which once throbbed with life, two-gun life, wild life, and which counted their populations by 20,000, 30,000 or 40,000 are now populated mostly by ghosts of by-gone days. Ketchikan and Juneau are striking exceptions to this statement, but Skagway, Dawson and Fairbanks are splendid illustrations. The hour has fully come when the evangelical denominations of the United States are solemnly obligated to re-survey the work of

## *Portland Area*

Christian activity in Alaska. It is little short of a sinful waste to attempt to carry on as we are now doing. Sacrificial money ought to be spent sacrificially, and never for denominational pride or projecting into the future unworthy prejudices of the past. A re-survey of conditions in Alaska from the standpoint of the evangelical churches and an agreement on fields of influence and activity are imperative. Followers of the Son of God can give no valid reason why we should continue as we are now doing.

### A PROPHETIC MINISTRY

Since coming to the area, the Resident Bishop has made every possible effort at his command to help maintain, and, where it does not already exist, to help create a prophetic ministry. Twenty-two years of service in the pastoral ministry of the Church brought to him the overwhelming conviction that the direst need of the land is a scintillating, inspiring, prophetic ministry. Religion, properly understood, is never an opiate. Faith is not a vehicle which guarantees to carry one to the sunnier side of the pearly gates, but is rather a dynamic force which moulds character here, gives life its major stimulus and sweetens every good and noble thing in human experience. We have many ministers in the area, each according to his measure, actually striving to maintain this holy idea.

### A PERSONAL WORD

On coming to the area in 1928, the Resident Bishop was practically a stranger to ninety-five percent of the ministry of the area and also to the entire body of the laity. He holds that position no longer, but instead, he has found in the ministry and in the laity brothers and sisters of the highest possible caliber and from them he has received perfectly splendid co-operation and support. Personally, he has received multiplied courtesies at the hands of the ministers and laymen scattered throughout the length and breadth of the enormous territory. It has been a real opportunity to think with and work with a group of consecrated men and women whose faces are toward the morning. Other sections of the United States may if they will point with pride to the past. The Northwest has its face turned toward the sunrise. It is a very high privilege I have had in serving with the brethren during this period. The grace of our Lord Jesus has been with us during the quadrennium. We have not been without the guidance of the Holy Spirit, and the kindly hand of God the Father we have felt upon our heads. Blessed be the name of our God.

## NEW YORK AREA

FRANCIS J. McCONNELL, Resident Bishop

The New York Area comprises the New York East, the New York, and Newark, the East German and the Eastern Swedish Conferences. The area has some fields of work almost if not quite as old as any in American Methodism and some whose problems are as new as if they had been begun yesterday. We have some phases of city work which tax to the utmost the latest resources of training in Christian skill and some phases of rural work which require the same type of approach that the first pioneers met when they began to spread American Methodism.

A very remarkable study of Methodism in New York City has recently been carried through and published by the New York City Missionary Society—the work actually being done by Mr. Joseph Van Vleck, Jr. This study shows that the Protestant population of Manhattan Island has decreased with the last ten years, while the population of Westchester County has increased. So far as the prospects for ecclesiastical returns from church work are concerned the Westchester field is the most promising around New York. Westchester shows an unusual development of high community spirit in many ways. The communities are not content to look to New York for their cultural development and get together to bring out to their suburban centers the best type of musical and other talent which comes to New York. Likewise they develop their own type of religious institution. The Methodists have done their fair share of such development, though the Van Vleck survey shows that there is room for another strong Methodist church in the Westchester suburbs. When we deplore the Protestant loss in New York City we must not forget that most of this is removal to suburbs.

The opportunities for numerical growth in Manhattan itself are slight. There is a fine chance to reveal to non-Protestant groups something of that interest in the welfare of men as men which is characteristic of our denomination. If a Church is free enough from the problems of financial self-support to be able to render a community service in a non-Protestant neighborhood, the moral and spiritual good accomplished is incalculable. It would be hard to overestimate the human good accomplished by the Church of All Nations. The support, however, has to come in large part outside the neighborhood of such churches themselves.

The problem of support for the churches in residence sec-

tions in New York City itself is difficult. Some, notably the Broadway Temple, under the leadership of Dr. C. F. Reisner, and the Metropolitan Temple, under that of Dr. Wallace MacMullen, have boldly attacked the problem by seeking to make the apartment house plan, in connection with the church building itself, supply enough revenue to carry the work of the church. Those who have criticized this plan have not been especially fertile in suggesting any other, though it must be admitted the plan is still in the experimental stage and may embarrass the churches at any time in tying them closely to profit-making schemes, which may take the edge off the preaching of a vigorous application of the Gospel to social situations.

Methodism could probably do more in New York City if some well-conceived plan of merger and consolidation could be carried through. The preachers for the most part see this, but the laymen of the churches involved do not. Our denomination is highly centralized as far as concerns the ministry but almost completely decentralized as concerns church properties.

On Manhattan Island Saint Paul Church, Dr. R. L. Forman, pastor, has been able, through many decades, to meet the demands of a community constantly changing, with resources in the church itself, and with chief reliance upon what we call the "regular" church activities—vital religious messages and faithful pastoral visitation. Madison Avenue has had, perhaps through reason of location, to face the problem of change of site, though such removal will not in any way affect the continuity of the church life. This church is a conspicuous instance of the wisdom of a long-time pastorate in a metropolis. Dr. Ralph W. Sockman has never been pastor of any other church than Madison Avenue. He has succeeded in seventeen years in giving the church large programs of all-around service—especially with young men—and in making his pulpit so pre-eminent that it would be impossible to discuss Protestant leadership of all denominations in New York without recognizing him. I must mention as a type of highly specialized institutional service, carried along with rare success worthy of the attention of all students of such work, the Union Church, Dr. C. E. Wagner, pastor.

Taking the New York Conference as a whole, the fields are difficult. Until the beginning of the present Conference year only one salary had been cut throughout the period of the depression—largely because the salaries were too low to be cut. Far away from the city the rural and small-town charges feel the influence of non-Protestant factors. The churches cannot pay large salaries, and the preachers heroically labor on in territory deserving much larger recognition and support from the general Church. The Conference itself is more of a unit than in former days, so far as what we call the "Conference

## *New York Area*

spirit" is concerned. There seems a close bond of fellowship among all the men which is unusual when the churches of a large city are in a Conference mostly of smaller charges, with rather a wide gap in type between the two sets of appointments.

The New York East Conference has a wider variety of appointments than New York—though nothing like the Kingston District, for example, where many of the churches in the Catskill Mountains are literally snowed in often for two months of the year. There are responsive fields for work the entire length of Long Island and in Connecticut—the fields, many of them, combining in themselves both suburban and rural tasks. The Brooklyn situation is not over-encouraging, due to the inevitable changes of population. Our preachers are able and devoted, but they have to deal with vast and intricate problems not at all of their own making. To one who has known the fields of the New York East, as the present writer has for thirty years, the holding of some posts in Brooklyn has called for almost superhuman energy. The Central Church just dedicated under the leadership of Dr. J. Lane Miller is a worthy monument to the spiritual heroism of both pastor and people. Within a short distance of each other in Mount Vernon, Dr. Wallace H. Finch and Dr. O. F. Bartholow are doing unusually successful suburban work of different types each meeting the needs of its constituency.

The temper of the New York East Conference is very progressive. Probably no Conference in Methodism has gone further in calling for recognition of, and thorough dealing with, the social problems to-day than has this Conference—in formal Conference actions calling both for clear understanding of to-day's difficulties and unfaltering heroism in attacking them. Some accents in these utterances have rung with a spirit of genuine prophecy of a type sorely needed to-day.

The Newark Conference has a severe task in the readjustment of down-town properties in the city of Newark. Plans which would have made possible a forward movement by utilization of funds now unused were stopped and set back by the depression. No rural problems in the United States present more stubborn resistance than some within the bounds of the Newark Conference, and no suburban towns around New York offer better opportunity for religious work than do those of this Conference. For years the Conference has been deeply interested in religious education, largely through the leadership of Dr. Karl K. Quimby, and takes seriously the systematic cultivation of the religious knowledge of the young people. Dr. J. E. Charleton of Maplewood has carried to a high efficiency a community enterprise.

The East German Conference has not yet met the question of merging with the other Conferences as have most of the other German-speaking Conferences, and continues a solid, persevering

presentation of the Gospel in spite of the peculiar embarrassments attending German work. The Conference makes a worthy contribution to the religious life of the territory which it serves—the religious training of the young being thorough-going, according to the German tradition.

The Eastern Swedish Conference is a fine example of being content to attend to one's own business—a strong group of ministers not covetous of the larger fields in English-speaking Methodism, and content to do a highly intensive work of excellent quality among those of Swedish descent.

The World Service contributions throughout the area have declined through the quadrennium—and were declining before the period of general depression set in. The decline does not seem to be due to any opposition to the benevolent work of the Church, but to the pressure of local appeals. We are proud of the new churches recently built throughout the area, but many of these are enormously costly and entail a heavy outlay for current work. Just a glance at one of the newer buildings, with its varieties of equipment for all sorts of agencies, gives a hint of the difference in the size of the current expense budget compared with that called for by the churches built fifty years ago. These newer activities, to greater or less degree, will have to stay if the church stays. For they establish centers of social contacts without which the mass of church members would not come to know one another. It looks as if Methodism were in the position of having to put new foundations under its structure, at vast expense. This and the increasing multiplicity of local benevolent appeals is enough to account for the decrease in response to the world-wide appeal. Yet it would be easy to put too much stress on the wide-spread nature of the decline in the regular church benevolences. One district of the New York Conference saw twenty-eight out of sixty charges report increases of World Service collections this past year.

As far as one can make out from rather wide and close questionings, the level of preaching throughout the area is high. It requires only a little conversation with the ministers to learn that they are reading the better type of religious books. The preaching is not much on doctrinal themes—but deals with the live issues of this actual world and the type of inner piety required to meet them. Whatever else may be said of the churches it must be said that they never were working harder at their distinctively religious tasks than to-day, with a thoroughly genuine devotion.

Methodism of the area is benefitted by the presence within its limits of the headquarters of the Missionary Society whose workers are continually called upon to present the missionary cause in the neighboring churches; of the Book Concern alert to meet the library needs of the minister; of *The Christian*

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*Advocate* which Dr. James R. Joy edits with ever-freshening and ever-ripening skill; of Drew University whose imminent expansion is in the wise control of Dr. Arlo A. Brown; of the Conference Commission on Courses of Study whose resources Dr. Allan MacRossie gladly puts at the disposal of the preachers; of the Drew Seminary for Young Women under the presidency of Dr. Herbert E. Wright; of the Centenary Collegiate Institute under the leadership of Dr. Robert J. Trevorrow. The Methodist Federation for Social Service is always ready to supply material of social interest under the expert advice of Miss Winifred Chappell. Mention should also be made of the splendid asset which our Church holds in the newly built Deaconess Home in Manhattan.

A word should be spoken about the participation of Methodist representatives, too, in the work of institutions outside our denomination. Union Theological Seminary and Columbia University serve us through the high training of many of our ministers and through scholarships granted to workers on furlough from foreign lands. Teacher's College has as a leader in religious education Miss Margaret Forsyth, daughter of the late Dr. D. D. Forsyth. In the same department New York University makes use of the ability and experience of Dr. S. L. Hamilton. We all know and are thankful for the remarkable work of Dr. Halford E. Luccock in the Divinity School of Yale University. Dr. F. Ernest Johnson has charge of the Education and Research Department of the Federal Council. To him is chiefly due the extraordinary excellence of the Federal Council Information Service—which gives the best summaries of debated social issues to be found in the country. Dr. John W. Langdale serves effectively on all the important interdenominational committees in New York City. I must mention also the surpassing quality and amount of general community service rendered by the Methodist Hospital under the superintendency of Dr. James E. Holmes and the lay leadership of such men as Dr. Frank A. Horne and Mr. A. P. Sloan.

In general the movements of the area lay stress on life itself as the test of religious experience—increasing fineness and fullness of life as the mark of the presence of the Holy Spirit; and of human service as the expression of that life. The churches of the area look toward increasingly close co-operation with those of all other denominations—though in the rural sections plans for union of congregations in over-churched situations do not meet the favor which, it seems to me, they deserve. The reason is twofold—the slowness of laymen to give up their own denominational relations and the anxiety of district superintendents not to surrender a church until the Methodist minister of the church has been provided for. Still the movement toward the settlement of such problems seems to me to be un-

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necessarily slow. In the city itself the New York City Missionary and Church Extension Society under the secretaryship of Dr. Frederick B. Newell and the Brooklyn and Long Island Church Society under Dr. H. B. Munson's guidance are unifying centers of increasing significance. Apart from their inability to bring about mergers of Methodist churches—mergers which though long overdue lie outside of their authority—these societies really hold the keys of solving the problems of wise dealing with Methodist obligations as a whole in New York City.

## WASHINGTON AREA

WILLIAM FRASER McDOWELL, Resident Bishop

In making this, my fourth and final report for the Washington Area I desire to emphasize a number of convictions and impressions which have come out of my sixteen years of residence. There will be a minimum of statistical and other detail already known to the Conferences of the area and to interest in them.

1. Membership: My first report showed a total of 244,266 members. The latest total is 264,277. The first report showed 838 pastoral charges, with 664 filled by regular appointment and 174 left to be supplied. The latest report shows 689 regular appointments and 156 supplies. The latest report also shows a total of 24,241 members on the "non-resident inactive" roll. I only wish to say that in my judgment based upon careful study of the area we are using too large a percentage of supplies, useful and faithful though many of them are; that our non-resident inactive list is both unwisely and illegally large; that our membership is not nearly as large as it should and might be; that we do not add nearly as many members as we might through the Sunday Schools and by conversion; and that above all we lose all too many by processes which need not be named. Membership in the church is a sacred thing, not to be entered into lightly and not to be lost with ease.

2. The Church in this area has felt the modern call to Christian philanthropy and made a fine response to it. I wish I could present pictures and detailed descriptions of the Baltimore Old People's Home, Carroll Home for the Aged at Baltimore, Methodist Homes for the Aged at Washington and at Tyrone, Strawbridge Home for Boys, Children's Home near Harrisburg, Kelso Home for Girls at Towson, Maryland, Swartzell Home for Children at Washington, Wohomis Lodge at Baltimore, Maryland General Hospital at Baltimore, Sibley Hospital at Washington, Lucy Webb Hayes Training School at Washington. The Church of the area as a whole has taken the sound view that it must not neglect to care for its old people nor for its dependent children nor for its sick. The motive for the building of these institutions along with others is the motive that is found in the compassionate Christ toward people similarly situated in his own days on earth.

3. The work of education in our higher institutions and academies goes on well, but with wholly inadequate resources. After sixteen years of intimate association with the area my

conviction is deeper than ever that there is no substitute for the aggressively Protestant Christian College. And there is no way by which an institution can be maintained upon that basis except by having a single denomination assume responsibility for it and for the maintenance of its Christian character. Colleges conducted on a nonsectarian basis usually work out to a minimum of positive religious influence and life.

I am especially moved to say that I think Methodism's great contribution to the Capital and to the country and world, with this as a basis, lies in making the American University as strong as any institution can be made. It should be absolutely loyal to the government under whose charter it operates, and religiously it should be positively protestant and evangelical. The denomination has assumed a degree of responsibility that it has never fully met with reference to this University, a responsibility which it must meet if it is to fulfill its larger duty to the world. The denomination ought to be grateful for the co-operation of distinguished men and women of other protestant evangelical denominations in the maintenance of this University.

4. Within these sixteen years we have erected our Methodist Building under the auspices of the Board of Temperance, Prohibition and Public Morals. The Eighteenth Amendment has been passed and the supporting legislation enacted. And the very life of the nation itself is now involved in the question whether the United States has in it the power to become a competent democracy able to establish righteous laws and enforce them. Any one related to the whole question, as I have been, is compelled to say that the prohibition question is part of an immeasurably larger one. Far deeper than the question of the enforcement of the Eighteenth Amendment is the attitude of the people toward the Constitution as a whole. And thoughtful persons are convinced that the government cannot survive as a Republic upon the elective system as applied to obedience to law. The Nation cannot be half law-abiding and half law-observing and still stand.

In my younger ministry I did not intend to become absorbed in what was then known as the prohibition question. That was regarded as the proper field for specialists. Now after twenty years of presidency of the Board of Temperance which I gladly count as one of the good opportunities the church has given me, I am convinced that no special task in education to which subject I meant to give major attention, surpasses the task of teaching the nations and the world to think straight on this whole subject of national life, the relation of law to human life and government, and the righteousness or public morals essential to the very life of men in their civil relations. Contact with this cause has put a new content in my idea of education.

5. I am keenly conscious of the progress made in these years, in the attitude of the country and the world toward war. The World War was at its height sixteen years ago and while war has not ceased in the world, legal war has ceased and war itself has been declared an outlaw by the nations of the earth. Men and women opposed to war have a new standing in the world since the adoption of the Kellogg pact. The worldwide depression is so closely related to the World War that from this point of view a new significance attaches to the ancient words: "They that take the sword shall perish with the sword." The nation that takes militarism as a principle and policy will perish by militarism. Those who were saying twenty years ago that no nation could pay for a great war told the truth. We had the Great War and cannot pay for it. War so nearly bankrupted the world that every good cause now staggers under the financial load the world must carry. This puts the church in a new position of power for the making of a world of peace and thus winning the blessing pronounced by the Master upon the makers of peace.

6. It is my conviction, based upon these years of observation, that there must be a new interpretation of evangelical protestantism to the world and a new place made for it in the world. In the interest of bringing the Kingdom of Christ protestantism must recover and create a deeper sense of its own meaning than was possible in the days of the Reformation, when men were engaged in the fierce controversy of the time. Evil is strong and has come upon the world like a flood. We are wrestling not with flesh and blood but with principalities and powers, with spiritual wickedness in high places. And conventional protestantism, a merely historic protestantism, a narrow and limited protestantism will be futile and impotent in the world in which our children must live.

And this applies to the whole subject of church union. In other ways reports will be made as to the formal efforts for better interdenominational relations. I had hoped before my retirement to see many of these relations consummated. I come with sincere disappointment to the end of my effective relation without seeing this holy achievement. But I must record what is deep in my soul by saying that there is no sufficient reason for continuing many separations now existing within the Church of Christ; that the state of the world calls upon the churches of Christ to be one church in Christ, and that God cannot hold guiltless those who prevent the great prayer of Christ from being answered. I share the feeling of the *British Weekly*: "For there is no manner of doubt that were Christendom unanimous and upon its feet with regard to any one single project, Christendom could secure it now. If there were one thing on which the Christian Churches of this

world were united and resolved, that one thing would be conceded almost forthwith." I devoutly hope and pray that the Sesqui-Centennial of American Methodism which we shall celebrate in two years from this time will be crowned with glory because of the reunion of the separated branches of our Methodism.

Religion has not taken its true place in the Republic. The Church of Jesus Christ has not made this nation a disciple of Jesus Christ. It has led the nation to many things that are excellent but it has not made Him supreme in the laws and the life, the spirit and the institutions existing under the flag. No single agency could be so imperial and irresistible in the making of a new world as a united church in the United States, making the United States not after the petty fashion of correcting a few faults, not by the process of "government by complaint" but by the commanding process that is creative and constructive even after the fashion of Christ himself.

Fifty years ago the Church admitted me to its ministry and twenty-eight years ago set me apart to the office of a bishop. The ministry has seemed to me a holy thing that I must carry across the years with clean hands and a high heart; the office of a bishop a sacred trust that must be administered as far as possible in the spirit and manner of the fine traditions represented by the great names of the older day. I do not lay this ministry down. I shall carry it with gratitude until the end of the day.

## DENVER AREA

CHARLES L. MEAD, Resident Bishop

The episcopal responsibility for the Denver Area consists in the supervision of the work of the Methodist Episcopal Church in the states of Wyoming, Colorado, Utah and New Mexico, combined in the organizations known as the Colorado and Wyoming State Annual Conferences, the Utah and New Mexico Missions. Much of the territory in the area is missionary in character and includes all of the problems incident to the work of the Church. The city problem embraced in the cities of Salt Lake City, Utah; Denver, Colorado Springs and Pueblo in Colorado; Cheyenne, Sheridan and Casper in Wyoming, present the problems of the growing city. The agricultural problems of eastern Colorado, Wyoming and Utah bring to us the responsibility for the religious nurture of sparsely settled areas in wide reaches of territory. The Mormon problem in Utah and Wyoming, the Mining Camp problem in Colorado, the predominant Roman Catholic influence in New Mexico make all of the problems growing out of such conditions especially pressing.

Owing to the economic depression in the larger centers, there is a slight decrease in membership in the Colorado and Wyoming State Conferences, but a slight increase in membership is seen in the New Mexico and Utah Missions, giving now to our area a total membership of 59,449. During the quadrennium the Southwest Spanish Mission was merged with the Latin American Mission which necessarily compels a reported decrease in the membership in the area.

The area has contributed through the general work of the Church the very fine services of the Rev. Orrin W. Auman as treasurer of the World Service Commission. It has also given a contribution of no mean value through the work of the Rev. Ezra M. Cox in connection with the Bureau of Foreign Speaking Work through the Board of Home Missions and Church Extension. The most conspicuous contribution has been the record of thirty-two years of editorial work through the pen of the Rev. Claudius B. Spencer, editor of the *Central Christian Advocate*, which equals, if it does not surpass, any similar contribution of the intellectual leadership in the work of our Church through the *Central Christian Advocate*.

The University of Denver has shown remarkable progress the very fine leadership of Chancellor Frederick M. Hunter in both material and spiritual development.

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The most marked material development is the construction of a magnificent library building, costing \$350,000, the gift of one of the public spirited citizens of Denver, together with an endowment of \$180,000, a trust fund, the income from which is already at the disposal of the university.

It seeks to develop the spiritual life of the students by the direct religious teaching in the Department of Religion and Religious Education; by indirect methods through application of religion to the problems of life; by the practice of religious activities under the leadership of a Director of Religious Activities, seeking to stimulate all groups in a wholesome religious life. The earliest conceptions of the University provided by means of a far-visioned section of the original charge that no religious tests should ever be made for entrance to the university. Consequently, all denominations find a place in our student body, although by far the largest percentage is held by our Methodist youth.

Also, by the control of living conditions in which the university is encouraging the development of the social life of the student body through the direction of fraternity houses, subject to all of the requirements and regulations of university control.

The future of the University of Denver is exceedingly promising—with a building program which is now under consideration.

The policy of the faculty is to encourage research, both for its ultimate contribution to knowledge and the search for truth, and also for the purpose of developing the finest teaching.

The University of Denver gives promise of being one of the great educational institutions not only of the Rocky Mountain region, but of the whole educational field.

The Iliff School of Theology shows real progress during the quadrennium in having placed the work entirely upon a graduate basis; in choosing students with special care; in granting the Degree of Doctor of Theology; in the largest enrollment of college graduates in the history of the school; in the freedom from indebtedness; in the increase of \$13,000 to the capital funds of the Institution. Its graduates are being sought for in places of conspicuous leadership and the presidency of Dr. E. Guy Cutshall, with the co-operation of the excellent faculty offers a program of efficiency that brings inspiration to students and important contributions to the program of theological education in America.

In the student centers at Laramie, Wyoming; Boulder, Greeley, Fort Collins and Gunnison, Colorado, the Wesley Foundation is carrying on a work of growing influence among the students of Methodist preference in each one of these centers.

The Epworth League of the area has been developing a very intensive program in the development of institutes in the various localities. The Sheridan District in Wyoming has secured

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a very fine piece of property in the Big Horn Mountains; the Cheyenne District is a growing institute in the Snowy Range, and increasing interest is shown in the institute in the Colorado Conference at Grand Mesa and Pine Crest, while in Utah and New Mexico there is a manifestly increased interest on the part of the young people in the life of our Church.

The National Tuberculosis Sanatorium in Colorado Springs has been rendering a most efficient service to many of our members and needy sufferers, having rendered \$14,863 worth of free service during the last year to these needy people. Beth El Hospital in connection with the sanatorium, one of our finest institutions of healing in the Methodist Episcopal Church, continues its very fine service in a large way, having rendered \$12,108 worth of free service during the past year. The Nurses Training School is of superior rating. The American College of Physicians and Surgeons indicates that there is none better in the hospital ministry of the Rocky Mountain region. The Sanatorium at Albuquerque, New Mexico, under the splendid administration of the Woman's Home Missionary Society continues its fine ministry of service in that very healthful locality. The work of the Woman's Home Missionary Society is of inestimable value. The Sanatorium and Harwood Girls' School at Albuquerque, the Navajo Indian Mission School at Farmington, New Mexico; the Davis Deaconess Home at Salt Lake City; Odgen Esther Hall at Odgen; the Highland Boy Community House at Bingham Canyon, Utah; the Rock Springs Settlement at Rock Springs, Wyoming, are all doing a very substantial, constructive work among a very needy class of people.

So many of our pastors in the Utah and New Mexico Missions are carried on the membership roll of the Colorado Conference that they are now, for purposes of administration virtually districts of the Colorado Conference. This greatly facilitates pulpit exchanges, but it also gives the annuity claims accruing against the Colorado Conference a heavy overload. Initial steps have been taken in Colorado to merge Conference Claimants interests into the new pension plan, but only a bare beginning has been made.

Approximately \$100,000 has been added to the Conference permanent funds during the quadrennium and there are yet about \$60,000 worth of pledges to collect as the result of a campaign undertaken in 1929. The total permanent fund is now about \$230,000, and this is growing at the rate of about \$20,000 per year.

The Board of Home Missions and Church Extension has been of inestimable value to various churches in all parts of the area which have been very seriously embarrassed and crippled in their work because of financial conditions.

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A growing spirit of sacrifice manifested because of the reduction in salaries of our ministers in all sections of the area indicates the character of the men who are working in these very difficult fields. The ministers and laymen have been very responsive to every appeal and in proportion to their ability have invested their lives and service in this great and growing territory. Their many courtesies and considerations have placed the resident bishop and his family under very great obligations which he desires here to acknowledge and for which we render to God and the Church our sincere gratitude.

## BUENOS AIRES AREA

BISHOP GEORGE A. MILLER

During the quadrennium now closing the Buenos Aires Episcopal Area has included all Spanish and English speaking work of the Methodist Episcopal Church in South and Central America, organized as the Annual Conferences of Chile and East South America and the Mission Conferences of Bolivia, North Andes and Central America. For financial, geographical and other reasons it was found impossible to realize the expectations of the General Conference of 1928, that the Latin American Central Conference would meet at an early date and elect a General Superintendent who would share with the undersigned the administration of the extended work within the seven republics that comprise the area. The result has been inadequate supervision, though the resident bishop has remained throughout the quadrennium within the bounds of the territory represented.

During the past quadrennium the Buenos Aires Area has shared with all missionary fields the worldwide economic crisis and industrial depression and consequent widespread misery and want on the part of vast numbers of people. We have accepted our share of decreased missionary appropriations and have parted with our proportion of recalled missionaries and dismissed workers. Our present missionary appropriation is considerably less than one third of that of eight years ago and our missionaries number less than one half of the staff then on the field. Five of the republics within the area have passed through political reorganizations known as "revolutions." The uncertainties of industrial transitions and the exigencies of varying monetary exchange have maintained something like a recurring economic earthquake throughout the quadrennium, in the midst of which it has not been easy to maintain moral equilibrium or achieve spiritual advance, but in spite of multiplied factors of difficulty the quadrennium closes with significant advances in several departments of the work.

### SOCIAL TRENDS

Outstanding among the social tendencies of the day may be mentioned the growing interest of the intellectuals in the various social reforms at present under way, the oncoming separation of church and state, now accomplished in three of the seven countries of the area, the rapid advance of Latin womanhood in the various professions and in the activities of commerce, education and the various social betterment organizations, the increasing

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demands of students of government schools and universities for a controlling voice in the administrations of the institutions to which they are related and in government itself and the active and sometimes stormy part played by organized labor on the social stage.

### OPEN DOORS

Roman ecclesiasticism still maintains a strong hold on the masses of Latin life, but the better educated peoples of these lands find themselves separated from Rome by a widening gulf of lessening sympathy and both intellectuals and the growing middle classes are increasingly open to approach on the part of the evangelical teacher, pastor and missionary. We have set apart Dr. George P. Howard, an Argentine-born scholar and preacher, for the special task of interpreting to intellectuals and students of our own and other schools the principles and spirit of the Christian message, and the sincere and hearty welcome accorded him and his work gives encouraging promise of new contacts and better understanding between the present and future leaders of Latin life and our own evangelical leaders.

### CLOSING SCHOOLS

For fifty years our evangelical schools in South America have been sending out into Latin life moral and spiritual influences that have reached beyond all recognizable horizons and have borne fruits in far and often unexpected places. That much of this has been bread cast on the waters is inevitable and we are now planning to co-ordinate more closely our educational and evangelistic activities. Because of decreasing missionary funds we have been compelled to close some of our best and most honored institutions, such as the American Academy of Montevideo, the High School at Huancayo, Peru; the long famous Colegio Americano in Concepción, Chile; the excellent Methodist School in San Jose, Costa Rica; the School in Alajuela, Costa Rica, and at David, Panama, besides various parochial schools throughout the area. The fate of the long famous Iquique English College now hangs in the balance, all missionary aid having been withdrawn. There are, however, some gains. Under the far-seeing leadership of Bishop W. F. Oldham, plans were set up in the preceding quadrennium and beginnings made for the purchase of new sites and building of new equipment for Santiago College in Chile and the Ward School in Buenos Aires. Our schools in Bolivia now occupy high place in the life of the republic and our schools in Lima and Callao, Peru, in Montevideo, in Rosario, Argentina, and in Panama City, still hold high place and carry on with undiminished efficiency. The new building of the Lima High School of the Woman's Foreign Missionary Society places our work in Peru on a level with the

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best educational institutions of the West Coast of South America.

### EVANGELISTIC WORK MAINTAINED

Under repeated financial "cuts" in missionary appropriations our missionaries have insisted on bearing the brunt of the necessary reductions in staff and salaries, rather than allow the national workers and the churches to suffer. To this the national men have responded by a unanimous vote of disapproval of the suggestion that missionaries still on the field should hold the membership in Annual Conferences in the states. These national pastors and laymen have made heroic efforts to maintain and increase local self-support and to carry on the various Conference Missionary Societies. Our people are contributing for self-support sums fully equal to the level maintained by the strongest Annual Conferences in the United States. If we can find a way to stand by these growing churches for a few more years, they should be able to attain complete economic independence and take their places with us in the ranks of worldwide Methodism. As pastors, teachers, evangelists and administrators these people are able to take their places with our proven leaders anywhere in the Methodist world.

### RELIGIOUS EDUCATION

The organized, widely extended and practically applied work of the Department of Religious Education has done much to improve the methods and enlarge the program of our local churches throughout the area. Hundreds of local teaching institutes have been conducted, effective pedagogical methods and departmental organization have been introduced, national leaders have been trained and a new standard set for the work of our Sunday schools and young people's societies.

### WOMAN'S FOREIGN MISSIONARY SOCIETY

The work of this organization includes in South America three great schools for girls: Crandon Institute, in Montevideo, Uruguay; the North American Institute at Rosario, Argentina; the Lima High School at Lima, Peru; Gleason Institute at Rosario and a co-operative share with the Disciples of Christ in the maintenance of the "Instituto Modelo" for young women, in Buenos Aires, Argentina. Several evangelistic workers have been maintained through the quadrennium in various parts of the field, always with high success.

### WORK BY AND FOR WOMEN

There has grown up among the women of our churches a well-organized movement for the linking of the various local organizations in Conference-wide federations for the promotion of Christian culture, the establishment of larger fellowship, the

## *Buenos Aires Area*

development of more effective service in the local church and the linking of life, service and sympathy with the worldwide organization, prayer-life and service-program of the Woman's Foreign Missionary Society throughout the world. Textbooks have been prepared and published, study courses organized and carried on, institutes and conventions have been held, systematic visitation of remote churches has been effected, real enrichment has been brought to the daily lives of thousands of faithful women and new inspiration for service and sacrifice has been released for the upbuilding of the kingdom of God in these lands.

### A RISING SPIRITUAL TIDE

It is noteworthy that once more material adversity has been accompanied by positive spiritual gains. In some parts of the area there have been registered extraordinary manifestations of spiritual life and evangelistic initiative. The spontaneous overflow of the abundant life has sent volunteer laymen into new fields and their testimony has been blessed by the formation of groups of converts and the establishment of work in places hitherto unevangelized. In many churches revival fires have burned and some of the accompanying experiences need only to be dressed in the language of the book of Acts to take their place among the glorious achievements of the apostolic church. We have indeed witnessed some of the acts of the modern apostles in Latin America.

### THE CENTENARY OF SOUTH AMERICAN METHODISM

The First Methodist Episcopal Church in South America began its work in the city of Buenos Aires in the year 1836. We are planning to organize a suitable Centenary commemoration of this important event and invite the Mother Church to designate the year 1936 as "South America Year," designating our work in Latin America as the subject of missionary education and object of special study, interest and prayer throughout the Church.

### ALL-AMERICANISM

One of the anomalies of the Western world is the indifference of Americans, north and south, to the possibilities for world peace and progress, on an effective alignment and co-ordination of the civilizations of the two continents in some form of better mutual understanding and co-operation. For us of the United States, "going abroad" usually means crossing the Atlantic and our international thinking runs east and west rather than north and south, forgetting that stretching away to the far south is to be found a group of sixteen republics, peopled by a young, virile, aggressive and often progressive race, actively engaged in the development of vast natural resources and in some cases

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rapidly overtaking us in the arts and industries of modern life. Within the limits of this territory are found the all but unlimited natural resources of the tropics, uncharted regions yet to be explored and the only extensive fertile territory in the temperate zone yet open to intensive settlement and industrial development. Amid the increasingly complex international problems of a shrinking world there are yet to be found no larger possibilities for the establishment of a broader and firmer basis of lasting relations of co-operation and good will than those growing out of improved contacts, social, industrial, and spiritual, between the two great neighboring American continents. To this end there is room for modification of our traditional paternalistic attitude toward these growing republics and the setting up of standards of fellowship that will make for the ultimate development of a type of "Bi-Americanism" of the north and south, founded on the best that both races have to contribute toward a common Americanism and universal humanity of the later twentieth century.

In the language of the late Bishop Homer C. Stuntz, at one time resident bishop of the Buenos Aires Area, "Our Church here is growing on its own roots," and these roots are sunk deep in a rich and fertile soil capable of producing abundant harvests in the name of Him in the shadow of whose cross we press forward toward the abundant attainments that we believe await us in the years to come.

## DETROIT AREA

THOMAS NICHOLSON, Resident Bishop

During the quadrennium I have presided once over the Central Pennsylvania Conference, twice over the Central German, twice over the Detroit, twice over the Michigan, once over the Norwegian-Danish Mission, once over the Des Moines, once over the Northwest Iowa, once over the Philadelphia, and three times, namely, 1930, 1931, and 1932, over the Porto Rico Mission Conference. In 1930 I was appointed to preside over the Upper Iowa and the Dakota Conferences, but before these convened I was appointed on the commission going to Korea for the purpose of inaugurating the autonomous Methodist Church in that country. Through the senior bishop these two Conferences were transferred to Bishop Lowe.

During October, November, and December, 1930, I served on the commission representing our own Church, the Methodist Episcopal Church, South, and the two Methodisms of Korea in planning for and setting up the autonomous Methodist Church in that country. I visited our work in Japan, spoke and preached frequently, also saw the work in North China, and was present at every session of the commission in Korea. I visited other mission stations, being present at the dedication of the Boys' School Building at Peng Yang, gave the address at the dedication of the Girls' School of the Woman's Foreign Missionary Society in that city on the same day. I attended the session of the General Conference of the new Korean Methodist Church, and at the urgent solicitation of the body took my turn with Bishops Welch and Baker in presiding over that General Conference. The detailed report of our work in that connection will reach the General Conference in the regular way.

I served as fraternal delegate to the United Church of Canada General Conference or Council, served on several of the Boards of the Church, on many committees, as a member of the Executive Committee of the Federal Council of Churches, and as President of the Anti-Saloon League of America, also for the first half of the quadrennium was President of the State League of Michigan.

I submit the following facts regarding the Detroit Area:

### TOTAL MEMBERSHIP

Central German Conference.....	16,389
Detroit Conference.....	105,755
Michigan Conference.....	71,737
Porto Rico Mission Conference.....	3,451
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Total .....	197,332
Increase .....	17,049

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### TOTAL SUNDAY SCHOOL ENROLLMENT

Central German Conference.....	19,249
Detroit Conference.....	111,025
Michigan Conference.....	72,895
Porto Rico Mission Conference.....	9,457
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Total .....	212,626
Increase .....	1,651

### TOTAL MINISTERIAL SUPPORT

Central German Conference.....	\$160,423
Detroit Conference.....	759,203
Michigan Conference.....	577,275
Porto Rico Mission Conference.....	5,695
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Total .....	\$1,502,596
Decrease .....	69,796

### CHURCH BUILDINGS AND PARSONAGES

Central German Conference.....	\$2,042,100
Detroit Conference.....	13,814,768
Michigan Conference.....	9,024,694
Porto Rico Mission Conference.....	228,420
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Total .....	\$25,109,982
Increase .....	1,828,536

Notwithstanding the financial depression we have dedicated quite a number of new churches, mostly smaller ones, and in the closing year of the quadrennium we have been stressing the evangelistic passion and the deepening of the spiritual life of the Church. We have had an uncommon struggle with church debts, bond issues, and interest payments. These have taxed the strength and ingenuity of the resident bishop to the limit.

We have in the area a noteworthy group of valuable institutions. Only the briefest summary can here be given.

Albion College continues to make notable progress under the efficient presidency of the Rev. John L. Seaton, D.D., Ph.D. For the quadrennium 1928-32 the endowment has increased from \$965,969 to \$1,730,650; the building fund values have increased from \$1,218,408 to \$1,492,584; the budget has increased from \$195,684 to \$262,474 in 1930-31; and down to date the college has maintained a record of "no debt and no deficit" though large gifts were required annually to make this possible. The enrollment holds steadily at about 800. During the quadrennium the college has developed a highly successful Department of Fine Arts and has added a Department of Religious Education as a

## *Detroit Area*

specified service to the Church with the Rev. S. J. Harrison, Ph.D., in charge.

Baldwin-Wallace, at Berea, Ohio, of the Central German Conference, is a standard "A" college, approved by all the recognized standardizing agencies. It has had substantial additions to endowment funds, steady increase in student enrollment, and expanded curriculum, a distinct department of religion including courses in the Bible and Church History, the psychology of religion, the philosophy of religion, and problems in present-day religious living and thinking. The Conservatory of Music has achieved high standing, having recently been admitted to membership in the National Association of the Schools of Music. The Nast Theological Seminary covers one year of courses of graduate grade.

In May, 1920, a hospital in Kalamazoo which was in a very bad financial condition was taken over by the Methodist Episcopal Church. It had 46 beds, where to-day there is a fine hospital of 143 beds, on the fully approved list of the American College of Surgeons, with a net property valuation of \$400,000. Care has been given from May, 1920, to December, 1931, to 27,204 patients, from over 300 different places. The hospital is well equipped, is out of debt, both on property and current expenses, and is a growing and very useful institution under the able administration of Superintendent William M. Puffer, D.D.

The Bethesda Hospital and Deaconess Association at Cincinnati, Ohio, Central German Conference, was founded by Dr. Christian Golder and Miss Louise Golder in the year 1896. It has developed remarkably and at the present time comprises, besides a general hospital, a Deaconess work, with 68 Deaconesses, a Young Woman's Training School for Christian Service, a Nurse School, a School for Internes, and a Home for the Aged. In addition there are Branch Homes and Deaconess Stations in different parts of the country. The entire assets of the association amount to \$2,332,352, upon which there rests a total indebtedness of \$79,500, the debt having been greatly reduced during the quadrennium. The institution has served over 90,000 patients.

The Methodist Children's Home Society is one of the noble institutions of the area. It is caring for an average of 243 children a month. During the last three years there has been a great development. What is known as "The Children's Village" has been laid out and put in operation. Some twenty-three acres of ground contiguous to the City of Detroit were secured; a group of fine modern cottages built, and through this plant there is carried on an intensive observation of the habits and health of little children, definite and specific treatment, and a work has been begun which has attracted wide attention throughout the country. These beginnings were made possible by a

## *Detroit Area*

generous gift of \$225,000 from the Kresge Foundation to the building fund and a maintenance item of \$25,000 yearly beginning January, 1929, the same to run for a period of ten years, with the promise of a like amount of \$25,000 a year for ten years toward the endowment, conditioned upon raising certain sums throughout the constituency. The institution is in good financial condition and worthy of most careful and appreciative study.

Our Wesley Foundations, notably those at Ann Arbor, Ypsilanti, and Kalamazoo, are doing a valuable work in their particular fields. The City Missionary Society of Detroit, technically known as "The Methodist Union of Greater Detroit," gives most significant supervision to the work among the foreign-born populations. The Michigan Methodist Foundation has the support and inspiration of a remarkable group of men and is quietly gathering funds, notably annuities and grants in wills, looking toward the more adequate endowment and equipment of fourteen institutions operated under the auspices of our Church.

*The Michigan Christian Advocate* has had the competent editorial supervision of the Rev. W. H. Phelps, D.D., and the services of Mr. Elmer Houser, who has completed fifty years of service during the quadrennium, closing his work with the love and affection of all Methodists throughout the state. *The Michigan Advocate* is one of the most virile and useful of our Church *Advocates*.

We continue to give solicitous attention not only to the big city problems, but to the rural church problems. Notably on the Ann Arbor District there has been marked success. In certain sections, notably the Big Rapids District section, there is a distinct tendency to return to the country. Many rural churches which had been closed have been re-opened.

Appreciative mention must be made of the Summer School of Theology and the Post Graduate School, the sessions of which have been held at Albion each year of the quadrennium, in co-operation with the Central Office, so ably directed by the Rev. Allan MacRossie, D.D. These schools give intellectual and spiritual uplift to the ministry and their work is most commendable. The Bay View Assembly, under the able direction of the Rev. Hugh Kennedy, D.D., has had an excellent quadrennium and is more useful than ever before. The Epworth League Assembly at Michigamme continues with rich values to the Upper Peninsula. The work of the Epworth League in the Detroit Area is notable and most praiseworthy. Led by the Albion Institute, under the able deanship of Doctor Kennedy, followed by several District Institutes of rich value, the growing interest of our young people is one of the most encouraging features of our

### *Detroit Area*

work. The Epworth League, in Michigan, is a tremendous force.

The interests of the area are varied, the distances traveled great, the detailed work of administration most exacting. The social and civic demands made upon the bishop are tremendous. We have tried to meet all these with patient continuance and faithfulness.

## ZURICH AREA

JOHN L. NUELSEN, Resident Bishop

Since the last General Conference the Zurich Area has comprised the work of the Methodist Episcopal Church in Switzerland, Germany, Austria and Hungary, the work in Jugoslavia and Bulgaria having become united with the Paris Area. The church in Danzig, which was transferred immediately after the war to the Polish Conference of the Methodist Episcopal Church, South, requested to be united again with the Methodist Episcopal Church. It was the only German speaking church in the work of the Methodist Episcopal Church, South, in Europe, and since the political situation was no longer an obstacle the authorities of the two churches agreed to the transfer of the membership and property back to the Northeast Germany Conference. By mutual agreement of the two Conferences concerned, the three German speaking churches in Alsace were transferred in 1931 from the France Mission Conference to the Switzerland Conference. This General Conference will be asked to ratify this change in the Conference boundaries. There are now in the Zurich Area six Annual Conferences, five of them in Germany and one in Switzerland, besides two Mission Conferences, namely, the Austria Mission Conference and the Hungary Mission Conference. These eight Conferences are composed of 367 Ministers, who are assisted by 1,308 Local Preachers and Exhorters, and preach the gospel regularly in 1,234 preaching places, ministering to a total of 69,007 church members, an increase of 4,341 over last quadrennium. In our Sunday Schools we gather 51,283 children under 14 years of age, an increase of 686. The total value of our churches and parsonages, not including Homes and Institutions is \$829,886. Deducting the indebtedness, our equity is \$3,702,209, a net increase of \$110,231.

### CENTRAL CONFERENCE

The Central Conference convened September 23-28, 1930, in Berlin. It was composed of 72 ministers and laymen. The Conference was favored with the presence of Bishop L. J. Birney, the official delegate of the Board of Bishops; Bishop William O. Shepard of Paris Area, and Dr. Herbert Workman, President of the Wesleyan Methodist Conference. It was greatly appreciated that the Mother Conference of Methodism had officially designated its President to visit our Central Conference. The Stockholm Area and the Czechoslovak Con-

## *Zurich Area*

ference of the Methodist Episcopal Church, South, were likewise represented by official delegates. The outstanding event was the official recognition by the Government of Prussia of the Methodist Episcopal Church giving to us the same legal rights enjoyed by the old State Churches. The document of recognition was handed to the presiding Bishop by a special delegate of the Government in open Conference session. The practical advantages of the legal recognition as a Church are the right to hold property and the exemption from taxes of our Church buildings. The Conference resolved not to ask this General Conference to authorize it to elect its own Bishop.

### SELF SUPPORT AND MISSIONS WORK

During the quadrennium two more Conferences followed the example set by the Central Germany Conference and became self-supporting: The Switzerland Conference in 1930 and the South Germany Conference in 1931. The three remaining Conferences in Germany expect to reach this goal during the coming quadrennium. The work in Austria and Hungary is too young and too weak to outline a definite plan as yet. However in the administration of the work this aim is constantly held in view. It did not seem expedient to organize one Board of Foreign Missions including the whole Area. Two separate Mission Societies were organized by the Central Conferences, namely, one comprising the five Germany Conferences and one for Switzerland. A working arrangement has been effected with the existing Woman's Foreign Missionary Societies. The women's societies, while not losing their identity, have become a part of the larger organizations and are represented in the Board of Managers. Since the organization of the Missionary Societies a lady missionary has been sent to Sumatra in the Singapore Area. Negotiations will be conducted with the Board of Foreign Missions in New York looking toward the support of other missionaries. It was suggested, that the German and Swiss Methodists undertake the support of the work in Austria, Hungary and Jugoslavia. This is not feasible because according to the European conception missionary work in any part of Europe is Home Missionary Work, the term "Foreign Missions" being confined to work in pagan countries. Our Missionary Societies would have no standing whatever as mission forces if their activities were limited to Europe.

### INSTITUTIONS

The theological Seminary at Frankfurt is the only theological institution, in fact the only educational institution in the Area. All of our ministers are trained there as well as a number of our preachers in Jugoslavia, Bulgaria and the Baltic States. Under the energetic leadership of its President, Rev. F. H.

## *Zurich Area*

Otto Melle, the Endowment Fund has increased considerably during the last four years. Every member of the teaching staff is a University man and is the son of a Methodist Minister.

To the five Deaconess Hospitals in Hamburg, Berlin, Frankfurt, Nuremberg, Zurich have been added two more, at Chemnitz in Saxony and at Heidelberg. Large additions have been made in Hamburg, Nuremberg and Zurich. Berlin has made plans for an additional wing but has not yet begun building operations owing to the financial stringency. They are entirely self-supporting owing to the devoted labors of our 1,064 Deaconesses, every one of them being a trained nurse. A number of Deaconesses are sent upon request to families in case of sickness, others are visiting nurses in local churches and others are attached to Children's Homes, Old People's Homes and similar Charitable Institutions. The Deaconess work is one of the most important and flourishing branches of our activities. During the quadrennium the number of Deaconesses has increased from 909 to 1,064, a net increase of 155 Deaconesses.

Of other Charitable Homes we have five Children's Homes, five Homes for the Aged and four Rest Homes, four Young People's Homes, that is to say Homes where we gather our young people for training institutes.

Our two Publishing Houses in Bremen, Germany, and in Zurich, Switzerland, are in good condition. Bremen has put up a new building, equipped with modern machinery for printing and book binding. The net profit is appropriated to our Church work. During the last year Bremen was in position to appropriate approximately \$20,000 and Zurich has also yielded satisfactory profit. Considering the fact that quite a number of printing works have failed this success is really remarkable.

### YOUNG PEOPLE'S WORK

We have on the whole a loyal company of young people. Much attention is given to institute work, vacation camps, hiking parties, group gatherings, in order to train a generation of sound, strong, loyal Methodists. The problem of unemployment among our young people is causing a great deal of concern. The mental and spiritual consequences of prolonged lack of regular work on the part of fine, well-trained young men and women, who are eager to work and find no employment whatever, are exceedingly detrimental. We try to counteract them by arranging for them study classes, engaging them in some specific line of church work and in other ways. But the problem is very serious. Owing to the lack of means we were compelled to discontinue the service of a special secretary for Young People's work in Germany.

## *Zurich Area*

### TENT MISSION

In addition to the evangelistic services held in all our churches we are pushing our Tent Mission. Rev. Martin Funk, the efficient Superintendent of our Mission in Hungary, has been called to be leader of the Tent Mission. We have two large tents, and both are engaged during the whole summer season. Hundreds of men and women who would never enter a church have attended the tent meetings and have been won for Christ.

### GENERAL CONDITIONS

There is an atmosphere of restlessness and uncertainty as never before. Political passions inflame the minds. Despondency grips the older generation, radicalism attracts the younger people. The economic condition has become worse as the years pass by. All the countries in the Area are on the verge of a collapse, even Switzerland is threatened. Radical nationalism and communism are rampant. The message of Methodism direct, personal, but world-wide in its outlook, potent with the regenerating power of the Holy Spirit, vibrant with joy and hope, full of faith and love, is needed more than ever and is appreciated more than ever in distracted Europe.

## PHILADELPHIA AREA

ERNEST G. RICHARDSON, Resident Bishop

Allow me first to pay a brief tribute to my predecessor. After sixteen years of faithful service in the Philadelphia Area, Bishop Berry was retired on age at the last General Conference. He continued to live within the area until he left us in February, 1931. He treated me with unfailing courtesy through these years. It was a pleasure to have him remain here. There are many evidences of his faithful ministry in every part of the area.

For the quadrennium just closing, the Philadelphia Area has been constituted of the Bi-Lingual Mission, and the following Conferences: Delaware, New Jersey, Philadelphia, and Wyoming. In these Conference groups, according to the latest reports available, there are 1,116 ministers and 290,560 members (not counting the membership of the Bi-Lingual Mission which is reported in other Conferences).

In common with every part of the country, and of the world, the Philadelphia Area has felt the economic deflation of the last two years. Salaries of many of the ministers and current expenses of many of the churches have decreased. Our contributions to the missionary cause have also decreased. Many of our people have supported the Church and its allied interests normally through this period of depression. Others have taken advantage of the excuse afforded by the hard times to do less than their duty. In other words, we are human beings in the Philadelphia Area and have reacted to conditions just about as human beings everywhere do and have.

Our people generally in this area believe in a vital faith. As a whole they are not led astray by theological vagaries. I believe that practically all of the ministers of the area are true to the fundamentals of Christian faith. Many of them have been faithful in their evangelistic efforts. The consciousness of work well done is their gracious heritage.

We are not unmindful in the Philadelphia Area of some of the social implications of the Gospel. We have in Philadelphia a hospital of which we may justly be proud. Its work of Christian service is very real and its beneficence is wide-spread. We have homes for the aged of an excellent character in the Philadelphia and New Jersey Conferences. We have homes for orphan children that are doing splendid work in the Philadelphia and Wyoming Conferences. The Woman's Home Missionary Society is also conducting a fine work of ministry in

## *Philadelphia Area*

all the Conferences of the area. All of these agencies have been generously supported by faithful friends during this quadrennium, and most of them have had their equipment and facilities increased.

We have four schools specially related to the Conferences of this area. Historic Pennington in New Jersey has felt the pinch of the difficult times through which we have been passing. Loyal friends have stood faithfully by this old school. Pennington has thus been able to continue its ministry of Christian education. The Wyoming Conference Seminary at Kingston, Pennsylvania, continues its exceedingly fruitful work. This is the outstanding secondary school of our denomination. President Levi L. Sprague, whose life has been interwoven with that of the seminary for considerably more than half a century, has been a potent factor in the accomplishments of this school. Morgan College looks to the Delaware Conference as one of its supporting agencies. During this quadrennium the Delaware Conference has done its share toward increasing the endowment of Morgan College. Princess Anne Academy, within the borders of the Delaware Conference, is doing a fine work for the vocational training of our Negro youth on a Christian basis. It will probably soon be taken over by the State of Maryland, but we expect that it will continue to further the best interests of our colored constituency.

Here, as everywhere else, the work of the Church would be very greatly lessened if it were not for the consecrated activities of our women. In every part of the area the Woman's Foreign Missionary Society and the Woman's Home Missionary Society and The Ladies' Aid Societies in the local churches have worked valiantly.

Several efforts have been made during the quadrennium to increase the activities of the men in the local and general work of the Church. There are many more men's organized groups than there were four years ago. We hope that these men's organizations will play an increasingly larger part in the success of Kingdom interests.

The work of Religious Education has also been stressed during this quadrennium. In two of the Conferences we have Religious Education Directors. They have done their work well. In all of the Conferences we have very successful Epworth League Institutes. The work of Religious Education and the energizing institute work among the young people is carried on both in Summer and in Winter. We have thousands of fine young people who by their devotion to high ideals are giving the lie to much that is being said about the young people of the present day. With these thousands of young people coming along to take the places of those who must drop out, we feel that the Church of the future is secure.

### *Philadelphia Area*

If there had been better leadership in the Philadelphia Area during the last quadrennium, there would doubtless have been better results. I am willing to assume my full responsibility for my share of the shortcomings. Better response to the leadership that was furnished would have meant a better outcome. We thank God and give Him praise for all worthwhile accomplishments. We humbly pray for pardon for our lack of faith and consequent failure.

## DELHI AREA

BISHOP JOHN W. ROBINSON

In shape and size and variety of work, so far the Delhi Area has not been a fixed quantity. When the General Conference in 1924 first designated the new capital of the Indian Empire as the episcopal residence for upper India, it was composed of the North India and the Northwest India Conferences. Compact in shape, about the size of New England, with a common language, and containing a quarter of a million of our Mass Movement Christians, the situation from an administrative point of view was ideal. The 1928 General Conference elected no one to take the place of Bishop Warne when he retired, and the necessary readjustment of the work brought to Delhi Area the immense territory of the Indus River Conference, with approximately another sixty thousand Mass Movement converts. Two years ago, the retirement of Bishop Fisher made necessary the addition of the contiguous Lucknow Conference and distant Burma. A year and a half ago, when the Central Conference of Southern Asia elected Bishop Chitambar, it not only took a long forward step in the matter of decentralization and self-determination, but it granted a considerable amount of relief to the two overburdened bishops who had been administering India and Burma. At that time the large and influential North India and Lucknow Conferences were detached from Delhi and went to help form a worthy and homogeneous area for the new bishop.

As it now stands, the Delhi Area is as interesting and inspiring a task as any bishop could want. It does, however, have the disadvantage of a multiplicity of languages, and a territorial extent and shape that are real handicaps. From extreme south-east to northwest the distance is approximately the same as from New York to San Francisco, and between the eastern and western parts there is an intervening space of approximately five hundred miles in width that belongs to another area. In these days of political and financial turmoil, when hair-trigger mentality develops to an extraordinary degree, questions are continually arising at far-separated points, which call for immediate adjustment. The bishop in charge often has the feeling that must belong to the surgeon in charge of an emergency hospital—from one serious case he is called off to attend another just as pressing and emergent. There is plenty of interest and movement, but it leaves little time for administrative work that is really constructive.

Burma, two thousand miles from the episcopal residence, was in the Calcutta Area the first two years of the quadrennium, and its work for that time was under the administration of Bishop Fisher. Since it came into the Delhi Area it has been at once a source of deep satisfaction and great anxiety. The anxiety

## *Delhi Area*

began with the Conference session of 1930, when a cable from the Secretaries announced that financial stringency was compelling the Board to open negotiations for the transfer of the work to another mission. Along with this was the failure in character of men who, in the desire to give nationalists increased responsibility, had been pushed to the front too rapidly. Then the "Burma Rebellion," while utterly insignificant as a national movement, has hindered us greatly by its distractions and its fierce persecution of our converts.

There have been, however, compensations for these troubles. An examination of the situation abundantly convinced the home Board that the time was not ripe for any transfer of our Burma work, and it is granting full and hearty support to the extent of its financial resources. Nothing can compensate for failure of character in workers in responsible office, but we have along with the humiliation had the great joy of seeing in other national workers splendid development in both character and ability under the stressful conditions of the year. While the persecutions and ferocities of the "rebellion" (which seems to have been based upon religious fanaticism rather than on political unrest) tried our people as by fire, the faithfulness of the great number, even under severest pressure, has been a joy unspeakable to those privileged to help them. So far as we can at present determine, three of our people witnessed the good confession at the price of their lives, and if the "blood of the martyr is the seed of the Church," these little ones of the flock have done their part toward establishing the kingdom of Christ in the land. In larger number than usual we have had baptisms this year from among the Buddhist Burmese, the Confucianist Chinese and the Hindu Indians, and a good number of these have been from among the student body attending our educational institutions.

Bengal Conference was likewise in the Calcutta Area the first two years of the quadrennium. It is distinctively a field for seed sowing, and up to the present one of the most sterile of the mission fields of India. There are, however, several strong, self-supporting churches, Bengali and Hindustani and English, within the Conference, and among the Hindi-speaking people of Bihar, and among a numerous group of aborigines called the Santalis, we have promising works established. In no part of India are there larger or more effective self-supporting educational institutions and useful vocational schools than in this Conference.

In both the Burma and the Bengal Conferences we are under a crushing burden of property debt. With the return of prosperity and a market for real estate, we can no doubt clear this off by disposing of the property involved, but it is to be regretted that land and buildings, strategically located and necessary for the development of the work as a whole, must thus be sacrificed.

## Delhi Area

The Indus River Conference and the Northwest India Conference comprise the Mass Movement part of our work, and here we have approximately a quarter of a million Methodist Christians. In most of the cities our churches are self-supporting, and in hundreds of the villages the people bear a large part of the support of their pastors. During the quadrennium in this section the administrative problem has largely been that of so maneuvering our resources and our developments as to save the largest possible number of our village communities from the effects of the financial reductions that have come upon us for the past six years. It has been a heart-breaking task, and we can hardly claim success, though most of our communities have striven nobly to get upon their own feet. But at the end of the quadrennium we have to face the fact that the communities in scores of villages, bereft of guidance and teaching through the dismissal of workers, are left to themselves to battle against reabsorption into the surrounding mass of their former brotherhood of untouchables. In many villages the infant church will stand, but in all too many cases the converts are too immature and the absorption seems inevitable. In the great state of Bikanir, where there are over ten million people, and where there is no other mission working, we have had to withdraw every worker, and to a lesser extent we have withdrawn from all but the self-supporting centers of Baluchistan and Sind.

Our attempts at self-preservation have been along two lines, the development of self-support and the raising up of voluntary workers. The abysmal poverty of our village people, accented by the worldwide depression, and the need to help finance the support of our new Indian bishop, severely handicaps us in the first of these. Nevertheless, no opportunity to impress both the duty and privilege of self-support is ever neglected.

In the matter of raising up a body of voluntary workers, we have something of success to report. For many years, while the work of the Mass Movement area was under the supervision of Bishop Warne, he and the missionaries were tireless in their efforts to secure the co-operation of village and *mohulla* headmen called *chaudris*. These men hold a hereditary office such as the name implies, and are the natural leaders of their group in all social, economic and religious developments. For many years it has been recognized that if we could really get hold of worthy men from among this group, and commit unto them a work much like that formerly given to Methodist class leaders, they would take the place of our lower grade paid workers. The difficulties have been that often these men, even when Christians, lack in character and the necessary spiritual qualifications to become real religious leaders. The inability of so many of them either to read or write was an additional handicap. To remove these disabilities and prepare our immature groups for such a

change has been our aim. Unfortunately in all too many cases we have been compelled to dismiss our low-grade village workers before either the *chaudri* or his people could be adequately prepared. We have persuaded many of the more promising of these head-men to bear their own expenses and attend a refresher course of from two weeks to two months, designed on purpose to prepare them to hold evening prayers and Sunday service with their people, to instruct the children in the fundamentals of our faith, to attend to the preliminaries and notify the preacher-in-charge of proposed marriages, and to bury our dead without the idolatrous rites of the old brotherhood.

At its last session the Central Conference took the important step of providing a formal consecration and definite duties for such *chaudris* as are fitted and willing to undertake this voluntary service, and framed a three years' course of study (largely memorizing) and character testing. At this writing we probably have over a thousand of these laymen cheerfully working on the course, and on the fourteenth of August it was the happy privilege of the bishop resident in the Delhi Area to set aside by a simple service of consecration the first of what we believe will be a large and useful group among the laity. It was *Chaudri Mahaiya*, of the village of Jhiri, and three others from different villages, all splendid men, and all now doing good work. The title given to these village leaders is *Hadi ud Din*, guides in religion, and we look forward to making large use of these consecrated men among their people.

Once again we are able to report a good quadrennium for our educational work, especially among the Christian girls. Funds have been scarce for the boys, but we have made every effort to retain in school the more promising, and because of the aid that has come through Special Gifts we have to an extent succeeded. In a land where passage from one level of school education to another is only allowed on the basis of an examination from a government department, we have succeeded, by intensive effort, in lifting the percentage of passes from the thirty to forty per cent common in government schools, to approximately eighty per cent, while a number of our best institutions hold the proud honor of having passed all they sent up.

After much delay and many disappointments, the church building sanctioned at the time of the Centenary to be erected in Delhi as a memorial to William Butler, the founder of our work in India, is a reality. It is a pleasing brick structure, commodious, and a credit to our Church in the empire capital. It added to our joy to have with us for the dedication the daughter of the founder, Miss Clementina Butler, who visited India in celebration of the Diamond Jubilee of the establishment of the work by her illustrious father.

## CHATTANOOGA AREA

BISHOP H. LESTER SMITH

*Dear Fathers and Brethren:*

The Chattanooga Area has enjoyed a Quadrennium of substantial progress and steady growth which has been marked to an unusual degree by a fine spirit of good fellowship, real devotion and happy co-operation. No bishop in the church has enjoyed a finer or happier relationship with pastors and people than I have had during the entire Quadrennium. Toward me and my wife the traditional southern spirit of warmhearted love and loyal and cordial friendship has been manifested without exception in every conference in the area. From those outside our own communion, we have received unnumbered evidences of the same gracious and courteous consideration. I wish to make grateful acknowledgment of our heartfelt appreciation of this lovely spirit which has made the entire Quadrennium a happy and rewarding period of service.

My work in the area has not been burdensome. No unusual problems and no extraordinary difficulties have troubled us. In the ordinary problems of administration we have been able to work out solutions which have in the main been satisfactory.

The white work of the area naturally falls into three classifications. There is, first of all, the work in the hills and mountains among the so-called Southern Highlanders. The difficult and tragic problems of these fine folks with their poverty of hand and mind and heart have become so familiar to the church which has rendered them loving service for two generations that it is entirely unnecessary for me to discuss them in this brief report.

Our work in these mountain communities has been carried on steadily and successfully during the Quadrennium in church and school and a host of fine and wholesome and gifted young people are to-day living a happy useful Christian life and facing a future of greater usefulness because of the service of our church. So far, even though many other churches share this rewarding task with us, we have but barely begun this work. For many years to come this Christlike missionary service will offer one of the finest opportunities for real achievement to be found anywhere in the missionary work of the church.

The second field in which the Chattanooga Area has an unusual task is to be found in the rural areas of Central Tennessee,

## *Chattanooga Area*

North Carolina and Alabama. Here is a rural problem more needy and acute because of poverty of land and people, aggravated by the deplorable backwardness of education, than any similar situation in the church with which I am familiar. The poverty of the people, the size of the circuits required to give even a meager support to the pastor, and the untrained ministry, forced to supplement its inadequate support by farming or other secular employment, make a vicious circle exceedingly hard to break. We are endeavoring by the establishment of larger parishes, by special provisions for training the pastors for better and more constructive leadership and by the concentration of the appointments into stronger units wherever possible, to improve our work in these fields. Considerable improvement is already observable, but much yet must be done to bring up the standard of service in these fields to an efficient and productive level.

The third division of our work in the white Conferences is found in our town and city churches in the Holston Conference and in the Kentucky Conference. Here we have a fine, vigorous, productive work under well trained leadership which will compare favorably with any similar section of the church. We labor in these fields, however, with inadequate equipment. The comparatively recent development of this section of the country as an industrial area, and the general lack of wealth among our laymen, and the very low level of wages in the wage earning group, have prevented the erection of suitable churches and the provision of proper facilities for a modern church program in most of our most promising centers. We have a few fine new churches with modern equipment, but for the most part our work is done under a serious handicap in buildings unsuited to our work.

The two colored Conferences of the area are well above the average conferences of this group in the number of strong churches and well trained leaders. In the rural sections of these Conferences and in the smaller towns the leadership and the churches are about the same as elsewhere. My experience with these warmhearted and loyal brethren of the ministry and laity of our colored Conferences has convinced me that we do not have a more loyal or sacrificial group of earnest and devout Christians anywhere in our church. These two Conferences are making steady and gratifying progress in the quality of work in the churches and in the character of their ministerial and lay leadership.

Our educational program in the area has made an incalculable contribution to the communities which have been served by our schools and has been very definitely and helpfully related to our church program in the training of ministerial and lay leadership. Our secondary schools, organized to provide High

## *Chattanooga Area*

School education for those communities for which the state was not providing schools, have rendered an extraordinary service to this entire area for many years.

Baxter Seminary, at Baxter, Tennessee, is one of the youngest of these schools and one of the most vigorous. It is serving a large territory too poor or too sparsely settled to provide other High Schools. It has had a fine growth. Attracted by its constructive program and the real need for its labors, friends have paid off its debt, purchased a large farm for the school and stocked it with blooded stock, have built a house for the president and are now building an additional building for school work. Much of the work in the new building will be done by the students who must earn part or all of their expenses in order to remain in school. The spirit and work of this school are gratifying and encouraging and its leadership is efficient and energetic.

Murphy Collegiate Institute, at Sevierville, Tennessee, has had a change in leadership. Rev. W. C. Martin, a member of the Holston Conference, born in this territory and acquainted with its problems, was recently elected president. Under his leadership this school is planning the enlargement of its program of service. It will retain its present High School program in order to serve the wide stretch of territory within its reach, and for which there is still no adequate High School provision. In addition to this, it proposes to place more emphasis upon a program for the benefit of the older students from the more remote communities with the provision of larger opportunities for self-support through the use of the school farm. There is still a large field of service within the reach of this fine school and it is facing its enlarged task with real courage and hope.

Snead Seminary, at Boaz, Alabama, has a new president. Dr. Conway Boatman, a graduate of the school in 1910, who has had a fine experience in educational work in India and elsewhere in America, was installed as the new president in November, 1931, upon the retirement of Dr. William Fielder who was forced to retire because of age and failing health after a long and extraordinarily successful administration. Last year there were 459 students in Snead Seminary. It has a strong faculty, an up-to-date and well built plant and is serving a great field in a fine way. There is a real need for a Junior College in this section of the state and with the cordial approval of the Board of Education, Snead Seminary will be changed to a Junior College as soon as funds are available for increases in faculty and endowment. A campaign for the necessary funds has already been authorized and will be begun as soon as the economic situation in the patronizing territory permits.

Tennessee Wesleyan College, at Athens, Tennessee, the oldest

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of our educational institutions in the area, was founded in 1866. It has been in continuous operation ever since. Out of this school came the University of Chattanooga and both schools were under the control of a single Board of Trustees for many years. In 1925, however, the two schools were separated and Tennessee Wesleyan became a Junior College. In its new field, Tennessee Wesleyan is doing a fine piece of work. It has a strong faculty and a very promising student body. Three years ago an endowment campaign met with a generous response, and the payments on the subscriptions were prompt and encouraging until the present financial stringency interfered. The future of this school is bright and promising, however, and I have no doubt it will reach its goal of endowment and assured support.

Two of our area schools have been dropped from our program. Washington Collegiate Institute, of Washington, North Carolina, was closed because it was no longer needed. This fine and achieving institution succeeded in arousing the section of the state of North Carolina in which it was located to the need of town and county High School facilities and in recent years many communities have opened such schools. When a sufficient number of schools had been provided to take care of the students, the Board of Education recommended the discontinuance of Washington Collegiate at the close of the school year of 1931, and the Board of Trustees discontinued the work and is now engaged in an effort to dispose of the property and pay the debts of the institution.

For the same reason, the Board recommended the discontinuance of McLemoresville Collegiate Institute, at McLemoresville, Tennessee. The people of McLemoresville and vicinity, however, requested the privilege of maintaining the school themselves as a Christian Secondary School and the permission was given to use the school property in this way. The school is still being maintained by the means of a special tax voluntarily assumed by the people within this school district. No finer tribute could be given to the worth and value of our school work than this attitude of our McLemoresville people.

The capstone of our educational work in the educational program of the white Conferences of the area is the University of Chattanooga of which the entire church is so justly proud. Here also we have had a change in leadership during the Quadrennium. Dr. Arlo A. Brown resigned to accept the presidency of Drew University and Dr. Alexander Guerry was elected as the new president. Under his leadership, the University is steadily advancing along all lines. It has the largest enrollment in its history. It has a fine physical plant. It has a strong faculty. It has a productive endowment of one million dollars. Last year the books were closed at the end

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of the year with a substantial balance in the Treasury. This year, in spite of the depression, there will be no deficit at the end of the year. This extraordinary record is a great tribute to the fine management of the school and is likewise an evidence of the continuing support of a loyal constituency.

In our colored Conferences, we have three good educational institutions. The Bennett College for Women, at Greensboro, North Carolina, is a Class A College for colored women, one of two such institutions in the entire country. In such an extraordinarily short time, the achievement of this fine standing was due to the unusually efficient and constructive administration it has enjoyed and the generous support of our own Board of Education and the Woman's Home Missionary Society, and the generous co-operation of the Rosenwald Foundation and the General Education Board. No college in our church has a brighter future in its field than this school enjoys. A fine response was secured to its endowment campaign a year ago, and upon the collection of the subscriptions made during the campaign, it will find itself in a strong position for future service.

The Morristown Normal and Industrial College, at Morristown, Tennessee, is facing a difficult period of readjustment. Dr. Judson S. Hill, the founder of this school and for fifty years its president, died last September. Under Doctor Hill's leadership, this school secured one of the finest physical equipments for educational needs in our entire group of Southern schools. At the time of his death, Doctor Hill was just entering upon the task of providing an endowment to support the work. In the meantime, he was securing the necessary funds for the large deficit in the annual budget from annual contributions from a host of personal friends. The school is almost entirely free of debt, but the annual budget is a very serious burden and is the cause of much anxiety at this present moment. Earnest efforts are being made to secure the necessary funds and it is our hope and prayer that we may be able to continue the service of this fine institution. It is greatly needed and we believe that God will open up the way to maintain it.

The Allen Home and School for Colored Girls at Asheville, North Carolina, is supported by the Woman's Home Missionary Society and is an admirable institution which is doing a splendid service for the girls to whom it ministers. It was never more successful than it is now.

In the Kentucky Conference of the Cincinnati Area, over which I have had Residential supervision since Bishop Henderson's death, we have three fine institutions.

Union College, at Barbourville, Kentucky, is strongly entrenched in its field and has greatly strengthened its faculty and has enlarged and improved its educational program. The college is somewhat handicapped, however, by insufficient en-

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dowment. Its finances have been admirably managed and the budget has been balanced each year by good management and by the loyal support of interested friends, but the character of the territory served by the College requires more money to bring the privileges of the College within the reach of the hosts of fine young people of the Kentucky mountains in which it is located.

The Pikeville Hospital, at Pikeville, Kentucky, is a missionary hospital, serving a large and needy area without other hospitalization. The generous support of the other Conferences of the Cincinnati Area has enabled this hospital to maintain its work and steadily reduce its debt.

The Deaconess Hospital, at Louisville, Kentucky, is a joint responsibility of the Central German Conference and the Kentucky Conference. This hospital has had a long service in a congested central section of the city and is second to none in the spirit which prevails in the institution. It has been seriously handicapped by the decrease in income during the period of depression, but is courageously facing its task. The property is very valuable, the location is convenient for emergency service, the debt is small and there is good reason to believe that we can maintain the institution for Christlike service for many years to come.

The work of the Chattanooga Area has had the continued and generous support of the General Boards of the Church. The Board of Home Missions has given interested and intelligent co-operation in our church extension work and has given fine service in personal and financial assistance in solving a number of very critical problems.

The Rural Department has co-operated in providing special training for rural pastors in both white and colored Conferences, has made possible a number of larger parishes, and has maintained a special worker in the field in co-operation with the Board of Education for pastoral training and counsel in Religious Education and methods of church work.

The Department of Evangelism is maintaining a missionary evangelist in the Blue Ridge-Atlantic Conference.

The general maintenance funds of the Board have helped to support our program in great sections of our field which without this help would have had to be abandoned.

The Mountain Work Bureau under the Rural Department has efficiently and successfully managed our mountain school and settlement work in Kentucky, Tennessee, and North Carolina. This fine co-operation is greatly appreciated throughout the area.

The Board of Education has rendered invaluable service along many lines of educational activity. It has generously supported our schools and colleges in both white and colored

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Conferences. It has surveyed the educational needs of the South and has given wise and intelligent advice in building our educational program for the future. It has assisted in the promotion of a better educational program for our Church Schools and Epworth Leagues and for our rural pastors. Our Southern Conferences gladly and gratefully recognize the constructive and helpful leadership of the Board of Education.

The Board of Hospitals, Homes and Deaconess Work has strongly supported our hospital work in the Kentucky Conference, and no small part of our success in these undertakings is due to the fine and helpful leadership of this Board.

Personally, I feel that I owe a word of appreciation to the co-operation which I have always received at all times from every Board of our church in every field in which I have had administration. I have always had sympathetic and understanding co-operation from those who have had responsibility for the administration of our missionary and benevolent work.

The Woman's Home Missionary Society has also put us under obligation to gratefully recognize the fine service rendered by the Society in our schools. The Society maintains Allen Home and School for Colored Girls in Asheville and is a partner in the maintenance of Bennett College for Women at Greensboro, North Carolina. It also maintains fine homes for girls in Tennessee Wesleyan College at Athens, Tennessee, and the Snead Seminary at Boaz, Alabama. These four institutions are annually making an important and significant contribution to the character, culture and training of the girlhood and woman of the South for which we are truly grateful.

The Commission on the Conference Course of Study has also rendered our Conferences valuable service in making possible Summer Schools of Ministerial Training for the ministers of the area. This much appreciated assistance renders help in the solution of one of our most pressing problems.

I cannot close this brief survey of our work without expressing my appreciation of the earnest and evangelical spirit of our ministry and laity throughout the area. There is a gracious warmhearted vital faith in these southern Conferences that is very gratifying indeed. There is a positive note of reality in the preaching of the ministry and in the testimony of the laity that warms the heart, strengthens faith and inspires hope and courage.

Evangelistic activity of all kinds has a definite place in the program of most of our pastors. Our Southern people steadfastly and passionately believe that the Gospel is still virile, potent, creative, and adequate to the needs of men. We rejoice that we are still sufficiently old-fashioned to have a faith that works the miracles of grace and sufficiently modern to so interpret this Gospel that it meets the needs of our day.

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And now in conclusion, permit me to specifically report the principal items of administration for which I have been responsible during the Quadrennium. I have given Residential supervision to the six Conferences of my area—Holston, Central Tennessee, Blue Ridge-Atlantic, Alabama, East Tennessee and North Carolina—and since Bishop Henderson's death, to the Kentucky Conference. I have presided at all of these Conferences twice. I have also presided at the following Conferences once: Ohio, Detroit, Pacific Northwest, Oregon, Wisconsin, West Wisconsin, Tennessee, South Carolina, Wilmington, and St. John's River. During Bishop Keeney's absence in China under appointment for service there, I had supervision of the work of the Atlanta Area. I have likewise visited a large number of District Conferences in all parts of the area and have held a number of District and Conference meetings for promotional purposes.

In closing this report, I wish to give thanks to my Heavenly Father who has given me health and strength for a Quadrennium of vigorous and uninterrupted service, and to express my personal appreciation to the ministers and laymen of the Chattanooga Area who have been good comrades and loyal friends in the Master's service.

## STOCKHOLM AREA

RAYMOND J. WADE, Resident Bishop

The Stockholm Area includes the same territory previously incorporated in the Copenhagen Area, that is, the Baltic and Slavic, Denmark, Finland, Finland-Swedish, Norway and Sweden Annual Conferences; Russia was added in 1928.

### RUSSIA

Into this most recently assigned country it was not my privilege to enter during the first year because of unwillingness to apply except as an ecclesiastic. Two visits in this capacity were made later, since which time communication, although difficult, has been maintained. Details are withheld since disclosure only occasions extreme trouble for workers and members.

Russia, or in modern terminology, The Union of Socialist Soviet Republics, constitutes a genuine problem religiously as well as politically. The old religion was deficient and Czar-led; hence failure and antipathy. Protestantism has been weak and very small, forming less than five per cent of the 160,000,000 population. A vigorous socially-minded church doubtless would have resulted in a very different situation at this time. It cannot be denied that idealism akin to religion exists to-day; witness the passion for liberty, human betterment, justice. Will religion be able to capture this idealism? Or will the Soviet succeed in his oft-expressed purpose to do away with the idea of God and to exterminate all religion? There is a compelling demand for the continuance and strengthening of the Methodist witness.

### METHODISM INTRODUCED INTO SCANDINAVIA

Seventy-five years ago Methodism came into existence in Norway to be introduced soon thereafter into Sweden and Denmark. About that time several Norsemen, proverbially good sailors, were converted in the Bethelship, near Brooklyn, and in our Methodist churches in the United States. A letter from O. P. Petersen telling the story of the great change wrought by his conversion, a letter passed around until quite worn out, led to the first awakening. The writer of the letter returned to Norway, and though a layman, began the work, organizing from the converts churches, first in Sarpsborg, September 11, 1856, and two months later in Halden. Methodism ever since has maintained that warm evangelistic emphasis in Norway and to a large extent throughout all Scandinavia.

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### NORWAY

To-day there are strong churches in Stavanger, Sarpsborg, Bergen, Oslo and other Norwegian centers. The young people's work is most promising; Methodist Girl and Boy Scout Troops are found from Hammerfest to Larvik. The deaconess work is unusual, with splendid hospitals in Oslo and Bergen owned by the Betania Association; while over 100 other deaconess sisters, dressed always in the garb, toil in other hospitals and in every needed quarter.

Methodism in this Annual Conference is a joy to any observer. Bishop Hughes found it so when he presided in 1930. A later visitor, Dr. Luther E. Lovejoy, described the Conference in part as follows: "For alertness, assiduous devotion to business, and apparent resourcefulness and efficiency, I would pit them against any Conference I know. Their evangelism is deep-seated, expectant, ineradicable. Their hope of saving men, here and now, right at the seat of the Conference, if you please, is genuine and inevitable. For this they are here, and apart from this their ministry has no meaning. Soul-saving is not incidental, or perfunctory. It is the main job. And they are not tired of it."

Dr. H. E. Woolever attended in Trondheim in the summer of 1930, the 900th anniversary of the establishment of Christianity; to this great festival and national occasion the resident bishop was officially invited by the government. In November, 1931, there was celebrated the fiftieth anniversary of the organization of our own Church in this historic city where the kings have been crowned ever since the Viking period. The city is beautifully located on the Trondheim fjord, midway up the coast of Norway, and only three degrees south of the Arctic Circle.

Norway has a coast line of more than 1,700 miles, but it is so frequently dotted with islands and indented by fjords, large and small, so that it has been estimated that the actual shore line would reach nearly half way around the world. There are three districts in the Norway Conference; the superintendent of the northern district lives in Trondheim; his territory is over 1,000 miles long, his travel entirely by steamer; his charges are chiefly the fishing towns and villages along this beautiful, but rock-bound coast. Eight charges are north of the Polar Circle; and over twenty deaconesses in this far north region are at work in hospitals, home for the aged, and orphanage. Methodism has a self-sustaining church in Hammerfest, northernmost city in the world; but much of our work must always be of an heroic and essentially missionary character.

### SWEDEN

The area residence was wisely placed in Stockholm, variously

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described as the Paris or Venice of the north; geographically well located, home of seven of our Methodist churches, the headquarters of our Book Concern as well as our Betania Deaconess work, a city where may be observed the work of our Central Mission, a home for the aged, a children's home and a hospital for chronic invalids or convalescents.

In Stockholm in February, 1930, were held the culminating services of the George Scott Jubilee. While Methodism was planted in Sweden in 1857 by John P. Larsson never thereafter to be eradicated, yet the first touch of Methodism came in 1768 when a Lutheran pastor, returning from a visit to John Wesley, organized a society "For faith and Christianity" of which John Wesley was elected a foreign corresponding member; which society published some of Wesley's writings and exists unto the present day. In 1804 an English engineer, Samuel Owen, an ardent Wesleyan, moved to Stockholm and remained until his death in 1854. Through his influence the Wesleyan Missionary Committee appointed first the Rev. Joseph R. Stephens, 1826-29; and then George Scott, 1830-42. The latter was but twenty-six years old when he came to Stockholm. He proved to be an exceedingly versatile and able man, an organizer, an agitator and a real evangelist. The remarkable revival he started spread far and wide. He founded the Swedish Missionary Society, gave new impulse to Bible distribution, the Seaman's Mission, the City Mission, lay preaching, Sunday-school work, the mission among the Laplanders, etc. He organized the first total abstinence society in Sweden. His ardent temperance activities finally drove him from the country, his church building was sold, but his influence did not die. Bishop Shepard was the worthy official representative of the Methodist Episcopal Church at large to this significant jubilee; the mother Wesleyan Church sent a distinguished son, Dr. R. Newton Flew.

The Methodist witness grew until the Sweden Conference has been described not only as the largest in Scandinavia but "in membership, in the strength of its organization and institutions, in the extent and the development of its resources, and in its leadership, it is the strongest Conference outside of the United States." Except for the theological school and leadership training it is self-supporting; for years it has given more to missions and the work outside of Sweden than it has received from the appropriation from the Board of Foreign Missions. New churches during the quadrennium have been built in Kungsbacka, Boden, Bollnäs, Ulvik, Avesta, Herredalens, Gusselby, Höganäs, Emmaboda; new parsonages at Halmstad, Kungsbacka, Valbo, Linköping, Eskilstuna, Grängesberg; extensive repairs at numerous other places. The Deaconess Association has established a new center in Malmö and a new special hospital in Gothenberg.

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### DENMARK

The difficulties and problems which this beleaguered little Conference has had to face in recent years would have quite destroyed less hardy souls and an organization built on less secure foundations. The quadrennium has been peaceful and active, but our faithful pastors and laymen have toiled on, fearful every moment that some new ill might overtake them. The Denmark Commission, appointed by the General Conference, in co-operation with the Board of Foreign Missions and the Annual Conference itself, arranged a plan by which unitedly and covering a period of years as to the Annual Conference, our Methodists in Denmark might be extricated from that extraordinary financial plight occasioned by the happenings in the preceding quadrennium. Only a few members have been lost, some have been gained; self-support is now to be realized in seven years; the young people's work has taken on new life; a new chapel has been erected on the island of Bornholm, a fine parsonage secured in Aarhus, halls for young people have been secured or fitted up in Randers, Nexö, Kalundborg and Horsens. Two missions tents are busy in the summer; the Central Mission work was never conducted more helpfully and constructively; the deaconess work in orphanage, home for the aged and hospital is unsurpassed; and a new home for the aged has been secured adjacent to the Golgatha Church, in Copenhagen, the Villa Athena, originally built to be the home of a Danish prince. The purchase was most favorable and the results fully justify the decision.

### FINLAND

This Annual Conference comprises the work in the Finnish language in this struggling republic. A remarkable record has been made in all lines of development. The work stretches from Russia on the east and the Arctic Ocean on the north to the Baltic Sea and Gulf of Bothnia. Economic difficulties in the country imperil our churches where new buildings have been erected and debts contracted. In the capital, Helsingfors, a modern structure, designed to be income-producing, housing Theological School, Book Concern, church and manse, was nearing completion as the quadrennium opened. Practically all mortgageable properties in the Conference were pooled in the effort to create a great commanding self-support center in the nation's capital. Only the noble sacrificial giving of thousands of Methodists in the U. S. A. averted an impending tragedy. Soon a worthy spiritual superstructure will arise because of the notable achievement managed by the Board of Foreign Missions. Membership gains are noted; the Sailors' Mission at Kotka is being strengthened; the youth are being gathered; a small Betania

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hospital has been organized at Viborg; two children's homes are maintained at Epila and Luurinmaki.

### FINLAND SWEDISH

The Finland Swedish Mission Conference, in 1930, became the Finland Swedish Annual Conference. Its ministry is directed to the 350,000 Swedish residents in Finland. They have been chiefly influential middle-class folk. Methodism began in Finland just fifty years ago among the Swedes as a result of converted sailors returning with their witness from the United States. It has grown steadily and continues to develop. New church buildings have been erected at Jacobstad, Skutnäs, Svartsa and Christ Church, Helsingfors. Our only embarrassment comes at this point. Fostered by the Board of Foreign Missions, outgrowing the old building, which for years had been the power plant of the entire Conference, the congregation swarmed and erected the new Christ Church. It was my privilege to dedicate this fine church and institutional building the first summer of the quadrennium. In addition to a beautiful church with quarters for Sunday school, Epworth League, Ladies' Aid and Scouts, it contains quarters for an old people's home, the Concordia Deaconess General Hospital, stores, apartments, and a crypt for the dead. The cost was \$325,000; it is secured by the mortgaging of the valuable downtown original Emanuel Church property. All would have been well had not the economic crisis, which shot interest-rates sky high, and almost swept the Finnish church from us, finally operated to similarly endanger both of these invaluable properties. Help must come to this church which an official visitor has declared to be in many respects the most influential church not only in Scandinavia, but in all Europe; or all will be swept away.

If that tragedy should happen there would be lost the life-time labors of the able pastor, the Rev. Karl Hurtig, who is serving his twenty-seventh year in this throbbing center. Money counted on from the Board and loans at American rates of interest will solve the situation; and if large enough the Conference could become entirely self-supporting within a very short time. In addition to the institutions thus far referred to, this great church successfully manages a large and admirable children's home at Grankulla; in Abo and Ekenäs there are located other social institutions of real value. A way must be found to save this center of life and power for an entire Annual Conference.

### BALTIC AND SLAVIC

This virile missionary child is scarcely more than ten years old, but it has made astonishing growth. Last year twenty-two per cent increase was recorded. There is every prospect for continued challenging advance provided missionary appropria-

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tions are not withdrawn as they have been so ruinously cut during the past few years. Doors are open, but they cannot be entered; men pitifully plead for workers and come long distances in search of pastors. This is equally true in each of the three republics of Esthonia, Latvia and Lithuania. The last country is predominantly Roman Catholic—the only country in the area where this Church is strong. But religious chains are breaking and the need of our Methodist evangelism is manifest. Our pastors live on starvation wages, children have died in our parsonage homes because of insufficient nourishment; but all are loyal and they hope and pray for a better day. A real church is in the making. Atheism and bolshevism stand ready to leap upon their prey if hunger too greatly reduces our decimated forces. New churches have been erected at Hagensberg, Riga, in Latvia; and in Rakvere, Poide and Torgu, in Esthonia. Larger property has been secured in Tallin, capital of Esthonia. The Annual Conference was organized in 1929.

### SOCIAL WORK

Evangelism and practical endeavor are well balanced in the thinking and religious life of our area Methodism. The outstanding character of the deaconess work is partial proof. Central Mission work, limited in extent, is carried on in Gothenburg, Stockholm, Oslo, Odense and in some other centers. While there is definite effort everywhere to co-operate in caring for the poor and unfortunate, it is in connection with our Jerusalem Church, in Copenhagen, that we find the outstanding example. It is a matter of sincere congratulation that, as of yore, our buildings to the extent of their capacity, are used by the hungry and needy, and that the work of the Central Mission has been carried on without impairment even though it has not sought or secured the extensive advertising of other days. This year will reach the high-water mark for the quadrennium. Service is in league with religious devotion.

### MISSIONARY UNDERTAKINGS

With evangelistic fires burning, it is not surprising that the area missionary spirit is at high-tide. For several years the contributions of Norway, Denmark and Sweden to the fields beyond have exceeded the appropriations to these Conferences from America. The contributions made have been not alone in money, but in life. A number of valuable missionaries from Scandinavia were on the field prior to this quadrennium. The past four years have witnessed the sailing of Egon Åström and Ragnar Alm to Sumatra; Hildur Gelotte, to North Africa, and Esther Björk to Rhodesia. Another candidate from Sweden may sail before June. The Woman's Foreign Missionary Society work has been organized into "The Scandinavian Unit" during the quad-

## *Stockholm Area*

rennium. The women of Sweden have sent back to Korea Elizabeth Roberts and in addition, with the aid of Finland, they have made possible the going to Rhodesia, January 10, 1932, of Esther Björk. Norway's women will send Agnes Nilsen to India during 1932. Denmark has an auxiliary in every church. Finland Swedish Conference gives strong co-operation. Bible women and special workers are financed; two missionary papers are sustained. The area reaching toward self-support also stretches out to other lands to help Christ save the world.

### EDUCATIONAL INSTITUTIONS

The theological preparation of the Finnish speaking young men is conducted in the new Central Church headquarters in Helsingfors; but the outstanding institution in the area is the Union Scandinavian School of Theology at Överås, Gothenburg. It is strategically located for the training of the ministers of the four Scandinavian Conferences. Each year graduating classes numbering from six to twenty-one have been sent out. The faculty is carefully selected and well prepared. The student group is chosen with discretion. Here is the key to our future. Four of the new missionaries sent out to foreign fields this quadrennium have been students in Gothenburg. No young man is admitted to Annual Conference who has not finished the Overas course. Every young man serves an apprenticeship in evangelism and practical pastoral work. A special period for the instruction of laymen is provided. Our future depends absolutely on this school. We must have leaders, capable of meeting the attacks of atheism and secularism, capable of comparison with other religious leaders in these countries of culture, capable of carrying on and extending the Methodist emphasis in helping to build the kingdom of God.

There is one obstacle and that is financial. The property was purchased under the impulse and promise of the Centenary Movement; the peculiar difficulties of the preceding quadrennium prevented the carrying forward of payment campaigns; the debt is approximately \$129,000. Struggling courageously toward self-support the contributing Annual Conferences are undertaking their share of the debt and they are making commendable progress toward their goal; it is a matter of congratulation that a working basis has been reached with the Board of Foreign Missions whereby the recognized share of the Board for the general church is one third, a second third the Board will solicit and expects to receive from grateful Scandinavians in the United States. When this necessary achievement is attained a new day will dawn for our Methodism in Scandinavia.

## KANSAS CITY AREA

ERNEST LYNN WALDORF, Resident Bishop

This area covers all of six states and a portion of a seventh. Our work is carried forward by seven Conferences, and is tabulated as follows:

	<i>Conferences</i>	<i>Churches</i>	<i>Preachers</i>	<i>Members</i>
Kansas .....		460	341	84,509
Missouri .....		214	125	28,643
Northwest Kansas.....		164	150	23,813
Oklahoma .....		260	230	49,337
Southwest Kansas.....		281	257	56,896
Southern .....		104	91	11,674
St. Louis.....		366	239	52,188
Totals .....		1,849	1,433	307,060

During the quadrennium, 12,258 deaths have been recorded and the non-resident, inactive membership which was reported as 37,852 in 1928, must now be reported, in 1932, as 44,555; an increase of 6,703. The record also shows that during the quadrennium, there have been 109,800 accessions to membership from probation and by letter, and 31,169 removals by transfer.

The work of the quadrennium has been characterized by the strengthening of the work and the development of it rather than by the entering of new fields of church endeavor. In common with the rest of the Church, the financial difficulties have been increasingly felt with each succeeding year. In spite of this, we record herewith our appreciation of the loyalty and devotion of our ministers and the faithful and sacrificial co-operation of the laymen. We note with satisfaction that the last reports from the World Service Office indicate that during the past year 365 churches have shown an increase in World Service giving over the year previous, and that on the list, the area stands second from the top. The regret is that the percentage of churches of the area on this honor list is not larger. World Service Councils have been established in a large majority of the churches and a good percentage of these are carrying forward the work committed to them with intelligence and faithfulness.

The St. Louis and the Missouri Conferences have voted to merge under the name of the Missouri Conference; the merger to become effective at the close of the present quadrennium. The Northwest Kansas and the Southwest Kansas Conferences are memorializing the General Conference for enabling acts per-

## *Kansas City Area*

mitting them to effect a merger at their discretion during the next quadrennium.

The Lincoln and Lee University project has been merged with that of the Kansas City University, thus laying the foundation for an educational institution of great strength and opportunity, supported in large part by the citizens of Kansas City, Missouri.

The Missouri Wesleyan College at Cameron has merged with Baker University, thus strengthening the college at Baldwin, and at the same time caring adequately for the educational needs of that part of Missouri which previously looked to Missouri Wesleyan for leadership and cultivation.

The University of Texas purchased the grounds lying adjacent to its campus at Austin, Texas, from the Texas Wesleyan Board of Trustees of our Church for \$150,000. That part of this sum available after the small indebtedness on the campus had been discharged, has now been made available for scholarships and work under the auspices of the Southern Conference, for students in the State of Texas who desire to attend one of our schools either in that state or elsewhere. The scholarships have been named for Dr. and Mrs. O. E. Olander, who were the founders of Texas Wesleyan. The growth and development of that school, started by the gift of a dollar and a cow, reads like a romance.

The Blinn Memorial College at Brenham, Texas, has become a part of the Southwestern College of the Methodist Episcopal Church, South, with the main college at Georgetown, Texas, but with the present plant in operation at Brenham. The work there goes forward with a brighter outlook and more efficiently by reason of the better equipment and the better financial basis thus made possible. The plan of co-operation follows closely that of our college at Oklahoma City, which also serves the needs of both Methodisms.

The Christian Hospital at Saint Joseph, Missouri, has merged with the Missouri Methodist Hospital in that city, thus materially increasing the property holdings and number of beds available for patients and doing away with competition.

The Protestant Hospital at Dodge City, Kansas, erected at a cost of approximately \$120,000 and equipped with all modern hospital appliances sufficient to meet the needs of the city and representing a total valuation of \$200,000, is now being operated as one of the hospital units of the Southwest Kansas Conference with the expectation that at a sum approximating about one-fifth of this recorded valuation, the Conference will take over the titles and deeds at the coming session of that Annual Conference.

The Burge Hospital at Springfield, Missouri, through a gift

## *Kansas City Area*

of \$100,000 as a starting point has erected a new building and made additions sufficient to provide for 55 extra beds.

The record of the Hospitals and Homes as it now stands in the area is as follows:

<i>Hospitals</i>	<i>Property value</i>	<i>Beds</i>	<i>Nurses</i>	<i>Patients</i>	<i>Free Service</i>
Northwest Kan- sas, Asbury, Goodland, Hays, Norton	\$440,000	180	73	11,698	\$32,161
Bethany .....	656,979	145	76	3,843	116,879
Burge .....	200,000	90	30	1,715	4,500
Epworth .....	105,833	51	28	2,670	25,000
Freeman .....	328,537	104	8	1,635	13,597
Grace .....	309,581	120	56	12,723	35,461
Missouri Methodist ...	1,400,000	225	70	17,740	98,000
Wesley .....	864,114	235	102	16,136	112,752
<b>Total</b>	<b>\$4,305,044</b>	<b>1,150</b>	<b>443</b>	<b>68,160</b>	<b>438,350</b>

The institutions perhaps most closely allied to those of the hospitals are our Homes. We have a Home for the Aged at Marionville, Missouri, with a property valuation of \$200,000. There are 28 guests in the Home. The Home for the Aged at Topeka, Kansas, is valued at \$300,000, and has gathered together a maintenance fund in addition of \$121,364. There are 156 guests. The hospital department of the Home makes provision for 40 patients.

The Orphan Home at Central Wesleyan located at Warrenton, Missouri, has a property valuation of \$200,000, and 104 children are now enjoying the privileges of the Home. Provisions have been made for a new building which will increase the capacity of the Home to 150 children. The Kansas Home for children located at Newton, Kansas, has a property valuation of \$71,565, and has interest bearing investments amounting to \$30,170. There are now 30 children in this Home.

The nine institutions of learning intrusted with the task of meeting the needs for Christian education within the area may be described as follows:

<i>Institution</i>	<i>Property valuation</i>	<i>Endowment</i>	<i>Students</i>
Baker University.....	\$600,000	\$1,498,862	520
Blinn Memorial.....	152,000	67,317	281
Central Wesleyan.....	246,000	231,000	220
Kansas Wesleyan.....	711,000	221,000	369
Oklahoma City Univ....	763,256	157,050	1,004
Ozark Wesleyan.....	371,877	551,963	213
Port Arthur.....	123,977	28,514	452
Southwestern .....	604,919	529,864	500
Texas Wesleyan.....	135,000	100,000	47
<b>Total</b>	<b>\$3,708,029</b>	<b>\$3,385,570</b>	<b>3,606</b>

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The Wesley Foundation work at the seat of seven of our state institutions within the area is carefully organized and rendering a real service. Besides the usual equipment, the Foundation at Hays, Kansas, conducts a dormitory successfully and the Wesley Foundation at Lawrence, Kansas, has secured a good start toward an endowment.

The Kansas City National Training School has this year an enrollment of 87, and while a national institution, is rendering a conspicuous piece of work within the bounds of this area.

The *Central Christian Advocate* is the most read *Advocate* in our area by far, and at a recent meeting of the Area Council its usefulness was recognized by an overwhelming vote, and its able editor, Dr. Claudius B. Spencer, was commended in the highest terms for his wise discussion of the difficult problems now faced by the area and the church.

Goodwill Industries are established at Kansas City, Saint Louis, Tulsa and Wichita, and one is to be opened in Saint Joseph. These industries have made a real contribution to the unemployment situation and are coming increasingly in favor in the cities where they are located, and in the area generally.

The bonded indebtedness on some of the institutions of the area is too heavy and some imperative adjustments are now pending. If the adjustments planned and now in process are consummated as it is fully expected they will be, they will bring financial relief to our institutions approximating one million dollars. The Area World Service Councils and the District Superintendents of the area are working in close fellowship and are directing the work of Christian education in connection with the local churches and the World Service and Evangelistic activities on a continuous and co-operative basis which has produced some very commendable results and gives large promise for the days that lie ahead.

The Bible School enrollment shows a handsome increase during the quadrennium. The Epworth League Institutes have become an established part of the work in each Conference. The work of the women's organizations, reported in detail in another place, is of a very high character. The schools of ministerial training have, in three of the Conferences, increased the scope of their work so as to include a graduate school and a school for ministerial supplies. There is no sign of retreat in any department of the work. Everywhere there is a spirit of expectancy and a looking forward to new achievements in Kingdom building.

## CHENG TU, SZECHUEN, CHINA

BISHOP C. P. WANG

Ever since my election to the episcopacy on March 2, 1930, my friends have been writing me letters and offering their prayers for me daily. These kindnesses and the help of daily prayers, I appreciate very highly and I am now going to make a brief report of my work during these two years..

When I was elected, I was pastor of Asbury Church, Peking. At the close of the Central Conference, I came home to report to the Official Board of my church, for they had to secure a new pastor to take my place and I had to move from the parsonage to a new place. The first part of April, I moved to another house where it was quiet and I could begin my preparation for the Fall Conferences. At the same time a very solemn thought came to me of how my old friends, former teachers and colleagues had been so kind to me and so patient with me, bringing to my remembrance the church where I was first appointed after my graduation, thirty years ago.

During the middle of April, I visited the Tientsin District where I held revival services for the girls' and boys' schools. Through God's blessing, we had some good results. Then, at the end of April, I made a trip to Tingshsien where the Mass Education Movement is located. Here they had a training conference with about 100 delegates from all the provinces of China and the different churches to study the work so that they could promote the work of Mass Education in their local communities. Out of the 100 persons present our Methodist Churches of North and South China and Shantung had fourteen delegates.

In May, I made a trip to Changli where I met with the District Conference and also the Middle School for boys. I had a very good time with the boys and young men talking about their school and life work. The young people are very interesting and promising. A school situated in a country place where the environment is good, the students are physically healthy and strong, they can devote themselves to their studies entirely, and they have a better chance to develop spiritually, too. Mr. E. J. Winans is helping them a great deal in religious education.

During the middle of June I made a trip to Shanghai where I met with Bishop Gowdy to talk over affairs resulting from the special East Asia Conference. During July, Mrs. Wang and I made a trip to Shanghai District where we visited some of our old friends in Changli, Peitaiho, Shanhaikuan, and Chienwei, where I was first appointed thirty years ago

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when I was a single young man. Mrs. Wang had never seen Chienwei, but, because it was my first appointment, our visit there was an inspiration to us. We saw many of the earliest church members and they were very warm-hearted, hospitable people. In August, we were very busy not only in preparation for the Fall Conferences, but there were two announcements of engagements in our family. Our daughter Phoebe was engaged to Mr. Y. O. Lee and our son Philip to Miss Jina Pian.

The North China Conference began on August 27 and ended September 2. It was a very good conference and many of my old friends and superior officers in the Church were present. We especially remembered old Pastor Te Jui, who was 82 years old, a retired minister. One morning during our conference week, after the morning devotional service, we celebrated his fiftieth anniversary as a member of the North China Conference. He was presented with eighty-two bouquets of flowers. He was very much pleased and it certainly gave inspiration to all the Conference members. Our North China Conference is one of the older and larger Conferences, and here I have many old friends who have helped me in so many ways. One of the things that has been of great help was the working out and putting into effect the North China Prayer Cycle. This Cycle covers a whole month and takes in all of our workers. This daily intercession for our work and workers has been of great good to all of us.

The Shantung Conference came on September 17, a week later than it was scheduled, because Taian was in the war zone. It was a very good conference but we could see that the people were in a very poor condition physically, mentally and financially. Even in the Mission Compound it would take at least \$2,000 to repair it, because the Compound is right in the war zone between the city's defenders and the outside offensive troops. The city gates had just been opened a week or so when our Conference began, but our Conference members were as optimistic as ever. Both the boys' and girls' schools had begun their school work. A number of members took a great interest in the Five-Year Movement trying to emphasize personal work in order to accomplish the results desired. It took me a long time to travel between Peking and Taian without the convenience of the direct railway. Usually it would take us just sixteen hours but this time it took me five or six days via sea route from Tientsin to Tsingtao, and then by rail from Tsingtao to Tsinan, and then from Tsinan to Taian. I returned to Peking about the beginning of October. We were very busy after reaching Peking in getting ready for our long trip to West China. We left Peking October 22, by rail to Tientsin and then by boat from Tientsin to Shanghai, because at that time neither the Peking-Hankow Railway nor the

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Tientsin-Pukow Line was available. We reached Shanghai October 27 and sailed from that port on October 30. We had a very peaceful voyage up the Yangtze River, except from Hankow to Shasi where we were shot at several times from the shore by communists, but we were not injured and arrived in Chungking November 11, where we were met by many of our Szechuen friends, both Chinese and foreign. We were very fortunate in having Doctor and Mrs. Liljestrand travel with us as they were familiar with Szechuen. We stayed in Chungking for more than two weeks and left there on November 29. On December 3 we reached Suining, where we have a boys' school and also a girls' school. Here we have only two missionary ladies, Miss Caris and Miss Trotter. They are very brave indeed to hold the ground in such an inland place. During our stay here, we visited the schools and churches and almost every day we had one or two speaking engagements. At this place Mrs. Wang helped a great deal in the work and she was very much loved by the local people, especially the women and school girls. She was a great help and blessing to me during our stay and travels in Szechuen. In the interior places, such as far-off Szechuen, there is more of a cosmopolitan spirit. While here we were entertained just like one large family and the missionary children called Mrs. Wang and myself Aunty and Uncle Wang. This meant that we all belonged to the same big family.

Misses Proctor, Nelson and Burdeshaw, who are located at Tzechow, are carrying on the work bravely alone as there are no mission families there. As in Suining, these ladies are carrying on their work without assistance, but families are needed in both places to assist in the work needing to be done.

We left Suining for Chengtú on December 20 in a specially made automobile, which was just the chassis, around which we made our own railing and put in some wooden boxes for seats. It was a very tiresome trip but we made good time. We broke the record as we made in one day 440 li, but when we got there we were all tired out. We stayed in Chengtú nearly two months where we met many new friends and some of our old friends. All the time we were in Szechuen we had many welcome receptions and speaking engagements which kept us very busy, but it was all interesting and inspiring. We love the place and the people so much. The beautiful scenery all along the way, up through the Yangtze River and up on the mountain trip, was wonderful. I do not think that there can be any place more beautiful than the province of Szechuen. The gorges are wonderful, the river so picturesque and the land so fertile. In many places they have four crops a year. The oranges and pumelos are most reasonable in price as \$1.00 will buy 20 big pumelos, and from 85 to 100 oranges; the rice,

vegetables and meats are also very reasonable; food stuffs are very plentiful in this province and the people ought to be very much better off than they are now, but because of military oppression and the opium curse, so many of the people have become poor.

On January 30 we left Chengtu for Tzechow, where we had our Chengtu Annual Conference. The Conference began on February 2. Before we reached Tzechow, we heard so many rumors about the communist elements going to bother us in the Annual Conference that we hardly knew what to expect, but, after two days of Conference a man came from the headquarters of the Kuomintang as a visiting delegate, or to indirectly supervise the meetings. Since he had already been there, we thought the best thing for us to do was to give him honor (or face, as we say). I asked him to sit on the platform with me and invited him to speak to our Conference, and I replied courteously, and he was very much interested in the meeting. We asked him to come every day to our meetings and invited him to take lunch and dinner with us too, because I felt that the more frank and open we were with him the better results we would secure from him. So, he came for several days and then went back and reported to his headquarters, telling them about our Annual Conference and that we had prayer every morning. As soon as the Kuomintang people heard that we prayed in the Conference, they rebuked him for not stopping us in our prayer, and this man immediately replied, "It is not against our party rules that the Christian people have prayer, and furthermore, they are praying for our country, for our government, for our party, and for us too. Why should I stop them from praying?" Thank the Lord that we honored this man though we were not sure of him when he first came what would be the outcome. Later on, I heard from Miss Nelson that one of the Kuomintang men sent his sister to study in our mission school and she became a very good student. The Conference ended February 9. It was a great blessing to all of us toward the end of the Conference. It was Sunday, February 8, in the evening, when we had a great revival of our whole Conference and many of our elders, deacons, and church leaders confessed their sins and asked for forgiveness and the whole Conference became a revived Conference. We left Tzechow February 10 for Chungking. It was a very hard trip with so many changes from truck to bus, from bus to chair, from chair to bus, etc. It was also a very dangerous trip. We passed a place where they told us there were bandits, but fortunately we did not meet them. We reached Chungking February 14. We rested for a few days and then the Chungking Conference began on February 25. Here again we had a good Conference full of the revival spirit. We can see a

great future for our Church. The Chungking Conference closed March 2. After the close of the Conference, we had several days in which to rest, to meet with the Finance Committee and talk over matters with the church leaders. On March 16 we left Chungking for Peking as I was to attend the Biennial Conference of the National Christian Council in Hangchow, near Shanghai, in April. I had to leave Mrs. Wang in Peking, for we knew that a grandchild was to come to the home of our daughter Lois. Mr. and Mrs. Rape traveled with us from Chungking to Peking. They were on their way home for furlough, but they had never been to the old capital, and after so many years of good service they certainly deserved a visit to Peking and to have a good restful furlough. We took a boat from Chungking to Hankow and then came by rail from Hankow to Peking. We reached Peking on March 28, and I had to leave for Shanghai on April 6. I got to Shanghai on April 8 and early in the morning of April 9 I went to the office of our Mission, in the Missions Building, and there received a telegram from Peking announcing the arrival of our grandson on the afternoon of April 8.

I went to Hangchow on April 10 for the Biennial Conference of the N. C. C. which began on the 11th and ended on April 17. I returned to Shanghai on April 18. During my short stay in Shanghai I had a chance to meet with Bishop Gowdy. It was sad to hear of the illness of Bishop Birney in Hongkong. I came home to Peking on May 1. In the middle of May I made a trip to Taian to visit the Shantung Church and school. There was some trouble in the boys' school, but it was straightened out before I got there.

On June 25 our daughter, Phoebe, was married in Shanghai and both Mrs. Wang and I were present at the wedding. We hurried back to Peking on July 10 to begin our preparations for our Fall Conferences and also for the wedding of our son, Philip. We at once secured a house where we could have a temporary home, although we were well entertained in our friends' home, but, because of the wedding in our family, we thought it better to have our own home. We moved into our new and temporary home August 3, and the North China Conference began on August 24, two days earlier than scheduled. It was a good Conference. At this Conference, our members all united in doing honor to one of our senior missionaries, Dr. W. T. Hobart, who has given so many years of his life to our work here in North China in pushing forward our Father's Kingdom. It is good for our younger people to emulate the good example of old missionaries, such as Dr. W. T. Hobart and Dr. Spencer Lewis of West China, who are both healthy and strong and still at the age of 75 or 76 are able to play tennis.

Within the Church I feel that there is a definite revival spirit and I can see everywhere in our Church that the leavening was at work during the trying times from 1927 until now. The people are beginning to awaken from their period of doubt and they now see that our work is going to stand, that it is permanent. No matter what may happen, the Church has the foundation laid and many of our Church people are beginning to understand that the Church is *ours* and that the local people must take over the responsibility for it. For instance, in our Shantung Conference just held, they had made definite plans and formulated a policy for the next few years. They went so far as to pass a resolution that all the churches in the Conference should be self-supporting within four years and that each church should open up four new places each year. They further divided the Conference into more districts and the district superintendents took country charges concurrently with their work looking after the districts, which indicates a spirit of unselfishness. Religious education and work among our young people are also taking their places.

Outside the Church, politically as well as socially, the non-Christian people are beginning to realize what Christianity is and what our Church stands for and are now looking at the Church differently from the way they did in 1927. The anti-Christian spirit is evidently passing out. I think the baptism of Chiang Kai Shih, the Generalissimo, has had something to do with this, and the influence of his mother-in-law, who was a strong Christian character, has been felt in both political and social circles, and the Christian influence in political circles is still quite pronounced inside the anti-religious atmosphere. As an instance of this fact, General Chang Chih Chiang gave \$15,000 for the distribution of well bound Testaments. These things are both interesting and inspiring. Gen. Chang gave Bibles to the ordained men at our ordination service.

As to our family affairs, the wedding of our son Philip took place in Peking on September 5, and immediately after the wedding, Mrs. Wang and I left on September 7 for our Shantung Annual Conference which began September 9, 1931. It was a good Conference. We returned to Peking the nineteenth.

After our busy summer my old stomach trouble came back to bother me and I had to rest for a little time, but I was soon fully recovered. Later, we were just as busy as we could be in getting ready for our long trip again to Szechwan, breaking up our temporary home and trying to do quite a lot of writing before we left.

Mrs. Wang and I left Peking on October 6 by way of Shanghai, where I had to attend the Executive Committee Meet-

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ing of the National Christian Council, of which I am the Chairman, elected last April, at Hangchow, by the Biennial Conference of the N. C. C. We reached Shanghai on October 10. The Executive Committee Meeting was held in the Mission Building, October 11-14. I had the privilege of presiding at it. Bishop Baker was present for a short time, as he was going up to hold the Annual Conference at Nanchang. The meeting was fully occupied by the discussion of the Five-Year Movement, the relation between China and Japan from a Christian point of view, and the tremendous flood in Central China and the urgently needed relief work. The most helpful part of the whole meeting was the devotional service every morning conducted by different leaders.

We sailed from Shanghai on October 22 together with a party of N. C. C. Secretaries, Dr. C. Y. Cheng, Mr. E. S. Sun, Miss T. C. Kuan and Miss Stallings, who were going to Szechwan to hold special meetings to promote the Five-Year Movement work for all the denominations. These meetings were arranged just a week ahead of our Annual Conferences at Chungking and Chengtu respectively and were very helpful to our yearly gatherings. We reached Chungking November 1, and the N. C. C. meetings began after a brief preparation. Our Chungking Annual Conference was held November 11-18. It was a good Conference, but unfortunately it was not a joint Conference with Chengtu at Suining as suggested last year. No Bishop has ever been able to fix a date for a Szechwan Conference without changing it on account of transportation and the political situation.

We left Chungking for Chengtu on November 19 via Suining, where the N. C. C. Secretaries held three days of meetings with great success. We reached Chengtu on November 26. The interdenominational meetings were held November 29 to December 8. Our Chengtu Annual Conference was held December 8-16. It was also a good Conference. Both of our Conferences were unusually busy this year on account of the election of delegates to the General Conference. We are soon leaving Chengtu for Shanghai, where I shall wait to meet Bishop Gowdy for consultation in regard to the East Asia Central Conference in Nanking, as well as for the General Conference in Atlantic City. When the East Asia Central Conference opens at the beginning of March, it will be exactly two years since my election.

I hope the following incidents will be of interest to my friends:

1. Gen. Chang Chih Chiang gave \$15,000 to the American Bible Society to print Chinese Bibles for distribution. He also supplied me with leather bound, gilt-edged Bibles to give to the preachers whom I ordained at the Annual Conferences on

the condition that the Bibles must be used and presented at the ordination services. I have thus given out forty-five copies of these Bibles in my four Annual Conferences.

2. There are two laymen in our North China Conference, Tien Te An and Kuo Chiu Fu, who have memorized all the names of the chapters of the entire Bible as compiled by Mrs. Helen Gould Shepard. One is a farmer, and the other a peddler of notions. They memorized these chapter names simply by following the suggestion of one of our missionaries, Rev. F. M. Pyke, who had translated it into Chinese. The laymen have no idea who the compiler is. They took examinations and did well. With the special permission of Gen. Chang Chih Chiang, I also presented them with Bibles, donated by him, at Conference. Since then, there are twenty-one more willing to memorize the list of chapter names of the entire Bible. They have recently taken examinations of section one. The Scripture memory work is very encouraging at the present time.

3. The poorest Conference is Shantung so far as finances are concerned. In recent years they have suffered much through flood and famine, war and bandits, hardest work and least gain, and yet the more they suffered, the more persevering they became. They made definite plans and formulated a policy toward self-support. They went so far as to pass a resolution that all the Methodist churches in Shantung should be self-supporting within four years and that each church should open up four new places each year. Thank the Lord that the Conference which suffered the most, became the most progressive. They are also strong in personal evangelism and retreat training work. Pray that the Lord may help them to realize what they have planned.

4. In Szechwan, we are still free to teach religious education in spite of the persecution from the communist elements. One of our missionaries was employed, with good pay, by a government school to teach the Bible. At one time there were 68 students in one of our high schools who joined our church on their own initiative. The anti-Christian atmosphere is evidently passing away in most parts of our country.

5. The summary of our work (Mrs. Wang and I):

- a. We have travelled 53,550 li or 17,850 miles during the two years past, with all sorts of transportations—rickshaws, railroads, steamships, launches, houseboats, chairs, carriages, buses, automobiles, trucks, and even chassis.
- b. During these two years I have preached or given public addresses, 139 times; personal interviews, 178 times; committees or small group meetings, 122 times.

We thank our heavenly Father for this opportunity for service.

## PITTSBURGH AREA

BISHOP HERBERT WELCH

At the close of the General Conference of 1928 the Pittsburgh Area consisted of the Erie, Pittsburgh, and West Virginia Annual Conferences and the Porto Rico Mission Conference. After the death of Bishop Henderson in February, 1929, the North-East Ohio Conference was placed under my care, thus adding about 50 per cent to the administrative duties. Consequently the bishops that fall transferred Porto Rico to the Detroit Area. My responsibility, then, has for three-quarters of the quadrennium been with four Annual Conferences.

The North-East Ohio Conference has remained a part of the Cincinnati Area, and I have attended the Area Councils and Area Cabinet meetings as well as the Conference gatherings. The assignment of the three Conferences of that area to three different bishops has proved far from satisfactory, either to the area or to the bishops concerned; but under the present law of the Church no other course was open to the Board of Bishops.

The Pittsburgh Area proper has had but one meeting of the Area Council, a delegated body of about eighty-five members, and the area business has otherwise been handled by an executive committee. There has been no separate World Service Council. The district superintendents of the area have had five joint meetings for the study of district and area problems and for the cultivation of a feeling of area unity, so far as that is possible between Conferences so separated and so diverse in character as these.

I have held each of the four Annual Conferences twice, and in addition have met the Porto Rico, Baltimore, New York East, Maine, Montana, Idaho, and Northwest Indiana Conferences each once, and have assisted Bishop Baker at one session each of the Korea and Kiangsi Conferences.

The latter visitation was in connection with my trip in the fall of 1930, as a member of the Commission on Methodist Union in Korea, to assist in setting up the new Korean Methodist Church. This necessitated an absence from the country of about four months and a half. I find that my travel has exceeded that when I was in foreign residence, averaging more than 40,000 miles a year.

Taking the four Conferences as a unit for the purposes of this report, we have here over 1,500 preachers of all classes; 1,139 charges; 2,400 church buildings, which, with their parsonages and other properties, have an estimated value of \$57,000,000;

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425,000 members, and a Sunday-school enrolment of almost half a million. These churches raise for all purposes approximately \$10,000,000 each year. Besides these there are five Methodist colleges, and various societies and institutions for works of mercy and help which naturally center around the Christian church.

I found the area in excellent condition. For eight years it had enjoyed the Episcopal leadership of Bishop F. J. McConnell, who had not only won for himself a place of unique importance and influence but had raised the status of Methodism in this territory.

Among the events of the quadrennium which deserve a special note are the preaching missions in which a number of the bishops and other ministers gave royal help; and "retreats" for the ministers and their wives which have been held on most districts and have proved deeply profitable. Financial campaigns have been conducted in the North-East Ohio Conference, where an attempt, not fully successful, was made to raise \$650,000 for the Conference Claimants' Endowment Fund; in the Erie Conference, where the quotas were exceeded, and some \$175,000 was subscribed for the old folks' and children's homes; and in the Pittsburgh Conference, where the Church Union carried through a campaign for \$300,000 for its varied activities. The old Smithfield Church, like some others, has recently come under the care of the Church Union. A survey committee did considerable work in attempting to lay out a comprehensive program for Methodism in Pittsburgh, but in some cases local interests stand in the way of changes which would seem to be wise. Some mergers of churches have been made, a few with other than Methodist Churches, and others are under consideration. The very difficulties of the time seem to compel a more rational adjustment of our work. Brotherly movements are under way in the Conferences to bring about a more equitable distribution of salary, by the establishment of a minimum standard and by the sharing of those with larger income.

When one asks as to the results of the work of our ministers and people, some figures may be cited which appear encouraging. About 73,000 people have been baptized, 64,000 received on probation, and 73,000 received from probation or on profession of faith into full membership in our churches. Large additions have been made to property values. There has been much in the way of building improvements and new construction. Without mentioning any of the numerous smaller projects, the following have involved expenditures of \$100,000 or more: Goodyear Heights, Akron, \$100,000; Hurlbut Memorial, Chautauqua, \$105,000; Indianola, Youngstown, \$105,000; Rochester, Pa., \$118,000; Girard, Ohio, \$125,000; Monessen, Pa., \$125,000; Natrona Heights, Pa., \$130,000; Ashland, Ohio

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(educational building), \$135,000; Swissvale, Pa., \$150,000; Emory, Pittsburgh (educational building), \$200,000; Epworth, New Castle, Pa., \$200,000; Indiana, Pa., \$285,000; Irwin, Pa., \$350,000; Church of the Savior, Cleveland, \$1,100,000. The estimated value of all the properties of the churches has increased in the quadrennium by \$5,600,000. While the reports show \$5,400,000 raised during these years for building and improvements and \$3,200,000 paid on old debts, the present indebtedness is \$1,650,000 larger than at the beginning of the quadrennium. The churches now have debts totalling \$7,600,000. Although this is less than 14 per cent of the church assets, it is altogether too heavy a burden to be carried easily, especially under present economic conditions.

In general it may be said that the Church finances have followed rather closely the prevailing economic curve: there was an upward tendency the early part of the quadrennium, but for the last two or three years the receipts have gone down. On the other hand, the vital statistics relating to membership, baptisms, and the like show a slight upturn for the last year or more.

Two figures in our statistics display a tendency pretty steadily to mount—those of the debts and those of the non-resident and inactive members. In the latter column there has been an increase of 12,000 and at the present time more than 53,000 are so listed in these four Conferences. The loss by death and removal by no means accounts for the decline in membership. There is a serious leakage which would seem to indicate a lack of close pastoral oversight and of firm attachment to the Church.

Whatever the causes, the general trends in recent years in the churches are by no means wholly cheering. Church attendance has rather decreased, although signs of improvement are now visible. Church membership has lost about  $4\frac{1}{2}$  per cent during the quadrennium. There has been a decrease in the number of Sunday schools and a loss in their total enrolment of about 5 per cent, this in spite of the fact that diligent and intelligent attention is being given to religious education, and in the North-East Ohio and West Virginia Conferences trained directors are in charge. The Epworth Leagues show a decline in membership of about 12 per cent. Ministerial support has gone down  $6\frac{1}{2}$  per cent, with many more cuts in operation during the current year. The receipts for Conference Claimants are about 10 per cent less than four years ago. The gifts for World Service show a decrease in four years of 27 per cent, and other benevolences are also marked by losses, although the area has been earnestly cultivated by the benevolent boards and by the resident Church officials.

While these statistics present a rather gloomy picture, they

## *Pittsburgh Area*

can by no means show forth the value of the work of ministers and people. Spiritual results are being achieved and the life of the Church is being deepened in preparation for the better days which lie before us.

Ohio Wesleyan University has begun a new administration with Dr. E. D. Soper, and has enlarged its plant somewhat. Mount Union College and Baldwin Wallace, under their tried and trusted leaders, continue their growth in wholesome and heartening fashion. Allegheny College has a new president in the person of Dr. W. P. Tolley, and West Virginia Wesleyan in the person of Dr. Roy McCuskey. All these colleges, while feeling the stress of the economic situation, are maintaining a vigorous life. The Wesley Foundations at Morgantown and Pittsburgh continue their useful ministry to our Methodist students in those centers, and the church at Oberlin represents us nobly in its relation to that student body. St. Luke's Hospital, in its splendid new home, renders an ever enlarged service to its constituency. The Home for the Aged at Elyria and the Children's Home at Worthington are co-operating as they touch sympathetically and helpfully the extremes of life. The Cribbs Home and the Smith Home in the Erie Conference have both been strengthened. The Hamilton Home in Pittsburgh prospers and the bequest of half a million dollars from Mr. William E. Conroy gives promise that some day a hospital also may be erected on that glorious site. The Ward Home for Children has accumulated an endowment by the generosity of the Ward family, and that, with the fresh air work, the Goodwill Industries and the Missions under the care of the Church Union—all are abundantly justifying their existence. The various assemblies at Lakeside are enjoying the great auditorium which was erected through the efforts of Bishop Henderson, and more and more this becomes a summer center for Christian activities. The Epworth Park in the southeastern corner of Ohio is likewise rendering a valuable service, especially to the youth of that region. The Erie Conference School for Local Preachers at Cherry Run is setting an example of what might be done in many places, and the Area School of Ministerial Training at Mountain Lake Park is one of the best institutions of its kind.

This section of the country has suffered perhaps as severely as any in the last two years. There are many idle mines and mills, many small factories closed, and some industrial villages depleted. Unemployment has reached alarming proportions, and of those actually employed, many have been only on short time. Wage rates have been cut and scores of bank failures have startled and dismayed their communities. The long depression in the coal industry and the acute depression in the steel industry, which are so intimately related to the welfare of this area, have brought conditions which have been hard to

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face. But there have been many examples of sacrificial heroism and of a faith that could not be discouraged by trials. A sifting and refining process has been going on, the good results of which I am confident will be seen in the future. To faithful pastors and to loyal members high praise is due.

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